THE

Young Men of India

BURMA & CEYLON

Editor : E. C. DEWICK

Volume XLIII January, 1931 Number 1

NEW YEAR MESSAGES

I. A NEW YEAR'S PRAYER.

[A Poem, hitherto, we believe, unpublished, from the Note-Book of Howard A. Walter, formerly General Secretary of the Y.M.C.A. at Lahore.]

If I am able, in my little span
Of years, to fit into the perfect plan
Of His great purposes my single life,
—I think I shall be doing all I can.
Two things I ask, O God ;—that thou would'st show
Thy gracious purpose for my life below ;
And then, that thou would'st grant me strength of will
To *do* the Right thou givest me to *know*.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

II. NEW YEAR THOUGHTS.

BY N. K. VENKATESWARAN, *Vanchiyoor, Trivandrum.*

ONE more year has gone the way of all years to its rest. Many hopes may have gone with it ; many regrets left behind by it. But it must also have left behind memories to cheer the soul, to kindle further effort, to feed fresh hopes. Every year may have had its unkind dealings with us ; but every year also bequeaths us its wisdom. We can grow old with time and be happy, if we also grow wise as we grow old, and if the years that are gone help us to live better in the years that come. The coming and going of years is a mute allegory. Years die, but time lives. Men come and go, but life remains. We are the bearers of life, and if we bear it worthily, the stream of life will be pure and perfect ; for what we do or think affects that stream. The ' colour ' of individual lives, from day to day, from year to year, leaves an immortal dye on this stream. If men and women were mere mortals, dying to-day and forgotten to-morrow, what we think or do would not matter greatly. But we live after death, even here on the earth ; and none can be too careful what they desire, think or do. The birth of a new year is the best of all times for us to be reborn. Each has his duty by the glorious pilgrimage of mankind towards the joy of being. The new year is born amidst a fluttering raiment of flower and leaf, of song and hope. This is a radiant birth risen from a sapphire dawn. It is the best time for us to rise from a fountain of sparkling thoughts, from a vision of waking dreams of joy. The seasons will roll onward in their mysterious splendour, and in time another winter will also come, whispering that the year has become old. Most of us will have to bear the New Year company ; and if we bear it well, each in his sphere, winter will come with but little melancholy. It is what men are and do that counts in all years, which come and go only in order that this truth may be known the better.

THE PLACE OF A UNIVERSITY IN THE NATIONAL LIFE OF INDIA

[DR. RADHAKRISHNAN'S ADDRESS AT MYSORE UNIVERSITY CONVOCATION, 1930.]

"LET me express to Your Highness and the University authorities my sense of the great honour that you have done me by inviting me to address this Convocation. I value the honour for more reasons than one. It gives me a welcome opportunity to renew old friendships and talk to the students of Mysore, whom I learned to love during the few years I was privileged to be a teacher of this University, nearly a decade back. I am deeply thankful to Your Highness for the great courtesy.

Graduates of the Mysore University, for those of you who are bidding farewell to the University and are about to take your share in the life of the bigger world, this is a most eventful movement. The habits of thought and the interests of mind developed in you during the years spent within the walls of this University will be tested by life, and the soundness of your University training will be judged by the way in which you are able to stand the test. You have hitherto lived the life of a student, and I hope that you will not allow that life to terminate with change of scene or of occupation.

What is it to belong to a University ? It is said, with truth, that the function of a University is to prepare the young to take their place in human society. It must provide its members with the knowledge and skill necessary to make them efficient citizens. But is the whole duty of man exhausted by the acquisition of knowledge and professional training? Is a University only an institution for higher learning, a factory which turns out clerks and technicians able to run the machinery of the State ? Mere knowledge which gratifies curiosity is different from culture which refines personality. Culture is not remembering a mass of curious details about the dates of birth of the great heroes of the world or the interesting names of the fastest ships which cross the Atlantic or entertaining odds and ends gathered from the latest *Who's Who*. A well-known institution of this country has for its motto "*sa vidya ya vimuktaye*"; that is, knowledge which is designed for salvation and for the development of the soul's best. Such an idea is not merely an Indian idiosyncrasy. Plato said long ago that the culture of the soul is "the first and fairest thing that the best of men can ever have." According to Goethe, the object of education is to form tastes, and not simply to communicate knowledge. A man's culture is not to be judged by the amount of tabulated information which he has at his command, but by the quality of mind which he brings to bear on the facts of life. Education is not cramming the mind with a host of technical details, putting sight as it were into

blind eyes. The eye of the soul is never blind ; only its gaze may be turned to the false and the fleeting. Too often the vision may be dragged downwards by the " leaden weights " of pride and prejudice, of passion and desire. The function of the teacher is not to add to the " leaden weights ", but remove them and liberate the soul from the encumbrances so that it may follow its native impulse to soar upwards. The student at a University does not merely learn something, but he becomes something by being exposed in the most elastic period of his life, to transforming influences, such as the constant clash of mind with mind, the interchange of ideas, the testing of opinions and the growth of knowledge of human nature. A University is a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than wealth and comfort, necessary as these are. It affirms that the pursuit of ideas and inspirations is greater than the race for power and glory. To belong to a University is to share this way of looking at things and feeling about them, to acquire this largeness of view which can assuage the asperities of life. Culture is born of meditation on the best that has been said and thought on the intimate problems of life in the University, which is a retreat from the crowded world, for solitude and study. A man into whose soul there has passed in some small measure the soul of great literature and art, philosophy and religion, will find a significance in life that would otherwise be hidden from him. He will develop an inner grace of nature, a tendency of the soul, which makes him live in constant and confident communion with the unseen, even when tormented by earthly passions.

Culture is the transformation of one's being, the alteration of the psychology of man. It is thinking with one's whole mind and body. It is making one's entire organism, sense and sensibility, mind and understanding, thrill with the idea.

Man is not to be mistaken for a merely intellectual being. The ideas framed by our intellect must sink into the subsoil of our life and leaven our whole nature, conscious and unconscious. Only then does the word, the thought, become flesh. That we can grow wise without effort, is a soothing dream. Wisdom comes through austere meditation, through the inward travail of the spirit. The dreams and the suggestions that flit before us must possess us, dominate us, transform us, recreate us. Light must become life. There is a legend that ghosts do not speak until they drink blood ; even so, our noble dreams do not become facts of life except through the blood of our hearts. Culture is what produces sweetness of temper, sanity of mind and strength of spirit.

To avoid misunderstanding, I may say that cultural value is not a special quality of ' Arts ' subjects. The spirit and the method in

which a subject is taught determine its cultural value, and not the nature of the subject itself. One of the early writers on education, a certain Richard Recorde, writes in "The Castle of Learning" (1556) that astronomy should be an essential part of education, for it will moderate human pride and self-importance and fill the mind with a sense of the Majesty of God. A century later, Descartes said, to one who approached him for advice about the daily conduct of life : " Begin every day by meditating for a few minutes on the Majesty of God as displayed by the mighty works of his creation." We cannot scan the heights and sound the depths of the universe without being impressed by the profound mystery of it all. The latest writings of Jeans and Eddington breathe a spirit of intellectual modesty. Some of the essential elements of culture, such as the desire for accurate knowledge and intellectual sincerity, are fostered by scientific studies. The duty of truth-seeking demands of us a surrender of prejudices and sacrifice of sympathies as dear to one as life itself. The obligation of intellectual sincerity is something which no University student can escape from. Truth or repose,—you may take which you please; but you never can have both. Safety first cannot be the maxim of a University. In a country like ours, the need for scientific studies is much greater than the most modern of us may think. If we are to battle with ignorance and suffering, we must be up-to-date in our methods of fight. Science has done more for the emancipation of the masses than the wisdom of the sages. It is erroneous to assume that happiness is enjoyed only by those who are desperately poor. It is idle to pretend that poverty is better than wealth, malnutrition than nutrition, foul air than fresh air. Simplicity is not the same as squalor. Again we have a tendency to use words without weighing their meanings. Science will help to free us from the tyranny of words, by taking us to things themselves. The triumphs of science which have enabled mankind to establish civilization over chaos declare the majesty of the human spirit quite as much as artistic achievements.

While I am second to none in my appreciation of the value of science, pure and applied, for our country, it is essential to combine with its study a synoptic view of the whole. The effort and the concentration necessary to master even a small part of the sphere of knowledge are so great that no one can master the whole of it. Every student of a University should, however, know in a general way the things that give value, meaning and dignity to human life, the arts and pursuits that give man his vocation in this planet. A University fails in its purpose if it does not in some small measure help us to gain an ample outlook on the realm that surrounds us, the realm of nature with its wondrous order, the realm of human experience with its vast tracts of human history and the aspirations of men

who have made them memorable, the realm of the unseen to which, in the course of ages, new and ampler meanings have been steadily opening out. A mind at peace with itself is one of the essential ingredients of a happy life, and a University course is not complete if it does not afford its members scope to put their mental house in order and arrive at some knowledge of themselves and their place in the universe. In a well-known school of technology in the United States, there is a compulsory course on metaphysics for all its students. Dr. McTaggart of Cambridge used to give weekly lectures on the general problems of philosophy, open to all the members of the University.

The passion for political freedom is running high. But, like everything else, freedom is won from within and not given from without. The country we love is not a geographical area but a spiritual possession. Until we identify ourselves with it through mind, heart and will, wisdom, love and service, sanity, sweetness and strength, our country is bound to be in its present intolerable condition. The forces we have to contend against are more within our borders. Our lack of ordinary human interest in communities other than our own, our unthinking adoption of practices and prohibitions, our social tyranny which makes cowards or automata of most of us, our religious fanaticism, are wrongs which require immediate attention. The advancement of social understanding and the promotion of the spirit of service and sacrifice are ideals which a University must think worthy of its high calling. Ability to co-operate with others is the true test of education, among individuals as well as communities and it is possible only with sweetness and humanity. If we are to assist human beings in sorrow to bear the anguish they are called upon to endure, we have to approach them with feeling and sympathy, with love and understanding. The great majority of altruistic minded people feel satisfied about themselves as soon as they have become members of social reform associations or subscribe to the funds of fellowship clubs. But man reveals himself to man in love and sympathy, and not in answer to questionnaires or in mental clinics. The human soul yearns for warm love and is repelled by cold curiosity. If we go through a day with calm and serenity, understanding the hearts of the men and women we come across, instead of working up statistics at office desks or distributing pamphlets in public meetings, we shall more effectively help the betterment of the social order. Reconstruction of the world will follow if we undertake the less exciting but more exacting task of reconstructing oneself by purifying the passions and humanizing the self.

Your University has been for you a very inefficient guide if it has not disturbed your more or less blind faith, if it has not developed the mood of reflective inquiry. In our country, however fast we may try to efface them, the traces of antiquity are all about us.

The earth's surface is not raw but subtly moulded by old time. No nation can grow if it has not its roots in the past. We cannot start an entirely new civilization ; we might as well try to build a new tree. We have to work within the general limits imposed by the past, which no power on earth can undo. The spirit of the past can be gathered from the history of the people. If we go to Indian History in order to learn, and not inflict on her own petty prejudices, we find there not a fixed programme, but a continuing spirit. The creative tradition, the living past, is like a seed that grows, and not like a log of wood. We are not obliged to bless every stage and example of it. It is a waste of time to revive the forms of ancient life in the modern world. If Manu were read for practical guidance to-day, it were better for us that Manu had not been born. The scriptures of an earlier age cannot answer the problems of our time. We must not hesitate to extract the vital principles of universal value from what is strictly local and temporary. Absorbing the lessons of centuries, we must accept the intimation that are reaching us still. The great representatives of Indian culture were men of mobility and ceaseless adventures, and we are not loyal to their spirit if we mark time in a world of perpetual movement by sitting still and chanting ancient hymns. We cannot command the Sun to stand still in the plains of Hindusthan. Searching the scriptures while the storm is blowing, has half ruined the country. " What my fathers did is good enough for me," is the maxim of the decadent ; " no man can be his own ancestor " is the principle of the progressive. Our primary duty to-day is to face facts as we find them, even though they may hurt our national pride, and remember in dealing with them the principal truths of all religions, which are, roughly speaking, the universality of spirit, the inviolability of personality, the fact of fellowship, the duty of service and the power of sacrifice.

Culture is not culture if it does not produce the type of mind which will never assist intellectual or social tyranny. The cultured ones are the free spirits of the world. Humanism has been the fundamental assumption of Indian culture. The world is one family. The ideal sage of ancient India is one who exclaims : " While there is a soul in prison, I am not free ; while there is an enslaved community, I belong to it."

India the World's Laboratory.

While humanism has been the essential key-note of Indian culture, nationalism seems to be the most potent force in our time. It is not India that originally propounded the maximum : " My country, right or wrong" or produced the psychology that one's country is always right. The tremendous urge of the nationalist movement is the direct result of Western influence. Our young men trained in the history of Western nations and taught for years

that nothing is more precious than freedom, that freedom is not only necessary but more essential than anything else, seem to have learnt the lesson. We cannot expect them to read the stories of Thermopylae and Salamis without emotion. We cannot construe the march of Garibaldi from Palermo to Naples as a walking exercise round the Fort. At a time of life when impressions are freely received and assimilated, when the world has brought no disappointment to love or frustration to endeavour, when the appeal of idealism is intense and the gates of the future seen wide open, our young men and women read the history of the freedem movement in the West. It is not a matter for surprise that their imagination is thrilled and aspiration kindled. They discover that the civilization of the ancient Hindus and the Greeks developed in an atmosphere of freedom. It is no accident that progress in knowledge and scientific activity in modern Europe coincides exactly with the centuries which have marked a loosening of the grip of authority on the mind of man. When the human mind is enslaved by tyranny of any kind, we have a dark age. Contact with the West has roused in us the sense of pride and self-respect and contributed largely to the Indian Renaissance. The two currents, the Eastern and the Western, the Asiatic and the European, emphasising as they do (though not exclusively) inward security and outward efficiency, have met face to face in India. Nowhere else do we find such close contact and interchange between the two systems. As a result of this process, which is still in progress, we may be able to reach principles more comprehensive in their scope and better able to meet the complex needs of modern life.

The Indo-British association may be the outer expression of the ultimate synthesis between the East and the West. If the British Empire ever becomes transformed into a political system based on voluntary association, a federation of free communities where law established by consent is supreme,—a smaller league of nations effective for world peace,—this can only be on a basis of good-will and equality. A firm political connection secured by common interests, a sound economic interchange and mutual industrial helpfulness on healthy lines, a new cultural relationship between two most important sections of humanity, Europe and Asia, in which they could exchange all that is vital and valuable as equal members of the human household, a close partnership in the building of a new and rich culture for the life of a nobler humanity,—this is an ideal worth striving for. But smaller minds interpret the British connection in a more sordid way. If 'empire' means markets for the central power, men, money and munitions for planting the flag in the extremes of the world, if it means the massing of troops in a variety of colours against similar groupings on battle fronts, if it means the exploitation of the weak and the backward such an empire is a

vulgarity, a reaction, a danger to the peace of the world. If the larger objective prevails, if good-will and sympathy govern Indo-British relations, the Empire will become more enduring. The bonds of friendship are a defence more solid than soldiers and machine-guns.

The eyes of the world are now fixed on the Round-Table Conference which is to meet soon in St. James' Palace in London. If the delegates meet in the mood of share-holders anxious for their dividends, there is little hope of any right settlement. India is not a subject to be administered, but a nation seeking its soul. For the Indian mind, ideas are more potent than facts, even though the ideas may be illusions. The Indian thinks and feels in terms of national pride and self-respect. He stresses the shame of subjection and the lines of sorrow which even the best Indians bear in their faces. While the British seem to exaggerate the demands of security, the Indians emphasise the right to liberty. Security and liberty do not always coincide. Are we to have the maximum freedom consistent with the minimum safety or minimum freedom with the maximum safety? That is the problem. No heavier task than that which awaits the British nation is ever likely to fall on it. If one course is fraught with risks, the other is fraught with greater risk. While conflicts of interests can be composed by reason and argument, conflicts of passions produce fear and suspicion, which make all peaceful solutions difficult. The problem can be solved only by that sympathetic understanding of another's point of view and by that true statesmanship which, steadily looking to the future, avoids stressing the obstacles which loom so large in the path of the mere politician whose eye and whose ear are on the ground only one step in advance of his feet. Many of us who wish well for peace and freedom hope fervently that Great Britain will rise to the height of its vast opportunities, take occasion by the hand and make the bounds of freedom wider yet.

Graduates of the University, it is a privilege to be alive to-day. History is being made before your eyes. Everything is on the move. Nothing is settled. You will live to see changes, political and social, greater than any which have taken place in our country within living memory. It is the duty of intellectuals to give an informed and decisive lead to the people. It is no use adopting an attitude of laziness on the comfortable view that institutions are not made but grow, and difficulties which seem too thorny for timid fingers to touch will settle themselves by being left alone. If we leave society to reform itself, the whirlwind will come on us. It is your duty to plan and build wisely. It is my earnest wish that the sons and daughters of this University may increase in virtue, learning and numbers and go forth into the world equipped with knowledge, filled with culture, servants of the Ideal.—Farewell!"

HOW CAN VILLAGE CHILDREN BE HELPED TO WORSHIP ?

BY ALICE B. VAN DOREN, B.A.*

"Worship is an attitude of the whole life ; it is not something apart from other activities, but the spirit of which every activity should be the expression. It is the experience through which the soul can be remade, as it holds communion with the ultimate source of Truth, Beauty and Goodness." [Jerusalem Conference (1928) Report, Vol. II.]

"*BANG, bang, clang, bang !*" The small village urchin is pounding vigorously upon the length of iron rail suspended from a *neem* tree that does duty as a school-bell. He is summoning his schoolmates to prayer, and the observer wishes that any degree of the enthusiasm of his rail-pounding could be seen reflected in their response ! After five or ten minutes, a dozen unwashed boys and one girl straggle into the school-room and sit down in the midst of a litter of cracked slates and torn books. After another five minutes the teacher strolls in, takes his place in the front of the room and announces a lyric or *bhajan*. It is started on too high a pitch, and while the boys are singing it shrilly in several discordant keys the teacher rapidly turns over the leaves of a torn Bible, and when the discords of the singing have died away, proceeds to read the 68th Psalm. The "high words" of the vernacular translation have no connection with the children's vocabulary, and they make no pretence of paying attention. The reading is punctuated by several loud demands for "Silence!" but at last all the thirty-five verses are finished. Prayer is then announced. The boys kneel unsupported in the middle of the rough floor, which bruises their bare knees. The leader prays for fully ten minutes, using a conventional vocabulary and many high-sounding phrases. After the first two minutes, because of increasing discomfort, the boys begin to wriggle and whisper and pinch their neighbours. They join heartily in the final *Amen!*—their only chance for participation since the opening song. But all is not over yet ; the teacher now spends five minutes in lecturing them on their sins of inattention and irreverence.

But before deciding that worship is too fine a flower to bloom in the rough village soil, let us visit a second school. Beside the building is a spreading tamarind tree that has been converted into an out-door chapel. A rectangular space has been walled in with stones carried by the children from a near-by hillside. The stones

* This article is printed in advance (by kind permission of the Author) from a Volume in the *Education of India* series of books, entitled *Christian Education in the Villages*. This volume is now in the Press, and will be published shortly by the Association Press, Calcutta.

have been alternately whitened and red-washed. In the sunny space beside the well a little garden has been enclosed with a thorn fence, and within it are masses of marigolds, while convolvulus creepers fill the branches of the babul tree with bells of blue and white. The teacher is sitting on a date-palm-mat in front of the garden. He plays an Indian air on his old violin, while the boys and girls enter noiselessly, each carrying his palm-mat made in the school. Each child sits cross-legged upon his mat, and raises his hands, placed palm-to-palm in the Indian posture of prayer. When all have gathered, the service proceeds. Each part has been thoughtfully planned by the teacher with the help of the "Worship Committee" of older children. The lyrics or *bhajans* have been well learned in school. The teacher plays them on his violin, while two boys are awarded the privilege of making the rhythm with a pair of brass cymbals and a small drum. For the reading from the Bible is substituted a recitation by the Second Standard of the Beatitudes, which they have just learned in their Scripture class. With the teacher's help the Third Class have composed the prayer, making it in simple village language an expression of children's adoration with simple thanks and petitions. It is repeated by two of the class members, Twice, at the beginning and end, there is a minute of silence, when the teacher plays softly and the children are asked to think of God, the loving Father who is with them. The whole service lasts but ten minutes.

What are the underlying differences between the first and the second attempts ? What is worship, and what is its place in the School ? Why should it be given first consideration in the school ? Is worship a more vital part of religious education than instruction ? These are only a few of the questions that come before us for consideration. Let us turn for a little from the concrete to the abstract, and try to gain a clearer understanding of the great principles underlying that mysterious approach to God which we call worship. The philosophy of worship may seem far removed from a ten minutes' service in a little Indian school-house ; yet the spiritual laws governing the ritual of the great cathedral are the same as those that operate in the humblest and most remote village prayer-house.

What is worship ? Definitions are as numerous as the students of the subject. It has been termed the "celebration of life",* the dedication of the drama of human experience with its success and failure, struggle and aspiration. Another writer characterizes it as the "consciousness of doing things with God,"† or the realization of fellowship with God.‡ Again it has been defined as a desire that

* Vogt, Van Ogden, *Modern Worship*, Chapter I.

† Coe, George A., *What is Christian Education?*, p. 123.

‡ *Ibid.*, p. 122.

seeks for a response from the Great Spirit of the Universe.* There is something revealing in each of these definitions. Yet they leave us with a sense of incompleteness. Perhaps the source of their inadequacy is suggested by an incident related in Von Hugel's letters. ("And yet," he said, "it wasn't religion. There was no religion in the hard work and sacrifice." "What is religion then?" I asked. "Religion is Adoration," was the reply).† Worship is not worship unless it can lift us out of our petty selves into a consciousness of the *otherness* of God, into a sense of reverence and awe in the presence of mystery. This consciousness is not far from the child mind; it is natural to the Indian boy and girl; it needs not to be created but fostered in our services of Christian worship.

One other theoretical question should be faced before we pass on to practical details. What is the aim of worship? Is it an end in itself, or only a means to better human living? The wise person will respond that it is both. It is a means, and as such must justify its existence. For this view, we find authority no less weighty than that of the social prophets of the Old Testament. Amos and Micah speak with scorn of rituals of worship that serve as an escape from social duties; while the latter would even focus religion upon the moral requirement to "do justly and love mercy and walk humbly." In our own times there are modern prophets who fear lest the general turning toward ritual, even in the services of the Free Churches, may degenerate into a substitution of dignified worship for social duty, an escape from life's demands for straight thinking and difficult action. This fear is well-grounded. Worship should be not a sedative but a stimulus, "an urge and goad for social duty." We do well to remember how the Dutch mystic, Tersteegen, "who spent his life in beautiful charities but whose soul was set upon the beatific vision," explained naively, "I wanted to be with the Father, but He sent me to be with His children."‡ In connection with the training of children, this attitude cannot be too much emphasized. The sincerity and genuineness of worship is measured by its effects upon the child's conduct—upon growth in honesty and peaceableness, in industry and loving service.

Yet this is not all. While worship is a means to better living, it is also an end, a vital and joyous experience, without which life must be impoverished. For that reason, in this study worship is placed before teaching. Through instruction the pupil learns facts about God; in worship, the child comes into God's immediate presence. Human friendship is an end in itself, and though a friend may be a means of giving help in times of trouble, we do not value him

* Soares, *Religious Education*, p. 276.

† *Von Hugel's Letters*, quoted in the Jerusalem Report, Vol. II.

‡ Soares, *Religious Education*, p. 292.

primarily for that.* So worship is an experience of the presence and friendship of the Great Companion, the Heavenly Father ; as such it is an experience of exceeding joy. The child who day by day in simple natural ways enters into that friendship is receiving a life-value which cannot be supplied by any amount of instruction *about* God. Such must have been the experience of the boy Jesus in the temple, and on the lonely hill-tops above Nazareth when he began to be " in the things of his Father." It is these beginnings of worship in childhood that lead in later life to the " Practice of the Presence of God."

Can these two views of worship be integrated ? Von Hugel seems to effect a reconciliation in his principle of alternation. " As the body can live only by inhalation and exhalation,—so the soul can live · · only by a double process ; occupation with the concrete, and then abstraction from it, and this alternation, on and on."† Activity drives us to devotion, and devotion stimulates to greater activity. Worship looks backward through picture and music, through silence and psalm, as through symbols connecting us with the historic origins of our faith ; it also looks forward to the new heaven and new earth, wherein dwelleth righteousness. Only by means of this forward look can worship become creative. In the call of Isaiah, the majestic imagery of the temple is followed by the commonplace command, " Go thou ! " Such alternation of devotion and service, each valuable for itself and of supreme worth, must be the aim of our school periods of worship. " It cannot be said to be Christian worship unless the natural result at the end of any period of school prayers or Church worship is ' Forth in thy name, O Lord, we go—' into the classes of the day, the work outside, the herding of cattle, the task of brain or hand, all of which have taken on fresh warmth and colour, because children and parents have been face to face with God."‡

The spirit of worship is neither wholly created nor destroyed by the physical surroundings. One person will be worldly-minded in the beauty and silence of a cathedral ; another finds God in the crowded street, the lonely jungle, or the noisy school-room. Yet environment is an element that either hinders or helps Especially is this the case with children, whose powers of attention are easily distracted and who have not learned habits of concentration. Because of this, careful attention should be paid to the place of worship. Wherever possible a separate room should be provided. For the village school, this will seem a counsel of perfection; yet with ingenious planning, much can be accomplished. Where there are separate buildings for school and church, the latter may be used for the daily worship period. Where this is not the case,* with the children's help, an outdoor space may be

* Sperry, W. L., *Reality of Worship*, pp. 87—89.

† Von Hugel, *Selected Letters*, p. 72.

‡ Dougall, K. M., *Manual of Religious Education for Africa*, p. 27.

cleared and beautified as suggested in a previous paragraph of this chapter. For protection, a simple shed or *pandal* may be erected. In most parts of India such outdoor worship will be possible for from half to three-quarters of the year. In preparing a garden or shed for such use, the children should share in the planning and labour as a school Project. Their interest and sense of ownership will be proportionate to the amount of purposing, planning and work that they put into this activity. It is surprising to see how habits of inattention and irreverence lessen when the worship period is removed to a separate place that is not associated with noisy play and work. On the other hand, it is well to have brief periods of prayer and occasional services in the school-room, so that children may feel the continuity of worship in common life and may not think of God as apart from ordinary occupations. During the cold weather and the rains it will be necessary to use the school-room in this way.

If no such separate arrangement can be made, the teacher must be led to feel the importance of absolute cleanliness and order in the place of worship. The blackboard should be cleaned, the room swept, books and slates neatly placed at one side, and religious pictures, not torn and frayed at the edges, hung upon the walls. Certain accompaniments of Hindu devotion have real value, and may be used indoors or out to produce an atmosphere of worship familiar to the Indian child, and to serve as a " bridge " to help the non-Christian pupil to cross the chasm between the old and the new. Among these worship-customs is the use of flowers, so essential to the Indian temple service. Every village school that has access to a well can cultivate a school garden during a portion of the year. This garden work can be motivated by the use of flowers, whether from tree, creeper, shrub or plant, for the decoration of the church and the school worship-room. Another attractive Hindu tradition is the use of lights. The Hindu festival of lights, be it Diwali in the North or Kartigai in the South, has much to offer in the way of beauty and religious symbolism. The village celebration of the joyous festivals of the Christian year can be made attractive to children and adults by the illumination of church and school-house and home by means of the little clay lamp of the bazar. Christianity in Europe embodied old cultural traditions in its Christmas and Easter celebrations ; why then should it fear to accept similar enrichment from India's pageantry ?

Indian posture in prayer should also be encouraged. In some places children will sit cross-legged on the floor ; in others the attitude will be kneeling ; in still others prostration. Each locality should choose the posture which is familiar and natural, and which suggests a reverent sense of the presence of God. The *namaskar*—the hands placed palm to palm and uplifted—is a posture so suggestive of worship that it can be almost universally employed. Care should be

taken that no attitude involving discomfort or strain should be maintained long enough to become wearisome or distracting.

The time for worship is a matter for careful consideration. It should be decided entirely by local conditions. It may be morning, noon, or evening ; it may come at the beginning or end of the school session, or during an interval in the middle. The one important thing is that all should be present, and to this one condition all other questions may yield. This period, when chosen, should be kept free from all distractions ; it is not the time for giving out notices ; emphatically it is not the time for scolding, punishment, or discipline of any sort. It should be brief, usually not above ten or at most fifteen minutes, though longer periods will be needed for special occasions ; should contain sufficient variety to provide for the inability of children to pay attention to one thing for more than a very few minutes at a time.

The grading of worship will depend upon the school variation in age. Where little children and adolescents are found in the same school, it will be well to separate them at least during certain days in the week. In a one-teacher school, this teacher instead of conducting a twenty-minute service for all the school, can take two groups for ten minutes each. On the other hand, assembling the whole school occasionally gives a sense of unity and a group-mind which is lacking in the small group. Group prayers on Monday, Wednesday and Friday, with united worship on Tuesday and Thursday, would be a possible arrangement for securing the benefits of both.

Of all the factors involved in worship, the most important is that of leadership. No teacher can lead children to God unless he has first found the way, and has himself travelled it many times. Unless he has the sense of God's presence, he cannot help to create it in children. No dependence upon ritual, no outward seemliness of behaviour will take the place of the inward vision or make up for the lack of spiritual reality. Yet with all this there is a need for definite and painstaking preparation. A good teacher, however well he knows his subject matter, will yet make fresh and definite preparation of the day's lessons in reading or number work; and should he give less time and care to the period in which he will attempt to lead his children into the very presence of God?

In school worship there is a large place for child-participation and even for child-leadership. "We learn by doing;" and children learn to worship by worshipping, not by having an older person do it for them. Music is of course one of the most natural ways for children to participate, and more and better music should be the aim of every school. Bible portions and responsive services may be learned in the classroom and used in the worship period; this is an excellent motivation for memory work. The older children may co-operate

in writing out prayers which express their thanks and petitions. This seems much better than urging children to make *extempore* prayers. The Indian child's powers of memory are so great that with the latter method he is apt to quote *verbatim* long excerpts from the prayers of the teacher or pastor. The longer the quotations the better, and the greater the admiration he receives from his classmates for his "much speaking!" In all prayers composed or used in school, care must be taken to keep the vocabulary simple and within reach of the child's understanding. At times a child may be chosen either to lead the whole service, or to take the responsibility for some part of it, such as reading chosen verses from the Bible, or memorizing and repeating the prayer.

What is to be the content of the worship period? What forms of activity or of wisely guided passivity are to fill these precious moments of the day? What will the leader do and what will he refrain from doing? Under this head we may generally approve the opinion of the African Manual that "Bible lessons should be quite separate from worship and that little or no exhortation should be introduced into the worship period."* This advice if followed will constitute a self-denying ordinance for the village teacher, who dearly loves to "preach" to his pupils. The usefulness of such exhortation under any circumstances is doubtful; but a story, well and briefly told, may be included now and then in the worship hour. The brief period should consist chiefly of songs, of selections from the Bible and other devotional writings, of prayer, and of very brief moments of directed silence. There should be a general movement or progression in such services, beginning with a "call to worship" which leads the child to become silent and to realize that he is in the presence of God; proceeding to hymns or sentences of adoration, praise and thanksgiving; then to confession of sin, and petitions for help for himself, his family, school, village and nation; and ending with self-dedication to God's service. All these elements can be expressed in the simplest of words and worship materials. There is a great variety of Indian Lyrics of praise. Thanks should be given for the concrete things that village children do receive—food, such as it is; shelter; family life, including the coming of the new baby; timely rains; the chance for education; the joys of festival and marriage celebration. Confession should be made of just those sins that children do commit; petition for things they really need and want; dedication to the Christian life in that very school and in their own home situations. In the Scripture class, children may themselves name the gifts received, the sins into which they most often fall, the ways in which help is needed, and the right things which they want to do that very day.

* Dougall, *Ibid.*, p. 34.

Let us avoid abstractions and remember that only the concrete is intelligible.

One interesting problem in India is the use of Hindu or Mohammedan material in Christian worship. Concerning this we read in the Jerusalem Report, "Christians ought to have an open mind regarding non-Christian forms of worship with a view to adapting them to Christianity and expressing through them Oriental instincts and ideals."* This is a field as yet little explored. Experiment can be recommended, but at present no conclusion can be given. One apparent difficulty is found in the fact that a great deal of such material is too abstract and philosophical to be intelligible to the rural child. One hint that may be carried over is the emphasis placed upon festivals and special seasons. For two or three weeks preceding Christmas, Passion Week and Easter, we may well centre all our worship material about these great themes. Anglican schools naturally follow the cycle of the Christian Year ; Free Church schools may well observe this custom. The content of worship may also be enriched by taking note of the seasons, special climatic changes and rural activities, such as the coming of the rains, the time of the falling and budding of leaves, the seasons of ploughing, sowing, transplanting and harvest. By making such subjects central, we shall institute variety and freshness of interest.

What use should we make of the old Indian custom of silence and meditation as a part of worship? In Tagore's school all the pupils gather out of doors for ten minutes at sunrise and sunset. Their thoughts are not guided, they are merely "exposed" to the influence of silence and beauty. This method is probably too difficult for the children with whom we are dealing. With them a beginning may be made by ntroducing a minute or even less of silence at the beginning or end of the service, or both. Its purpose should be introduced by the repetition of a suitable sentence, such as "The Lord is in His holy temple; let all the earth keep silence before Him"; or of dedication at the end, through such words as "Whatsoever thy hand findeth to do, do it with thy might."

We shall need to decide our attitude with regard to freedom *versus* compulsion. The Jerusalem Report stresses the idea of freedom.† The Report of the Bombay Conference attempts to bring out the difference between *compelling* and *inducing* children to attend. "If worship is not merely formal but made attractive and intelligible, it should so appeal to the religious sense, which is natural to Indian boys and girls, that they will partake in it willingly."‡

* Jerusalem Report, Vol. II, p. 137.

† Jerusalem Report, Vol. II, p. 199.

‡ *Ibid.*, p. 105.

Public devotion should lead to habits of family and private prayer. Here the teacher can co-operate with the catechist or pastor in religious adult education. The children should be helped to form the habit of prayer in the morning and at night, and should be assisted to frame simple prayers that they can use at these times. The worship-room or prayer-garden of the school should be available for the private use of those children whose crowded homes give no chance for privacy. Attendance at school services of worship will be only of temporary use unless it leads on to devotional habits that will find their place in the life of the home.

CHANGING CONCEPTIONS IN HINDUISM

THE IDEA OF GOD.

BY DR. ALBERT J. SAUNDERS, Ph.D., *American College, Madura.*

THE old epithet—"the unchanging East"—is no longer applicable to India. India is changing rapidly, not only in material advancement, in economic and social life, but also in her thought-forms, her philosophy, and her religious attitudes. These changes can be plainly seen by one who is a resident of the country, and who is moving in close association with the thought and life of the people. The writer during the last five years has become greatly interested in the changing conceptions in Hinduism. He will deal in this article with "The Idea of God," and follow it up by another study later, on "The Approach to God." The reasons for these changes are not far to seek; they may be summarised along three lines: (1) Contact with the West, in which the British connection stands out prominently; (2) Education, which has opened the portals to a vast field of literature into which young India is entering, a field in which discoveries are being made which are revolutionising the old thought-forms and ancient loyalties of the people; and (3) The study of Science, which is playing havoc with the old superstitions and former beliefs in magic.

"The old order changeth, yielding place to new,
And God fulfils himself in many ways;
Lest one good custom should corrupt the world."

There is no mistaking the fact that perhaps the greatest and most persistent idea in human thought is the idea of God. It is everywhere, and it will not die. And one of the most remarkable things about this idea is that among primitive peoples their view of God is oftenmost like that which Christianity preaches, consisting of the Fatherhood of God, the belief that the human family are his children and that God is all-loving and desiring only the good of his children. It is only when man begins to speculate and evolve a system that he loses this child-like consciousness of God. The Indian philosophical speculators in the Upanishadic Age almost 'lost God', and it has taken centuries to rediscover Him; but the growth of the modern Hindu idea of God, as I shall try to show, is one of the most hopeful signs of religion in India.

Ancient Ideas.

In the Vedas we find gods many; some are animistic, personifying the forces of nature; such as Surya (the sun-god), Indra and his Maruts (the storm-god and the winds), and Usas (the beautiful goddess of the dawn). Others were deified persons, as Yama,

the first to die, and who became the Lord of the Dead. Others again were personified goodness and virtue, as the saintly Varuna, the ethical deity. These Vedic gods were personifications of natural phenomena; "the friendly forces became gods, and the hostile forces demons." But the belief was that these gods were persons with characteristics; they were approachable and companionable; these early gods were loved and worshipped. Some of the finest hymns of the Rig-Veda are passionate outbursts of devotion to the gods. Those were idyllic days when the gods were real, when men believed in their gods as personal and moral, and when the contacts and attachments between gods and men were close and personal. "And they heard the voice of the Lord God walking in the garden in the cool of the day."

Then there came a time when these early animistic ideas of God could no longer satisfy the growing and deepening thought of the Aryans. The quest for truth and a knowledge of the nature of God led serious men to meditation and prayer in the "forest universities," "if haply they might find Him." These earnest searchers after God recorded their findings in the truly profound Upanishad writings. They attempted a synthesis of the Vedic gods; one universal God, having a nature that would satisfy the enlarging intellectual conceptions of man.

The result was the wonderful creation of the human mind—Brahman, the World-soul. This World-soul was thought to be an impersonal spiritual essence permeating everything animate and inanimate throughout the whole world. The soul of the individual was called Atman, so there were two souls: the World-soul and the soul of the individual—Brahman and Atman. Some unknown thinker in a moment of inspiration came to the conclusion that the two must be one, and proclaimed the great Vedanta philosophy in its earliest form. In some such way as that "The great affirmation" was made:—"My self is the infinite self"; "The soul of the universe, whole and undivided, dwells in me." Thus self-knowledge is knowledge of God; and as knowledge of God leads to release, the man who realises the identity of his soul with the World-soul is thereby set free from the cycle of births and deaths; he will not be born again. The great phrases used are: 'Thou art that,' 'I am he', 'I am Brahman.'*

Here we find a subtle and profoundly intellectual conception of God. He was viewed as pure spirit, or the Eternal Mind; he now becomes the essence of all things, and to be absorbed into the Eternal Essence was conceived to be the end of all things. The phenomenal world with all that pertains to the physical and material is unreal (Maya); the only reality is God, but He is impersonal, incomprehensible, unapproachable, pure spirit. This is the pantheistic

* See J. N. Farquhar's *Primer of Hinduism*, p. 48.

(All-God) idea of the Upanishads, which was developed later by Gautama the Buddha, into the Nirvana doctrine of nothingness as the ultimate end of all things. These ideas are highly intellectual, fit only for scholars, and philosophers, divorced from life, and having nothing or very little for the ordinary man of the street. It shows a wonderful and creative period in the mental development of man, but the natural, ever-present, kindly disposed and helpful personal God has been lost in the maze of philosophical speculations. It was a great loss, and Hinduism has been the poorer ever since. The logical conclusion of such reasoning was a period of negation, when the idea of a god was given up entirely. The two movements of Jainism and Buddhism tried to get along without a god. They succeeded for a time ; in fact Buddhism in the days of Asoka enjoyed a period of astonishing success, but to-day the movement is practically dead in the land of its birth ; while Jainism is exceedingly small for all its long history, and is making scarcely any headway. The simple fact is that Indians are a God-conscious people ; atheism cannot flourish in their land, and there is also a revolt from a purely intellectual conception of God which takes Him away from the needs of men, and gives Him a detached and disinterested character far removed from the " madding crowd."

Theistic Reforms.

It is not to be wondered at that such dry and calculated intellectualism in reference to God should at length prove unsatisfactory to the ordinary Hindu devotee, and should call forth reform movements which have had a remarkable influence in modifying the Hindu idea of God. This revolt from the non-personal and non-moral character of God first found expression in the Bhagavad-Gita. The Vedanta of the Upanishads had taught one great truth—the unity of God ; but He had become so detached and distant from man as to be unknowable and unserviceable. The Gita brought God back again from the high altitudes of pure intellect where the Upanishad philosophers had placed him, from the mere negation to which Mahavira and Gautama had consigned him, to actual personality and communion with men. This is the distinctive accomplishment of the Bhagavad-Gita, and the work has been continued ever since by the various Bhakti sects in the North, and the Saiva Siddhanta movement in Southern India.

They all are Sabhas or Associations of the " Lovers of God," and the God they worship is knowable, personal and accessible, very different from the barren god of the speculative philosophy.

The Gita is still permeated with the Vedanta philosophy, but we can clearly see the beginning of an emancipation from an unknowable and impersonal God. A personal Ishvara had to be found

and taught instead of the absolute Essence or Spirit of the Upanishads; and the Gita performed that inestimable service for India.

Krishna becomes a living personality; personal trust in Krishna and fervent devotion (Bhakti) to him are strongly emphasised, as these well-known passages indicate:—

> "If one of earnest spirit set before me with devotion a leaf, a flower, fruit, or water, I enjoy this offering of devotion."
>
> "Have thy mind on me, thy devotion toward me, thy sacrifice to me, do homage to me. Thus guiding thyself, given over to me, so shalt thou assuredly abide afterward in me."
>
> "In him seek refuge with thy whole soul, O thou of Bharata's race, by his grace thou shalt win supreme peace, the everlasting realm."

This idea of a personal God was brought out most clearly in the work of Manikka-vasagar in Southern India. As Dr. Pope, his translator, says: "South India needed a personal God, an assurance of immortality, and a call to prayer. These it found in Manikka-vasagar's compositions." His own account of his conversion shows that he regarded his acceptance as due not to any merit on his part, but to Siva's grace alone:—

> "To me, a dog, all things not shown before, he showed;
> All things not heard before, he caused to hear;
> And guiding me from future birth he made me his;
> Such is the wondrous work our Lord hath wrought for me."

This is very fine; but as in the earlier Vedanta teaching, even here the doctrine of Karma comes into arrest the full development of belief in and devotion to a personal God. Brahman is still believed to be actionless, for the purpose of escaping the sway and power of Karma. "Brahman is beyond thought and speech" is a phrase that is used repeatedly. Ramanuja writes that Vishnu, after having created the universe from Brahma down to stocks and stones, withdrew into his own nature, and thus became impervious to the meditation and worship of the gods and mankind. Manikka-vasagar says, that Siva dwells where human thought goes not. And Tulsi Das writes that Rama is beyond the grasp of intellect, or soul, or speech.*

There we find the great conflict in Hinduism; the main body of theology coming down from the Vedanta philosophy, emphasised again in the commentaries of Shankara, teaches that Brahman is impersonal and non-moral; that the Supreme receives no sacrifice and hears no prayer; and that he can only be worshipped through his representatives Vishnu and Siva. But in the course of time and under the influence of the theistic movement both these

* See Dr. Farquhar's *Crown of Hinduism*, pp. 393-403.

sects have come to regard Brahman as personal. That is a great advance, but much time will still be required for that idea to come to full maturity in Hinduism. The late Justice Ranade of Bombay once said: "This contrast between the monotheistic spirit and the polytheistic observances strikes every student of our religious life as a puzzle which baffles the understanding.....I offer no solution of it; because, though I have been thinking about it for a long time, I have not yet been able to find a rational and consistent solution of the difficulty."

It is fair to say that in the long history of Hindu religious thought many changes have taken place in the idea of God. We have seen the animistic and polytheistic beliefs of the Vedic period. In an effort to unify their thought of God, the wonderful conception of Brahman—the World-soul was evolved, and the greatest possible achievement of the human soul is to become identified with or absorbed into the All-soul.

But in so doing God became detached, impersonal, a mere intellectual hypothesis, which in course of time became entirely unsatisfactory to the mass of Indian religious men. The theistic movement brought God back again into the experience of man, gave him personality, able to be worshipped, and the pious Hindu ever since has rejoiced in the sense of communion and fellowship with God. These are significant changes in the God-thought of Hinduism, and these changes are still going on. India reminds us of the words of a distinguished London editor: "Looking back on the course of religious belief in my time, I should say that the greatest change has been a change in the idea of God." Modern India has accepted and is working on the basis of the idea of a personal God; that is that God has personality, has attributes and characteristics of the highest qualities, is knowable and approachable, receives worship and hears prayers, that He is a friend to man. The new idea which I wish to emphasise, and which is beginning to permeate Hindu thought is the social and moral character of God. This is an extension of the personal idea of the supreme God. In addition to the qualities of God which Hindus have long recognized, such as wisdom and greatness and power, there is now being accepted the idea that God is social and moral, and consequently His people must also be socially-minded and moral in their daily lives. This is the latest advance in Hindu religious thought with respect to the character of God, and its possibilities for good in the national life are tremendous and far-reaching.

Perhaps the greatest exponent of modern Hinduism is Dr. S. Radhakrishnan, King George V. Professor of Philosophy in Calcutta University; his lectures on Indian philosophy in England and America in 1926 made a deep impression on those who heard, and he was recognized as a new voice interpreting the latest and highest

thought of India. One naturally turns to his books—"Indian Philosophy" and "The Hindu View of Life"—for indications as to the latest trend of Indian thought, nor does one turn in vain. As to the nature of Hinduism, Professor Radhakrishnan holds the commonly accepted position that Hinduism is not a closed creed. "Hinduism is therefore not a definite dogmatic creed, but a vast, complex but subtly unified mass of spiritual thought and realization. Its tradition of the God-ward endeavour of the human spirit has been continuously enlarging through the ages."* Hindu thought believes in the "evolution of our knowledge of God."* Our foregoing study has shown this to be correct. As to the idea of a personal God, our Indian Author says: "Hinduism affirms that some of the highest and richest manifestations which religion has produced require a personal God. There is a rational compulsion to postulate the personality of the divine."* He defines what he means by saying that the highest category we can use is that of self, conscious personality.....God is perfect personality and moral personality.*

Now I believe that these statements indicate another advance in the Hindu idea of God. They are most significant; self-consciousness, perfection, and moral personality are attributed to the character of God. In the literature of the theistic movements some of these ideas are vaguely expressed, but not so clear-cut and certain as in Prof. Radhakrishnan's words; and as they sink down and begin to permeate Hindu thought we shall see in time their expression in the religious life of the people. India has long recognized God as personal; but is it not a new note sounding in the varied orchestra of India's religions—this note of the moral and perfect personality of God? That is what India needs to-day, and we all need; not a God who merely reflects our own imperfect characters, but a God high and lifted up in moral perfection who will reflect his character in and through us. When Indian thought recognizes this aspect of the character of God in all its fulness, religion in India will then interpret the great basic truth of Hinduism, "I am He", in terms of life and service and character, and not in a lifeless, abstract, intellectual metaphysic.

I have tried to show one line of advance which is certainly taking place in the idea of God; and I close with Professor Radhakrishnan's last paragraph in that little book containing his Upton lectures at Manchester College, Oxford, which is truly indicative of what is going on:

"After a long winter of some centuries, we are to-day in one of the creative periods of Hinduism. We are beginning to look upon our ancient faith with fresh eyes. We feel that our society is in a condition of unstable equilibrium. There is much wood that is dead

* Radhakrishnan's *The Hindu View of Life*, pp. 21, 31, 30, 27.

and diseased that has to be cleared away. Leaders of Hindu thought and practice are convinced that the times require, not a surrender of the basic principles of Hinduism, but a restatement of them with special reference to the need of a more complex and mobile social order. Such an attempt will only be the repetition of a process which has occurred a number of times in the history of Hinduism. The work of readjustment is in process. Growth is slow when roots are deep. But those who light a little candle in the darkness will help to make the whole sky aflame."

DOES THE YOUTH OF RUSSIA BELIEVE IN GOD?

BY N. ZERNOFF.
[*Sometime Secretary of the Russian Student Christian Movement*]

THE *League of the Bezbojniki*—The Godless—of the Sokolniki quarter of Moscow (workers' quarter), has been carrying out a very significant investigation amongst the pupils of certain secondary schools.

This attempt, the first of its kind, had as its object to establish the results of the propaganda of the Bezbojniki, and to find out what degree of faith actually exists amongst the young people in the schools, and, above all, those of the working class. This investigation was carried out with much delicacy and skill.

The pupils all received sheets of paper, at the top of which each was asked to put the letter "B" (boy), or "G" (girl)—in Russian "M" and "D"—and then to reply to the following questions by means of a cross or a dash—

1. Do you believe in God?
2. Do you pray?
3. Do you attend Church?

Those responsible for the enquiry added another question: If you go to Church, is it by your own free will, or by the command of your parents? This question was not answered.

The sheets bore no identification marks of any kind, and, therefore, the answers were absolutely sincere. The League of the Bezbojniki would have liked to know the social position of the pupils as well, but decided not to ask for this information, realizing as it did that even in Soviet Russia the children would not answer with frankness on such a point.

Altogether 615 pupils were asked for information in eight schools. The following are the results of the investigation:

	BOYS	GIRLS	BOTH SEXES
Do not believe in God	183 (77.9%)	175 (46.1%)	352 (58.2%)
Believe in God	52 (22.1%)	205 (53.9%)	257 (41.8%)
Pray	40 (17. %)	169 (44.5%)	209 (34. %)
Attend Church	40 (17. %)	154 (40.5%)	194 (31.5%)
Total Number of Those Answering	235.	380.	615.

The League of the Bezbojniki feels that the results of the investigation are scarcely satisfactory. A. Tarareff writes in the "Anti-Religious Review", No. 3, 1928: "Nearly 42 per cent of the children who leave the Soviet schools (more than half amongst the girls) are contaminated by the opium of the religion." A little further on it comes to the following conclusions:—

1. These figures destroy the legend that, amongst the people, the children have no religion.
2. They also destroy the idea that the religious sentiment among children depends exclusively on social surroundings. The pupils questioned belong for the most part to the proletariat, and it cannot be supposed that any very strong religious influence is exercised on them by their parents.
 Anti-religious propaganda must therefore be strengthened, and we cannot comfort ourselves with the illusion that proletarian youth is naturally atheist.

On our side the information thus collected makes it possible to establish the following conclusions :—

1. The majority of the children either have a conscious and logical faith, or they are equally logical atheists. Only a very small minority gave vague replies. Further, almost all the pupils who are believers are also members of the Church, which is incontestably a new fact in the life of Russia.
2. The proportion of believers in Russia is relatively large, in spite of all the efforts of the Communists, since the years of attendance at the secondary school generally tend to produce a period of doubt and religious crisis. A proportion of young believers amounting to 42% is scarcely less than that of Christian pupils to be found in the so-called "capitalist" countries.
 It would be of the greatest interest to carry out a similar enquiry amongst the young people attending the Russian schools in other countries.
3. Finally, the conclusions reached by the League of the Bezbojniki have a very special interest for us, for they completely explode the basic theory of the Bezbojniki that "religious prejudices are purely social in character." And thus the method of anti-religious propaganda introduced by the members of this League is shown to be false in principle.

RUDOLF OTTO'S "THE IDEA OF THE HOLY"

BY THE REV. H. L. ADAMSON, M.A., *Allahabad.*

"THE Idea of the Holy", by Prof. Otto of Marburg is generally held to be one of the most—if not the most—remarkable theological works that have appeared in this century. First published in Germany in 1917, it has passed through many editions; and has already been translated into several languages both of East and West.

The book is an enquiry into the non-rational factors in the idea of the Divine and its relation to the rational. The function of theology, according to Prof. Otto, is to set forth the nature of God in rational concepts. We conceive of God as Spirit, Reason, Goodness, Power, Justice and so on. We thus describe the nature of God by the highest categories of our experience: always with the proviso that these categories are to be applied to God in an absolute and infinite degree. That is to say God is *Perfect* goodness, *absolute* justice, *omnipotent* power, *infinite* personality. Now these ideas are rational concepts, for they can be grasped by the intellect and even admit of definition. The nature of God as thus conceived is a rational nature. And it is sufficiently obvious that unless the Divine nature were rational in this sense, Religion would lack any sure foundation; for in Religion, as in everything else, the ultimate court of appeal is man's reason. One mark of the superiority of Christianity over other religions consists precisely in this: that Christianity teaches a doctrine of God which is intellectually more satisfying than that of any other faith. This, says Prof. Otto, must be asserted at the very outset and with the most positive emphasis. But while this is so, it must not be assumed that the fulness of the Divine nature can be given completely in such rational concepts as have been mentioned. It is the contention of Prof. Otto that there are aspects of the Divine nature which cannot be thus expressed, for the reason that they are—not irrational but—supra-rational. The Infinite Being whom we call God has attributes which can be experienced but cannot be set forth in rational concepts. Prof. Otto uses the term "holy" to denote the Divine nature in its entirety, and he proposes to call the non-rational or supra-rational side of that nature, "the numinous." He seeks to set forth the nature of the numinous and its relation to the rational aspect of the holy.

In the numinous experience, says Prof. Otto, we are dealing with something for which there is only one appropriate expression and that is "*Mysterium Tremendum*". "The feeling of it may at times come sweeping like a gentle tide, pervading the mind with a

tranquil mood of deepest worship. It may burst in sudden eruption up from the depths of the soul with spasms and convulsions, or lead to the strongest excitements, to intoxicated frenzy, to transport, and to ecstasy·····It has its crude, barbaric antecedents and early manifestations, and again it may be developed into something beautiful, pure and glorious. It may become the hushed, trembling, and speechless humility of the creature in the presence of—whom or what? In the presence of that which is a *mystery* inexpressible and above all creatures."*

What then are the main elements in the numinous? It will not be possible to describe the experiences of the numinous in terms of the ordinary experience, for they are utterly unique and "*sui generis.*" All that can be done is to indicate them by ideograms, words which suggest or hint at the experiences in question.

In the idea of "tremendum" Prof. Otto distinguishes three elements: There is first the element of "awefulness". In the presence of the Divine, man has a feeling of dread, of inward shuddering, such as is totally different from the fear excited by any rational object. Job overwhelmed by the awefulness of God cries: "Let not Thy dread make me afraid" (XIII. 21) and again "Let not His fear terrify me"(IX. 34), in the Holy scriptures "wrath" is represented as an essential part of the divine nature, and this "wrath" is pictured as something utterly removed from any natural anger; it is a wholly supra-rational attribute. The feeling of dread in the presence of the Divine varies according to the level of religious development, but it is not wholly absent even on the highest level, where the worship of God is at its purest. It appears in the hymn of Tersteeger:

"God Himself is present
Heart be still before Him
Prostrate inwardly adore Him!"

Another element in the numinous is that of the Divine "overpoweringness" ("majestas"). Abraham says, (Gen. XXVIII. 27) "Behold now I have taken on me to speak into the Lord, who am but dust and ashes." It is a mark of mysticism that it stresses to an extraordinary degree and the supra-rational elements in Religion, and, in particular, this idea of the overpoweringness of God. A sense of utter nothingness in the presence of the Divine is characteristic of the mystic experience. The third element in the idea of "tremendum" is the "urgency" or "energy" of the numinous object. This appears in the Biblical thought of God as "the living God". "He is the *living* God" says Jeremiah; ".....at His *wrath* the earth shall tremble, and the nations shall not be able to abide His indignation." (X. 10). The author of the Epistle to the Hebrews

Idea of the Holy, Eng. Trans., p. 21.

exclaims : "It is a fearful thing to fall into the hands of the *living* God"; and again "Our God is a consuming fire" (X. 31 ; XII 29).

In the substantive "mysterium", Prof. Otto distinguishes two elements. There is first the element of the "wholly other". The religious devotee is filled with a sense of the utter mystery of the Divine ; and this mystery is something completely removed from anything in the natural spheres : it fills the mind with blank fear and astonishment. The truly "mysterious" object is beyond our apprehension and comprehension, not only because our knowledge has certain irremovable limits, but because in it we come upon something inherently "wholly other", whose kind and character are incommensurable with our own, and before which we therefore recoil in a wonder that strikes us chill and dumb. Augustine says : "What is that which gleams through me and smites my heart without wounding it ? I am both a-shudder and a-glow. A-shudder in so far as I am unlike it, a-glow in so far as I am like it."* The second element in the substantive "mysterium" is that of "fascination". The Divine in its aspect of "awefulness' seems to repel the worshipper. But it has another aspect whereby it draws and attracts the worshipper to itself. "The daemonic-Divine object may appear to the mind an object of horror and dread, but at the same time it is no less something that allures with a potent charm; and the creature, who trembles before it, utterly cowed and cast down, has always at the same time the impulse to turn to it, nay even to make it somehow his own. The 'mystery' is for him not merely something to be wondered at, but something that entrances him ; and besides that in it which bewilders and confounds, he feels something that captivates and transports him with a strange ravishment, rising often enough to the pitch of dizzy intoxication ; it is the Dionysiac element in the *numen*".† St. Catherine of Genoa says : "O ! that I could tell you what the heart feels, how it burns and is consumed inwardly ! Only, I find no words to express it. I can but say : Might but one little drop of what I feel fall into hell, Hell would be transformed into a Paradise."‡

So much for the nature of the numinous or non-rational in "The Idea of the Holy". What of its relation to the rational ?

The development of religion, according to Prof. Otto, depends on the extent to which the numinous, while not excluded by, is yet interpenetrated, or, as he says, schematized, by the rational elements. In this connection there are two fatal tendencies. The one tendency is to stress the non-rational at the expense of the rational. This tendency appears in primitive Religion, in certain faiths of the East

* *Idea of the Holy*, p. 28.

† *Idea of the Holy*, p. 31.

‡ Quoted, *The Idea of the Holy*, p. 38.

and in some forms of mysticism. The result is a religion that is wild, fantastic and bizarre, without a solid rational and moral foundation. The other tendency is so to emphasise the rational as to exclude as far as possible the numinous. This is the tendency of Liberal Protestantism which seeks completely to rationalise Religion. In America particularly we see the tendency to banish from Christianity all doctrines and experiences which transcend the rational, and the result is an attenuated, impoverished form of Religion, far removed from that of the Holy Scriptures. The true development of religion involves the interpenetration of the non-rational with the rational, like the interweaving of warp and woof in a fabric. Prof. Otto explains his meaning with a homely example. In the experience of sexual love which we might call the element of rational affection is infused by the non-rational sexual instinct, which man inherits from his pre-human ancestors. The rational element in this experience differentiates it from the sex-experience of animals, and the non-rational element differentiates it from that mild affection which obtains between friends. Both elements of rational affection and sexual attraction are necessary to the existence of that rich, complex experience we call sexual love. In the same way both the rational and numinous are necessary to the existence of *religious* experience.

In according with this Prof. Otto points out that in the development of religion there is a two-fold process. There is first a development in the apprehension of the numinous, as man attains to an even deeper experience of the "Divine". The *daimonion* or daemonic power becomes the *theion* or Divine power: "dread" becomes worship; out of a confusion of inchoate emotions and bewildered palpitations of feeling grows 'religion', and out of 'shudder' a holy awe. The feeling of dependence upon and beatitude in, the numen, from being relative, become absolute. The false analogies and fortuitous associations are gradually repelled or frankly rejected. The numen becomes God and Deity.* Alongside of, and on the basis of, this there is a process whereby the numinous is rationalized, *i.e.*, charged with rational and ethical meaning. The "all-holy" comes to be apprehended as the "all-good"; the Divine as the moral ruler of the universe. At this point the question may be raised: "What criterion should be employed in this process whereby the numinous is permitted and qualified by the rational?" Prof. Otto maintains that the connection is *a priori*. Both the non-rational and the rational elements in the idea of the holy are, in the language of Kant, *a priori* categories. Just as I could not apprehend a beautiful object unless I had an obscure conception of the beautiful itself and, in addition, a principle of subsumption by which I apply that attribute

p. 114.

to the object, so the non-rational and the rational elements in the idea of the holy are rooted in the depths of the mind. Further, as has been said, Prof. Otto maintains that the connection of these two elements is *a priori*. The mind perceives *a priori* the necessary connection of (for example) the Divine goodness with the Divine transcendence. As an instance of this, Prof. Otto quotes Socrates as saying in the Republic (II, 382 E), "God then is single and true in word and deed, and neither changes himself, nor deceives others", and Adeimantos answers him: "So too is it apparent to me, now that you say it." Adeimantos appears here to apprehend this truth with that immediacy and certitude which are marks of *a priori* knowledge. We should be inclined to offer two criticisms of this line of reasoning. In the first place, Prof. Otto's use of the *Kantian* term "*a priori* category" is unfortunate and misleading. A category for Kant is a principle of subsumption, a method of synthesizing the confused mass of sense-impressions. It is therefore, something which is imposed on reality, not something which itself inheres in reality. But the objectivity of our religious experience is of course vital to the whole argument of Prof. Otto. In religion we discover, we do not create, God. Prof. Otto's use of the Kantian term "*a priori* category" is therefore most misleading. In the second place Prof. Otto maintains that the perception of the connection of the rational and non-rational elements in Religion is an *a priori* category. But—apart from the question whether this apprehenson can properly be termed *a priori*—it is strange that Prof. Otto should appear to assume that there is general agreement as to the attributes which are to be predicated of God. Surely, one of the supreme problems of philosophy is precisely the question of *what* rational conceptions are to be applied to deity. Prof. Otto maintains that the mind apprehends in a genuine *a priori* manner the unity and goodness of the Divine nature. But of course this would be strenuously denied by many thinkers. Some would maintain that these particular attributes cannot be properly applied to the Divine; while some would maintain further that to apply any attributes to the Divine other than negative attributes is a crude anthropomorphism. The Christian thinker will of course maintain that in the process of the rationalizing of the numinous the supreme criterion is the life and personality of the historic Jesus, whom he believes to be the supreme revelation of the Divine, the portrait of the invisible God. This leads us to the consideration of that part of Prof. Otto's work which deals with the manifestation of the holy and the faculty of the divination. Prof. Otto maintains that the divine manifests itself in history: particularly in the history of the Jewish people and supremely in Jesus of Nazareth. Corresponding to the manifestation of the holy, there is in every man what Prof. Otto calls a faculty of divination, which enables him to apprehend this manifestation wherever it appears.

Such an apprehension comes not through logical demonstration but through pure contemplation, through the mind submitting itself unreservedly to a pure impression of the object. This reminds us of the saying of a modern thinker, that divinity inheres in Jesus as beauty inheres in a picture. Just as beauty pervades the whole object and cannot be isolated from the other qualities, so divinity pervades the whole being of Jesus. Just as the apprehension of the beauty of an object depends upon the fineness of our artistic perception, so it is the purity of our heart rather than the cleverness of our intellect that conditions our apprehension of the divinity of Jesus Just as it is only through long and steady contemplation of a masterpiece of art that its supreme beauty appears to us, so it is only through living continually in the presence of Jesus that His glory shines out before our eyes.

Prof. Otto maintains, then, that when we contemplate the marvellous history of the Jewish people, we feel irresistibly that in this history the Spirit of God was working, and in Christ we see the crown and consummation of the age-long revelation of God. "Whoever sinks in contemplation of that great connected development of the Judaic religion which we speak of as the 'old Covenant up to Christ' must feel the stirrings of an intimation that something eternal is there, directing and sustaining it and urging it to its consummation. The impression is simply irresistible. And whoever then goes on to consider how greatly the scene is set for the completion of the whole story and the mighty stature of the personality that is its fulfilment, his firm, unfaltering hold upon God, his unwavering, unfailing righteousness, his certitude of conviction and assurance in action so mysterious and profound, his spiritual fervour and beatitude, the struggles and trustfulness, self-surrender and suffering, and finally the conqueror's death that were his—whoever goes on to consider all this must inevitably conclude :—"That is God-like and Divine ; that is verily Holiness. If there is a God and if He chose to reveal Himself, He could do it no otherwise than thus!"*

It has been impossible within the brief limits of this article to do anything like justice to this profound work. "The Idea of the Holy" is one of the greatest theological books that has happened for long and by it Prof. Otto has made a notable contribution to religious thought.

* Page 174.

THE CHRISTIAN CHURCHES IN ENGLAND AND THE INDIAN SITUATION

DURING the last weeks of 1930, almost every section of the Christian Church in England has issued a call to its members to join in prayer on behalf of India and the Round Table Conference. In many cases these Calls to Prayer show a real understanding of the Indian situation, and offer a welcome sign that there is a large body of Christian people in England which views the aspirations and sorrows of India with sincere sympathy.

(1) On the 29th of October, an *Appeal to Prayer* was issued by four leaders of the Churches in England :—The Archbishop of Canterbury, the Moderator of the Federal Council of Evangelical Free Churches, and the President of the National Council of Evangelical Free Churches. This Appeal is cautious in tone, and contents itself with urging the reality of the power of prayer, and the importance of the spirit in which the delegates will approach and conduct their discussions. " In this region of spirit, God ever manifests the power of His own Divine and Holy Spirit, and it is in answer to prayer that this answer is promised." They invite the people of England to pray that " throughout the deliberations (of the Conference), East and West, each bringing and interpreting to the other its fullest knowledge and its highest ideals, may take counsel together for the permanent welfare of all the peoples of India."

(2) While the above Appeal is addressed to practically the whole of the Protestant Christians in England, a similar appeal has been issued by the leaders of the Roman Catholic Church to its members. *The Tablet* (the leading Roman Catholic newspaper in England) on November 15th, 1930, referring to this, remarks :— " We may be tempted to pray for a happy and successful Round Table Conference mainly so as to be rid of worry. But India is more than a worry..... What we have to pray for is not merely the swift and equable settlement of disputes which vex our peace and derange British trade, but for a solution which will bring the truest happiness to the greatest number.... The people of India are one-sixth of the whole human race, for which our Divine Redeemer died. Prayers for so vast a multitude must be on the big scale of '*Advenial regnum tuum !*' (Thy Kingdom come.)"

(3) The Baptist Missionary Society also passed a resolution on November 19th, sending " a message of Christian affection to all Indian Christians ", and endorses the calls to prayer received from the International Missionary Council and the World's Evangelical Alliance. The last-named appeal (of the W.E.A.) shows a good many traces of the old ' imperialistic ' outlook ; but no one will hesitate to endorse their prayer " that the people of India and Britain may through the events of these difficult days be drawn together in mutual understanding and trust."

(4) Much more striking is the Call to Prayer issued by the London Missionary Society, which displays remarkable courage and insight in its attitude towards the Indian situation. It begins by recognizing frankly the universality and seriousness of the Indian National Movement, which, "though its intensity varies in different parts of India, undoubtedly extends widely over the country and penetrates deeply the several levels of Society, laying hold not only on the political groups and the students, but of the teachers and agriculturists." From this it passes on to what it describes as "a tragedy, and at the same time the hope of the situation",—*i.e.*, the large measure of common ground shared by the best men on either side. "We must remember too, for our encouragement, that the providence of God has set in authority in India the Viceroy, Lord Irwin, the man of the deepest Christian conviction, and that among those by whom he is faced are men, who, like Mr. Gandhi, have proved that their lives are dedicated to moral and religious issues."

It contends that there are certain duties incumbent at this time upon all British Christians:—"We can press steadily for recognition, on the part of the public generally, of the rightness of the fundamental moral claim that underlies the Indian movement;—the desire that Britain should treat India with the respect that is used to an equal."

That such words should be used by the British Representatives of a great Missionary Society, is certainly a matter for thankfulness and encouragement.

(5) The Society of Friends have always stood in the van of progressive Christian thinking; and it is not surprising to find that they also have issued a Manifesto which is in many respects notable and encouraging. More perhaps than any of the others, this manifesto shows a real understanding of the psychological factors behind the present conflict between India and Britain. "We British" (they say) "live free from the domination of an alien race, but we have felt ourselves to be justified in our ruling of India. What then is our attitude to the new spirit of India that keenly desires and wills to be free? Have we a warm responsive sympathy to give, even though the keen desire strikes at the rule of our own people over India? Or are we simply dismayed and antagonistic? Have we the imagination kindled to see this uprising of an ancient people as a spiritual happening, due in measure to the kindling ideas we have ourselves planted? And do we clearly believe that God's will, not ours, must determine the destiny of India?" And again "Reconciliation, in the Christian sense, is not a compromise and surrender of ideals, but a search for the will of God. It is the finding of a new way, a way of mutual respect, and affection and understanding." No finer expression could be desired of the true Christian spirit in its attitude to the complex problem of India; and we believe that such words will find an echo in the hearts of all men of good-will.

RURAL SERVICE SECTION

PRACTICAL CO-OPERATION.

1. THE MARTANDAM METHOD.*

BY D. SPENCER HATCH, B.Sc., M.Sc. in Agr., Ph.D.

THE Registrar of Co-operative Societies, in requesting me to address you on International Co-operators' Day, said that we wanted something other than theory at this meeting. Personally, I am very keen on the practical. I am asked to tell you briefly about co-operation as we use it in our Rural Demonstration Centre at Martandam and in its Extension work in the villages of South Travancore. I wish to do this under five heads :—Socialization, Co-operative Credit, Co-operative Production, Co-operative Marketing, and Co-operation between Government and Non-Official Agencies.

Socialization.

By socialization I mean the bringing of all persons in the area to work together and move together freely and happily—members of all castes and religions, the poor and the more well-to-do, the illiterate and the educated. The slow degree of socialization in India is a condition which most tenaciously has helped to hold this country in poverty. Failure in economy means failure in socialization. Socialization is the first step in co-operation and co-operation the first step in socialization.

The Intercaste Co-operative draws into its membership, out of their similar needs, former ultra-individualists. Such men find themselves associating in a very personal business venture, not only with other men, but with men of other castes and creeds. The member finds himself benefitted by this kind of association. He experiences joint liability, but still for his benefit. There is clear evidence in our villages that such a member becomes willing and even keen to join in other inter-communal ventures for his personal and the general good.

We are absolutely opposed in our Rural Work to communal societies or projects of any kind. We will not be connected with a society of any particular religion or caste if it means that other castes and creeds are excluded. Often a group of persons come to us and say, "There is a Co-operative Society in our village. We are not allowed to join." If they be Christians they may say, "We want to start a Christian Co-operative." When asked if they like being excluded, they say, "No." Then they readily see that it is not quite the thing to go and do likewise. No, they may start a co-operative

* An address delivered at the celebration of International Co-operators' Day, 1930, at Trivandrum.

society, but it must be wide open in membership to all persons of worthy character. The very strong stand which the Registrar of Co-operative Societies has taken in this same direction is most creditable and has added a great deal to the usefulness of the co-operative movement in Travancore.

Martandam Area Rural Development Association.

We have the Martandam Area Rural Development Association to which all those in the villages of that area, who are trying to improve their own methods and are working for the uplift of agriculture and rural life may belong. In the statement of the objects of this Association, the very first is, "To bring the people of all castes and religions to join hands in this work of improving the economic, social, moral and spiritual welfare of the people living in the villages of the Martandam Extension Area."

Co-operative Credit.

The establishment of co-operative credit here as elsewhere has been the first and easiest step in co-operation for economic improvement. One secretary of our Association gave nearly full time for years to pioneering co-operative credit work in villages of South Travancore. We stuck closely to the principle of giving credit only for known productive purposes. These societies needed the personal attention, training and help of one with a true brotherly spirit. The record of their achievements, showing the purposes for which loans were taken and the benefits derived is an inspiring one.

One of the perhaps unexpected benefits has been the settling of disputes by arbitration through the Co-operative Society Punchayat. People quite readily turn to this honoured committee to save them from the expense, the annoyance and the disgrace of protracted law-suits.

Co-operative Production.

Since loans were given for productive purposes, co-operative credit was the foundation for co-operative production, and they are very closely allied. We taught hand-weaving to the poorest boys, but what use was teaching a very poor boy how to weave and simply graduating him from the school? An improved loom called for Rs. 60, and there is a tremendous gap between a poverty-stricken boy and Rs. 60. He was helpless and his weaving knowledge useless. But through the co-operative credit society this boy who had established his character during the school could take a loan, buy a loom and immediately began earning and paying back the loan from cloth sold.

We taught poultry keeping. Through the co-operative society many villagers took loans to get the necessary eggs, better breeds of fowls and beginning equipment. We advocate, breed and introduce better cattle. I suppose there may not be an individual in the whole area of villages who can afford to own a seed bull like the one we

have at our Centre and which in a year's time has some 100 calves in the villages around. But we have a scheme whereby, through co-operative bull associations, we could have several such bulls in the area and all might have the use of them in improving the cattle—one of the greatest needs in India. Wells are needed in many villages. In one village I recently visited there is no well with water in it even during the monsoon. After digging down eighty feet no water was found. A very deep well is required and no one family is able to dig such a well alone. It must be done co-operatively.

Our villages are getting very keen on sanitation for better health. They are constructing bore-hole latrines both for private use and for schools, some of which have hundreds of pupils and not the sign of a latrine. Probably no one family would own an earth-borer like the one we loan and which costs about Rs. 80. But co-operatively it is easy for a village to own one. Probably no one family of those we have taught bee-keeping in the villages as yet would feel they could own a honey extracter, which not only means clean, salable honey, but means double production. Co-operatively, bee-keepers in a village can easily own one of these.

Co-operative Marketing.

After eight years of co-operative credit and five years of direct effort in co-operative production, we found certain of our friends, who had tried both these, somewhat discouraged, in respect to some projects, whether this was worthwhile continuing. I may as well confess that we waited too long before adding co-operative marketing which was needed to bring all the rest to fruition. This delay and in many instances the failure to do co-operative marketing at all is the most common and greatest sin of co-operation in India—the sin of omission. Read the reports of co-operative departments over India. We find so many regrets that this part has not been done to any extent; and our own Dewan reports in his address on this very platform to the Sri Mulam Popular Assembly that "the one fundamental weakness in the movement" is the comparative fewness of societies for purposes other than credit.

Take the production of eggs, as an illustration. For five years we had persuaded the people and helped them to have better breeds of poultry. We had taught them how to breed, how to feed and how to care for these fine birds. Coming back from furlough a year and a half ago, I found them with the better bigger eggs, but they were discouraged about the whole poultry venture. No egg merchant in the markets would give them any more for their double sized eggs. These merchants said that an egg was an egg. I had come back from the countries of the West, including America and Denmark, where I had studied all I could of the most successful methods on

co-operative marketing. We adapted these methods to make them Travancorean.

Any Monday or Thursday forenoon, if you will come to our Demonstration Centre at Martandam, you will see men, women, boys and girls all bringing eggs to the Centre. Many of them walk long distances from various villages. Some of the eggs come from 12 miles distant. These eggs are carefully tested for freshness, are weighed, graded, stamped with the number of the producer, wrapped attractively, packed and shipped guaranteed to private customers. This is the egg producers' own co-operative society. The Martandam Y.M.C.A. Poultry Co-operative Society, Ltd., No. 1739, registered with the Government Co-operative Department. We are very anxious that all we do shall be the people's own, for the people, of the people and by the people. We try to make it simple enough; so they can understand it. They are urged to stay on marketing days and help with the whole process.

There is no denying the fact that they need a great deal of attention, education and supervision for a long time. It is hard for a poor man to resist the temptation for digging up all the old eggs he can find when the price is more than he has ever seen an egg sold for before. It takes a long time for them to fully realize that the whole success and business depends on quality of product. They could ruin their business in a week by letting any bad product through.

As a result of this co-operative marketing, these poor village producers of eggs are getting more than twice the price of eggs in the local market. Later from profits of the society, they receive an additional bonus for each egg they have supplied. Being very poor persons, they have to be paid for the eggs as soon as they are tested and accepted. This means that they must have a surplus in the society to carry the business until bills are paid monthly by customers.

Well, co-operative marketing of eggs in our area has completely changed the attitude of the people. There is no luke-warmness about poultry keeping now. They are more eager to try other projects recommended. Even while these villagers have been the victims of the terrible poultry Cholera which has repeatedly taken off flock after flock of these beautiful improved hens, they have seen the profits of poultry keeping ; and when they loose their fowls they get more eggs to raise more fowls and start again. I fully believe that had this disease struck these villages in advance of co-operative marketing they would have been so discouraged that the results of co-operative production would have been lost and they would have dropped poultry keeping as not being a worthwhile cottage industry.

We have an even more simple mail order system whereby we are marketing Cashew Nuts supplied by some of the poorest of

Travancore's people, the majority of them women. We have an arrangement for the marketing of honey. We are selling refined *jaggery*. Our plan is to take one by one every indigenous product, first improve its quality, then teach the people to market it co-operatively. We follow the system, well proved in countries most advanced in co-operation, of having a separate society for each product. At first the rules must be most simple, or these poorest people will not co-operate or join. Gradually the organization of each may be developed until it is a fully fledged co-operative society which may be registered with the Government department.

Co-operation between Government and Non-Official Agencies.

The Royal Commission on Agriculture saw clearly the need of co-operation between government departments and non-official agencies, and have emphasized this repeatedly in their report. To me one of the finest features of co-operation is this. Government has the money and means to carry on certain experiments, to have cattle farms, poultry farms, and other experimental stations. It has the money to assist non-official agencies in work with these agencies can do even better than Government. Because of the closer association which men like my Indian colleagues have daily with the village people, they can help Government to spread some of the results of Government's good work and experimentations in a way which officials can hardly do. It is a matter of gratification and encouragement to us that our Travancore Government realizes and openly says this, and gives grants to various ventures and projects in our rural development programme after we have proved to Government that these are highly useful ventures. I think that no institution should ask Government for grants until it has proved the worthwhileness of each project.

So co-operation is not a small 'one- or two-cylinder' affair. Let us use it to full fruition in all attempts to bring more of happiness and better life to all our people.

THE COMRADE.

BY CYRIL MODAK, *Jubbulpur.*

The sun had sunk a massive ball of flame,
The day was done ; the race was run ;
By some tall knight the prize was won ;
I fled, I fled from my defeat and shame.
I fled and hid me in an ancient cave,
Like some recluse who would refuse
Life's boons, his zest for joys to lose,
And laid the unction to my heart : " 'Tis brave !"

Anon, I felt a hand on my bent head,
This Form I ween I had not seen,
Incarnate Love it must have been,
Hush ! for its tread, heart-mantle did I spread.
'Twas music in its soul-entrancing gaze,
Its sweet touch thrilled, anew it filled
My pulse with hope ; the Vision stilled
The madness of despair, turned pain to praise.

It said : "Come, follow me !"—Past copse and field,
I stood again there, whence in vain
Like wounded stag I'd fled in pain.
"Seek, strive !" it said, "my love shall be your shield !"
The Vision vanished, but within my soul
Its form I bear—this Comrade fair
Thrills me with joy, and I can dare
To be a hero—play that knightly role !

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor . B. L. RALLIA RAM.

Vol. I January, 1931 No. 8

NEWS AND NOTES

A Cricketer Who Plays Cricket.

The firm refusal of Mr. Hobbs, the famous British cricketer, to play in the cricket matches on Sundays has made a profound impression on Christian circles in India and elsewhere. A cable has been received from Mr. Falconer, Chairman of the New Zealand Council of the Y.M.C.A's requesting the Indian National Council to convey to Mr. Hobbs congratulations of the New Zealand National Council regarding his attitude on Sunday cricket. There are two aspects of the matter which have a special lesson for us. Firstly, Mr. Hobbs has refused to yield on what he regards a vital religious principle. In these days of compromises we are often prone to give up our long-cherished principles for advantages which may not be commensurate with the sacrifices involved. Compromise is an important factor in modern life with its conflicting ideals. Mr. Hobbs by his action has pointed out that tolerance of other people's point of views does not necessarily imply compromise of our own principles. Secondly, Mr. Hobbs has declared that his action is dominated by his desire not to hamper the cause of Christianity in India by the public action of an individual. Thus he views his own personal actions in the light of its influence on the society of which he is a member. How often do individuals or organizations view their own actions in the terms of the larger cause for which they stand?

Sunday Games in the Y.M.C.A's.

This courageous action of a popular sportsman reminds us of our own problem of Sunday games in the Y.M.C.A.' The practice varies in different centres and we are aware that cricket and tennis is permitted in some of the Associations in India. This is particularly true of our Anglo-Indian and EuropeanBranches. Mr. Hobbs' example is a challenge to us to review the situation from a different angle. Not long ago an application was received, by the Board of Directors of a Local Association from its tennis club asking permission for the club playing tennis on Sundays and closing it on a week day. The members of this club were almost all non-christians. The Board after a careful discussion refused the application with a unanimous vote. There were several members, and at least one

paid officer, who in their individual capacity saw no objection in playing games on Sundays but the Board held and with full justification that the Association had no right to go against the prevailing Christian sentiment. It is the duty of the Association to stand by the Christian church and not to take any action which may be calculated in any way to injure the Christian cause in India. It may be that the Christian sentiment will change but until it does the duty of the Association is clear. Its loyalty to the Church should never be in question.

We, however, realize that there can be an honest difference of opinion in this matter and we invite our readers to express their views on this important question.

The World Conference.

From reports received from Geneva and other centres of America and Europe, it would appear that a great deal of interest is being aroused in the 20th World's Conference of the Y.M.C.A.'s. At another place in this issue, we are publishing an article on the subject by the General Secretary of the World's Committee, Mr. W. W. Gethman. This article is extracted from the "World's Youth," a magazine for leaders of youth published by the World's Committee. We are glad to inform our readers that there is reasonable hope of India being well represented at this gathering. India is entitled to 60 delegates and we hope to have about 30 to 35 present, the majority of whom will be nationals of the country. It is also expected that one or two non-christians will be included in the Delegation.

Whatever the results of a big conference may be, the gathering together of the leaders of the Movement cannot but have a far-reaching effect on its future policy. Only recently a devoted paid officer of an association in India said in a private conversation. "The day of the "Y" is over: It has made its contribution and its methods are now being taken up by other organizations, it can now reasonably dissolve." Probably the speaker of these words did not exactly mean what he said. His words rightly interpreted mean that the Association is now at a stage when it should be prepared to discard old methods and to strike out new lines if it is to meet changing conditions in a changing world. It is our firm conviction that the Association Movement is on the threshold of a new usefulness much more effective than its usefulness in the past, provided it has the courage and the vision to seek new opportunities that confront it all along the line. Not only is the Association called upon to explore and enter into new fields, but in some instances it has to rediscover some of the methods used in the earlier stages of its history. At the time of the World Conference the leaders of the Association Movement will assemble in America and they will undoubtedly have occasions to consult and to enrich one another by their experience in many lands. Let us hope that out of this Conference a new policy will emerge which will give the Association an unparalleled opportunity to serve the cause of Christ and of youth of many lands at this hour of many crises. It is with this hope and belief that the Association in India is investing a fairly large sum of money in sending a good representation to America next summer, and the Movement is being generously assisted by the World's Committee in this undertaking.

Personalia.

Our deepest sympathies to **Mr. W. Hindle** on the loss of his wife. Mrs. Hindle was closely and intimately connected with him in his work for the Association. She was giving freely of her time to the Association service and Mr. Hindle's loss is the loss of the whole Movement in India.

Dr. S. K. Datta has arrived in India in connection with the Commission on Higher Education appointed by the International Missionary Council. Some of us have missed his leadership during the recent years and therefore we extend to him a most hearty welcome on his brief visit to India and we venture to express the hope that he may return to his mother-land permanently. He will be visiting various important centres in India and while he will be busy in the task which he has in hand we hope we can secure a little of his time in each centre for the Association.

We also welcome to India **Mr. & Mrs. O. O. Stanchfield** who will have already been with us for six weeks when these notes appear in print. Mr. Stanchfield comes to us for a brief visit with a wide experience and outlook. We regard him as one of us, as he was a member of the Indian Staff for about six years and now is an important member of the Income Producing Department of the Foreign Committee. His main object in visiting India is to get a fresh impression of and inspiration from the work in the Field so that his appeal to the donors in America may be more personal and intensive.

We are informed that **Mr. Robert E. Lewis,** the retired General Secretary of Cleveland (America), and **Mr. George Gleason** will be in this country for about a month or so early this year. They bring with them a deep knowledge of the Association Movement in America and we hope that their visit will be utilized to advantage by some of the Associations in the cities which they visit.

News from **Mr. K. T. Paul** is cheering. He is giving a good deal of his time to public speaking and thus able to interpret the needs of this country to the Christian circles in England. It is a service which may have a far-reaching effect for India.

It is with deepest regret that we learnt of the resignation of **Mr. T. Z. Koo** from the Association in China. The Association Movement is thus losing a personality of great vigour and brilliant leadership.

President Masaryk has just conferred upon **Dr. John R. Mott** the Order of the White Lion in recognition of his work as Chairman of the World's Alliance of Y.M.C.A.'s.

Student Movements in twenty-five countries and a number of individual friends have contributed over a thousand pounds to express in tangible form their appreciation of the unique service which Dr. Mott has rendered to students throughout the world and to the W.S.C.F. This recognition takes the form of a portrait of Dr. Mott which has been painted by Sir William Orpen, England's foremost portrait painter. The portrait is to be presented to Dr. Mott during the meeting of the General Committee of the W.S.C.F. in the U.S.A. in 1931.

HOW MAKE MEMBERSHIP MEAN MORE?

HOW make membership in a Young Men's Christian Association mean more? "Meaning" comes as an individual's own achievement. It cannot be given. Help may be proffered; resources may be made available; but appropriation is the responsibility of the man himself.

Our question, then, may be re-stated in such ways as these :

How may a member in the Association be stimulated to avail himself more fully of his opportunities ? What resources—persons, activities, services—should be made available to members in order to assure them of the richest and most satisfying experiences ? What activities are most potential for growth ? What factors—personnel, material, attitudes, customs, ways of administering the Association—militate against growth in "meanings" among members ? What good purposes for making themselves bigger, better, deeper personalities spring up in the souls of our members, but wither and die because of that lack of insight on our part ?

First of all, we may say that the *member must be satisfied in respect to the interests and purpose that brought him to the Y.* This does not mean that he gets what he came for in precisely the way that he expected ; for purposes and interests are fluid things, changing with each new experience. Nevertheless, the member must have felt that his purpose has been *for him* satisfactorily dealt with ; he can't have or do what he wanted, and why ; or he can have or do it ; or he discovers something more satisfying to him than anything he had in mind initially—to make friends, to build up physical vigour, to acquire skill in certain sports, to engage in search for a more satisfying solution to some life-problems, or what not ? These, and the numerous other purposes which bring folks to the Association must be dealt with satisfactorily. What, as a matter of fact, are the interests and purposes of our members ?

The member must have opportunity to find out what he wants—a process in which ill-defined, latent interests become crystallized, and in the light of suggestive opportunities emerge as plans for action. Especially this observation applies to a large number of young men who are drawn into the Y by the whirl of activity and the apparent busy-ness, stimulated by "consciousness of kind" and the desire to be with other fellows. Their purposes are frequently unformulated, unconscious. What is needed is a process of orientation, of warming up, and of definition of interests, in which a man discovers himself and finds new interests.

Home Work Bulletin—Extract.

AT SERVICE WITH THE WORKING CLASSES.

II

BOMBAY.

In 1924 Welfare Work for industrial workers was started in Bombay. It was decided to conduct it on different lines from those in Nagpur. In Nagpur all the money for the work came from one mill. In Bombay it was thought better to try to raise the money for the work from various employers and also from public subscriptions, and not to confine the efforts of the Y.M.C.A. to the workers of any one body.

The site chosen for the first experiment in welfare work was near the Naigaon Development Department Chawls, where a large number of industrial workers are housed. A piece of land was secured from the Improvement Trust, and a hut 90 feet long by 30 feet wide, somewhat like the huts used by the Y.M.C.A. in the war, was built. The work in this centre followed the lines on which welfare work had been carried on for several years in Nagpur. A night school was opened for adults. A reading room with vernacular papers was provided. An *akhada* was built and games such as volley ball, cage ball, as well as some of the indigenous games, were encouraged. Playground apparatus for the children was built. Dramas, bhajans and musical entertainments were given from time to time. Boy Scouting was started. Lantern lectures on health and sanitation as well as on subjects of more popular interest, were given. Gradually the centre increased in popularity and influence, and became more and more a community centre.

This first piece of work was so successful that in 1926 the Y.M.C.A. was asked to open a centre in the Worli Chawls for the workers of the B.B. & C.I. Railway. The Railway agreed to meet all expenses. The next centre was opened in 1927 for the Municipal employees at the Love Grove Pumping Station. The work here was so encouraging that in 1928 the Municipality asked us to undertake responsibility for two more centres for their employees at Dadar and at Arthur Road, the initial and recurring expenses to be met by the Municipal Corporation. The next piece of work to be started was for the Port Trust employees at Antop Village in 1929. Here the Bombay Port Trust has provided first-rate equipment, according to our own specifications, installing ample playground apparatus, and building an akhada, and a large shed for lectures, a night school, etc. A large field for all ball games has been provided. The Port Trust also pays the monthly expenditure for the direction and upkeep of the work. Two further centres for Municipal employees were opened in 1929 at Palton Road and Agripada Chawls, making five Municipal centres in all.

One promising feature of the work in Bombay, as in Nagpur, has been the Boy Scout Movement among the depressed classes. With Scout troops in each welfare centre, much has been done to train the boys in discipline, good morals, and self-reliance, and in service to their community. Over two hundred boys are in this movement to date. This has also been encouraging to find Scout leaders of higher castes who are willing to associate with the boys of depressed classes.

No effort has been made in Bombay to serve the labourer during working hours. The work has been confined to the time in the day when he is at home. The aim has been to fill the leisure time of the workers with something worth while. In a city like Bombay it was considered essential that an effort should be made to counteract the temptations to drinking, gambling, and immorality, by influences that attracted the worker and made for his improvement and contentment.

The welfare workers in charge of various centres have been mostly part-time men who had positions in the daytime in offices, schools, or shops. They have been paid a small stipend to ensure steady attendance, but the spirit of their service has been closely akin to that of volunteers. Their work has been supervised by the trained staff of the Y.M.C.A.

The encouraging thing in Bombay is that the work has been constantly expanding. One organization after another has requested the Y.M.C.A. to start welfare work for their employees. An official of one large industrial concern, who had been sent by his company to inspect the work and to see whether the money invested by the company in the welfare work was well spent, said that he felt it would be worth while for the company to give many times the amount it was already giving to the Y.M.C.A., judged by the effect he had actually seen on the man under him. That the Bombay Municipal Corporation should give a grant of over Rs. 1,100 per month to the Y.M.C.A. is an indication that they too must think the work worth while.

J. L. M.

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HOLIDAY CAMPS FOR BOYS OF SCHOOL AGE.—GERMANY.

The camps, which have been organized in the summer months for some years past by the German Y.M.C.A. in all parts of the country, have been greatly increasing in numbers of late. Whilst in 1929 the number of days spent in camp was 187,000, the figure for the summer of 1230 is more than 300,000 days at a total expense of about 600,000 Marks. Thus the German Y.M.C.A., which carries on this work under the title "Comradeship" is in the forefront of those occupying themselves with children's care and welfare work. This is all the more remarkable seeing that the work is carried on without any parade, and is therefore not so much talked of as that of other youth associations of the same type. It is to be noted that in the case of younger children, the use of tents, which is extensive in the work done for young people above school-leaving age, is considerable Only above 3% of the above figures refer to camp under canvass; generally speaking, the big holiday homes of the Y.M.C.A Alliances, or the country hostels of individual Associations are used for this work,

FROM A 'BUILDING' TO A 'HUT'.

RANGOON ASSOCIATION'S TEMPORARY ABODE

There was a good response to the invitation of the President and Directors of the Rangoon Young Men's Christian Association at the opening of the New Temporary Hut in Judah-Ezekiel Street by H. E. Sir J. A. Maung Gyi, on November 19th, 1930. The opportunity was also taken to welcome Sir Benjamin Heald, Chairman of the Association, on his return from leave.

The proceedings opened with a prayer by the Bishop of Rangoon.

ACTING PRESIDENT'S ADDRESS.

Mr. C. W. Dunn, acting president, said that it was his duty to say a few words of welcome to their permanent president of the Y.M.C. Association in Rangoon on his return from leave. Sir Benjamin Heald left Burma, on or about May 1, this year, and that was before the Rangoon earthquake. Events that had happened since he left had given the Y.M.C. Association as a whole, and the directors in particular, and the acting presidents more particularly, the very strongest reasons for longing for the return of Sir Benjamin and Lady Heald. Since he went away the great building of the association was so badly damaged that the directors had to decide to demolish it, and the necessary arrangement for carrying on the work of the association was put in hand, the directors made such arrangements as were possible to meet the disaster. One of the arrangements was the hut, which was before them that day.

Besides that, the financial position was extremely serious. The directors were obliged to retrench and to cut down the staff, and to part with old and loyal servants of the association. On the top of that disaster there was the second event which might be classed as a similar disaster, and that was the general depression in trade and industry in Rangoon and in Burma. The second misfortune would have been a serious matter for the association even if the earthquake had not occurred. Its occurrence before and after the earthquake had made the financial recovery of the association a very much more difficult problem than it would have been in any case.

Those were the special reasons for the directors to long for the return of Sir Benjamin and Lady Heald. They had other good reasons for welcoming the return of Sir Benjamin and Lady Heald. The older members of the association would be well aware of the many years during which Sir Benjamin Heald had given his services to the association and they would remember what the association owed to him. No doubt that was another reason for welcoming him. The hope that they had in him in assisting the financial recovery of the association and finally in the replacement of the fine building that the association had lost was the hope of the future and was the final reason for welcoming him. (Applause.)

SIR BENJAMIN HEALD'S SPEECH.

Sir Benjamin Heald, in reply, said,—

Your Excellency, My Lord Bishop, Ladies and Gentlemen,—On behalf of the Y.M.C.A. I must first thank Your Excellency for your many manifestations of interest in us and for your repeated sacrifice of time and trouble on our behalf. When on my return to Rangoon a few days ago I saw a list of Your Excellency's public engagements and of our share in them, I was afraid lest we might have been taking an unfair advantage of your good nature.

To-day the Y.M.C.A. in Rangoon starts a new chapter in its life. The Building of which we were so proud when it was built 25 years ago is gone, demolished by the recent terrible earthquake but we have a sure and certain hope that a new and better building will arise to take its place.

Though our building is gone we are not disheartened. Our Association still looms large in the hearts and lives of the many men in Rangoon and throughout Burma, to whom the old Building was a home and a centre of interest, the men who as boys were members of the early Boys' Brigade which was started many years ago by our old friend Dr. Alan Murray, the men who as boys were members of the first troop of Boy Scouts in Burma which was organized by our Association, and the men who found among us their first friends in a new country.

We owe the erection of the old Building largely to the energy of that great Y.M.C.A. man, Oliver McCowen, whom many of us knew well. He is still in India and will, I am sure, come over and help us again. We owed even more to our great benefactor Mr. George Blackstock, who for many years was a pillar of strength to us and whose generosity and interest in our activities, none of those who used the old Building during the last 20 years of its life will ever forget.

Now the need for new benefactors has arisen and we have every confidence that we shall find them. Our work during recent years has made its appeal to a wider public and to other communities no less than to Europeans.

We have been responsible for the initiation not only of the Boy Scout movement, but also for a general Physical Training Programme. We have interested ourselves in the Street Boys' Refuge and wherever a need for our service has appeared I think we may claim to have tried to meet it.

During the last year before the earthquake we had over 100 Burmans living in our building and a large number of Indians Your Excellency has yourself said that our Association more than any other brings together the various communities in friendship and Your Excellency's personal gift of a trophy for an Inter-Club Billiard Tournament has done much to promote inter-racial fellowship and friendship.

His Excellency the Viceroy recently said to the Y.M.C.A., "I can wish you nothing better than that you may continue to do the work you are doing and the fine things for which the Association stands" and the King of Jugo-Slavia said a few weeks ago, "I desire to see the Y.M.C.A. extended throughout my country." I believe that all communities have benefited by, and have a vital interest in, our work.

In destroying our Building the earthquake has thrust an emergency upon us which the distressed business conditions not only in Rangoon but throughout the world make it extremely difficult to meet. The opening of this Hut marks our first step to meet this emergency. But this is only a temporary expedient. The Y.M C.A. in Rangoon must have a Building to meet the growing needs of youth. It needs a hostel with sufficient accommodation to serve the many young men who come into Rangoon from the districts of Burma as well as from other countries. It ought to have a building where every legitimate need of a young man can be met and where men of all races can mingle in fellowship and goodwill. Large buildings are being erected all round us, for boys and girls, for students and for sailors. We have faith to look into the future and see our building a reality, a building that will adequately house an organization which can be so real a factor in the development of character, and in the progress of the new Burma.

We shall be making an appeal to other countries where the Y.M.C.A. is established, but the strongest appeal to these countries will lie in the fact that Rangoon and Burma trust us sufficiently to give generously themselves and I am convinced that in spite of bad economic conditions, when we make our appeal Burma will give generously.

THE GOVERNOR'S ADDRESS.

I esteem it a privilege to be allowed to attend here to-day to open the Young Men's Christian Association Hut.

To be able to assist in such a good cause as this is a pleasure and not a sacrifice of time and trouble. I am personally aware of the great good this great institution has done through its many and varied activities and I fully appreciate the fact that it has brought together in friendly intercourse all the races and communities in Rangoon.

If your old building has been destroyed by the recent earthquake, thereby decreasing your income, I would ask you to regard it not as a calamity but as a blessing in disguise. To my mind it means that you are going to have a better and more commodious building in place of the old one, more suited to your increasing activities and thus enabling you to extend them over a much wider range. (Applause.)

I have no doubt whatever of the success that you will achieve in your appeal for funds for a new building, as the motto you have on the Annual Report number of your Magazine speaks for itself.

"Seek ye first the Kingdom of God and all these other things that ye *need* shall be added unto you."

This motto is the Christian way of expressing what is enjoined in all great religions. Do good, avoid evil, and all that you need will come to you. I believe in the truth of your motto and all successful men and women have knowingly or unknowingly carried it out in practice. When your President in his speech said,

"Though our building is gone we are not disheartened", I concluded at once that he is also a believer in the truth of your motto. If I ask you "are we downhearted ?" I am sure the reply will be a unanimous "No".

Ladies and Gentlemen, the occasion brings forth the right men. Now that you are in need of a new building, the men who will help to provide it will surely come.

I wish your great Association all the prosperity it deserves and feel confident that all these other things that you need will be added unto you.

Ladies and Gentlemen, I have great pleasure in declaring this temporary hut open. (Loud applause.)—*Rangoon Gazette—Extracts.*

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THE YOUTH MOVEMENT IN INDIA.

"All over the world the Youth Movement, as it is called, is a feature of the present-day activities among youth of both sexes. In some countries it has been essentially religious ; in some it has been a movement to the country-side and to a simpler life ; in some it has been a movement of radical politics. In all countries it is essentially a movement directed by youth and inspired by some form of idealism. India has not been behindhand in developing this movement among youth. Here it has been largely political owing to the absorption of the country in political matters at the present time. In some centres it has adopted a very radical attitude, leaning over to the communist side and following men like Pandit Jawaharlal. In South India it has taken on a social tinge and has taken a stand against social evils. The self-respect movement of the non-Brahmins of the Madras Presidency is really a youth movement against all social and religious tyranny. Quite recently the Mysore Youth Movement has been holding its Conference at Bangalore. The Chairman of the Reception Committee in his address urged them not to rest content with attacking and destroying social and political evils in the community but to go forward to help build up a new society based on right ideals. He asked them to address themselves to the positive aspects of work and to seek to solve social problems in the community, to rebuild rural civilization on a worthier basis, to enter politics aiming at constructive rather than destructive objectives."

Calcutta Guardian.

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SHORT STORY.

An impatient customer said to the butcher, "Can't you wait on me ? Two pounds of liver. I'm in a hurry."

And the butcher answered : " Sorry, madam, but two or three are ahead of you. You surely don't want your liver out of order ?"

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BRISBANE Y.M.C.A. ON SUNDAY OBSERVANCE.

(1) That any tendency to habitually neglect the means of grace available by participation in public worship and service on the Lord's Day and particularly when pleasure making is the substitute—is fraught with grave danger to the higher interests of the community, indicating as it does, a readiness to sacrifice the cultivation of the spiritual faculties to leas important objects.

(2) That the logical outcome of such a tendency would ultimately be a community without a Church, without a Christian Sabbath, and consequently without those spiritual and moral forces that have been responsible for all that is best in our Christian civilization.

(3) That while fully recognising that in Sunday observance as in all other matters individuals are responsible to God and not to each other, the fact of this Christian liberty renders it the more imperative that in its exercise, due care should be taken to ensure that the example set and the influence exerted should be such as to strengthen and not to weaken those moral and spiritual forces on which the maintenance of our Christian civilization depends.

Resolution of the Board of Directors—Extract from Brisbane Triumph.

THE TWENTIETH WORLD CONFERENCE.

BY W. W. GETHMAN.

A little more than a year ago, a special bulletin announcing the date and the place of the XXth World Conference of the World's Alliance of the Young Men's Christian Associations was sent to the National Movements throughout the world. Since then, committees and commissions have been constantly at work and it is possible now to outline, quite fully, not only the programme, but the general setting in which the Conference will be held in Cleveland. As has been previously announced, the World Conference, which is the highest administrative and policy-making body of the World's Alliance, will be preceded by two Assemblies, one for Young Men and the other for Older Boys and Workers with Boys, to be held in Toronto just prior to the Cleveland Meeting. These Assemblies have been described in foregoing numbers of *World's Youth* and previous bulletins and articles have enlarged upon the general purpose of the XXth World Conference. This article will therefore deal only with the programme of the General Conference to be held in Cleveland, U.S.A., from August 4th to 9th, 1931.

As is implied in the theme of the Conference : " Youth's Adventure with God ", the programme is being planned with a view to enabling men and boys from all parts of the world to face together, boldly and courageously, some of the most vital issues and problems confronting and baffling Youth to-day.

THE EVENING SESSIONS.

Since the Conference is to be opened with an evening meeting, it will perhaps be best to begin the description of the programme as a whole by outlining the plan for the evening sessions.

The Opening Address will deal with the general theme of the Conference and will emphasize the fact that Youth should live adventurously or " dangerously " under the leadership of the Living God. The general theme will be still further developed on the second evening in an address on the *Reality of God* as a personal living force, active and creative, in the lives of individuals and in His Universe at large, and under the title of *Resources for Christian Achievement*, the speaker for the third evening will undertake to make real *The Sources of Power* which God places at men's disposal, to enable them, individually and corporately, to live in harmony with His Creative Purpose. The speaker of the fourth evening will explore the possibilities of *Communion with God*, indicating ways in which this communion may be established and maintained by men and boys who are forced, day by day, to face the hard realities of life in a world indifferent to spiritual values. The last evening but one is to be given to pageantry, drama and song, in which representatives of fifty nations

will participate and which should set forth in an unforgettable way the international character of our Movement and the variety of the cultures from which our membership is drawn. The last evening will be devoted to a frank consideration of *The World Task of the Young Men's Christian Association*, with, it is hoped, sufficient challenge to arouse our whole Movement to a new advance, not only into new geographical areas or into areas within fields already partially occupied, but into that all-too-neglected realm of our materialistic age, namely, the realm of the spirit.

THE MORNING PRESENTATIONS.

The morning presentations are closely related to, or, better still, are an integral part of the progressive development of the general theme as outlined in the previous paragraph.

No other question is more frequently asked in this day than that of *The Ultimate Meaning of Life*, and it is fitting that this basic question should be given consideration during the first morning of the Conference. The presentation will be made by a leading Christian man of science and will deal frankly with such manifestations as modern secularism and humanism. This will be followed on the second morning by an analysis of the present *Crisis of Society*, in which some of the gravest problems of present-day society will be discussed in relation to the Christian ideal of life. The third morning presentation will deal with the *Uniqueness and Sufficiency of Christ*, and the fourth will picture *the Christlike Life* and all that is implied in being Christian in the modern world. The whole of the last morning, namely Sunday, will be devoted to a worship service, which will be conducted by men from the different confessional groups and in which music by a Russian or Negro Choir will have an important place.

THE COMMISSIONS AND THE LEGISLATIVE WORK.

As has been previously stated, the Conference is the highest legislative and policy-making body of the Movement. All those who have had experience in gatherings of this type are fully aware of the problem of relating the actual every-day work of the Conference to what finally is presented as the findings or resolutions, or of obtaining unhurried preliminary consideration, by a representative group of delegates, of issues and resolutions which are to come before the body as a whole during the hurried closing hours of the Conference.

The Constitution provides that a Delegates' Committee named by the National Movements which constitute the World's Alliance shall formulate all resolutions to be presented to the Conference. It is very evident, however, that no single body of this kind can give adequate preliminary consideration to the numerous and varied problems that must come before such a conference, and it has been

planned, therefore, that a two-hour period on three successive mornings shall be reserved for the work of, approximately, twenty-five commissions, to which all delegates will be assigned in keeping with their interests and ability to contribute, and to which will be referred, as far as that is possible, all the problems which are to come before the General Conference for consideration and action. In this way, all such questions as the Mission and Message of the World's Alliance, the Association and International Relations, or the Oecumenical Policy of our Movement would be considered by a group of from thirty to forty delegates for three periods of two hours each, and each commission would formulate the results of its discussion into a statement of progress or of attitude, or into a resolution for consideration by the Conference as a whole. By making each commission a sub-committee of the Delegates' Committee, each delegate would be definitely related to the legislative work of the Conference, and the Conference would be realizing, to the highest degree, the functions ascribed to it in the Constitution.

Judging from our experience at Helsingfors, these commissions or discussion group meetings should prove to be the most creative feature of the Conference. This is where delegates will really come to grips with the vital issues confronting our Movement, and this is where the most intimate friendships of the Conference will be made. If the twenty preliminary discussion outlines which have been prepared are wisely used by National Movements in the preparation of their delegates, Cleveland should prove the most creative policy-making gathering in the history of World's Alliances' Conferences.

THE MORNING DEVOTIONALS.

Important as will be the morning presentations, the meetings of the commissions and the great evening addresses, no other item in the daily programme will have a larger bearing on the success and lasting values of the meeting as a whole than will the periods of worship and intercession, in which the entire Conference will participate each morning at 8-30 o'clock. So far as method is concerned, the general form which proved so effective at Helsingfors will be followed again. There will, nevertheless, be enough freedom to permit the leaders who will be chosen from the different areas to bring the finest and deepest spiritual expressions of the nations, races and religious confessions they represent.

SPEAKERS.

Space will permit of only the briefest mention of a few representatives of great areas. The Far East will be represented by Kagawa, who is, without question, the most striking figure in the religious and social life of Japan to-day, and by David Yui and T. Z. Koo of China who have remained at the helm during probably the most difficult

and trying period through which any Movement in our World's Alliance has been forced to pass thus for. The Indian Movement will send its new National Secretary, Rallia Ram, and South Africa will be heard through the voice of Max Yergan, who not only is bringing new life and hope to the native youth of that continent, but who in recent years has accomplished the impossible, in bringing about discussion and understanding between the leaders of different groups and interests in what is perhaps the most difficult and dangerous racial situation in the world to-day. John Mackay, who has succeeded in identifying himself so completely with the peoples of Spanish origin, will voice the needs and aspirations of Latin America, and it is hoped that Navarro Monzo and others of his spirit and power will be present to speak on behalf of specific national groups in that area. North America will be represented on the programme by the great Quaker mystic and philosopher, Rufus Jones and by Bishop McDowell, who probably has been instrumental in leading more University men and women to dedicate their lives to missionary service than any other living Christian leader. The voice of Europe will be heard through men like the Bishop of Ochrida (Eastern Orthodox), Bishop Rhode of Sweden and Hans Lilje of the German Student Movement, and it is hoped that the Archbishop of York will accept the Committee's invitation to speak on behalf of the British Isles.

AN UNUSUAL OPPORTUNITY FOR FELLOWSHIP.

The Cleveland Gathering will, without question, offer a larger opportunity for intimate personal contact and fellowship than any previous gathering of its kind. This is due to the fact that the whole complex conference undertaking will be carried on in the great Cleveland Convention Hall, which is a structure specifically built for conferences of this nature. The three auditoriums seating 1,500, 3,500 and 10,000 people respectively will care for every type of general meeting, and in addition to a great variety of smaller conference rooms, there will be rooms for each of the national delegations. There will also be ample space for the Exhibit, and, naturally, the building is provided with restaurants of various types.

The World's Youth.

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SILVER JUBILEE OF THE TOKYO Y.M.C.A.

The semi-centennial celebration of the founding of the Young Men's Christian Association in Japan began on October 18, at the main building in Tokyo. More than 300 representatives of local Y.M.C.A. organizations throughout the country, Government officials and friends of the Y.M.C.A. are participating. Prominent persons who are taking part in the three-day celebration which began yesterday include Premier Hamaguchi, Minister of Education Ryuzo Tanaka, Mapor Nagata of Tokyo, Baron Y. Sakatani, and Mr. Robert E. Lewis, representing the North American Y.M.C.A. Brotherhood.

The opening ceremony yesterday morning was attended by Mr. W. Cameron Forbes, the American Ambassador; the Hon. Herbert Marler, Canadian Minister; Mr. W. B. Cunningham, Councillor of the British Embassy; Archbishop Sergius of the Greek Orthodox Cathedral; Dr. Warnhuis, Secretary of the International Mission Council, and many others.

The opening remarks were made by Mr. Kakehi, general secretary of the National Y.M.C.A. followed by scripture reading by Professor R. Ishikawa and prayer by Dr. K. Ibuka, former chairman of the National Committee.

The chairman of the National Committee, Professor Y. Abe, then delivered the opening address followed by the reading of a congratulatory speech by Minister of Education Ryuzo Tanaka. Congratulatory speeches were also made by Dr. H. Kozaki, one of the charter members; Dr. G. S. Phelps representing the North American Y.M.C.A. Brotherhood; and Dr. Y. Chiba, chairman of the National Christian Council. A luncheon was then held after a picture of those present had been taken.

Immediately after the luncheon there were four speeches by individuals, Mr. N. Tamura, one of the founders; Mr. S. Homma, founder of the Osaka Y.M.C.A.; Mr. S. Niwa, the first secretary of the Tokyo Y.M.C.A.; Mr. Takata, and Mr. Okada.

Congratulatory speeches on behalf of various organizations were given by the Korean National Y.M.C.A.; the Chinese National Committee, the National Committee of the Y.M.C.A., the National Christian Council, and the North American Y.M.C.A. Brotherhood, the last being given by Mr. R. E. Lewis.

After the initial organization meeting and luncheon, the delegates heard a number of addresses on pertinent topics including the Significance of Christianity by Professor H. Kuwata and Professor E. Kan and one on Present Social Tendencies by Mr. K. Matsuoka. In the evening group discussions were held on the following topics: Is Christianity Personal or Social?, led by Professor Y. Kimura;

What is the Christian Idea regarding Classes?, led by Mr. E. Fujita; What is the Modern Interpretation of the Spirit of Christian Life?, led by Rev. S. Kawajiri; What Should Christianity Contribute to Present-day Needs?, led by Rev. M. Kozaki, and the Social Creed of Christianity, led by Professor T. Namae.

On the morning of the 19th, there a number of addresses were given by persons connected with religious and Y.M.C.A. work in Japan and the afternoon will be devoted to discussion groups on specified topics. Starting at 6 o'clock this evening there was a program in the Hibiya Municipal Auditorium which included congratulatory address by the Premier, Mayor of Tokyo, Dr. Yugoro Chiba, chairman of the Executive Committee of the National Christian Council, Mr. Robert E. Lewis, and Baron Sakatani. The four charter members were introduced. They are: Dr. Hiromichi Kozaki, pastor of the Reinanzaka Congregational Church, Rev. Naomi Tamura, Bishop Yoshiyasu Hiraiwa of the Methodist Church, and Dr. Kajinosuke Ibuka, for many years president of Meiji Gakuin and chairman of the National Committee of the Y.M.C.A.

The second part of the program was given in the Hibiya Auditorium and consisted of musical selections, addresses by Dr. Kajinosuke Ibuka and Dr. Inazo Nitobe. Following this there was a pageant and a song composed especially for the occasion.

In connection with the three-day celebration, Mr. G. S. Phelps, Honorary National Secretary of the Y.M.C.A. in Japan, told a representative of *The Japan Advertiser* that—

"It is not surprising that the semi-centennial celebration of the Japanese Young Men's Christian Associations, which is taking place in Tokyo has attracted wide attention throughout Japan and, indeed, throughout the world. Like its two great brother movements, the Salvation Army and the Boy Scouts, this youths' organization was born in London in 1844 as the result of spiritual yearnings of a group of young men in the commercial trade. As early as 1851, the idea took root in North America where organizations were formed in both Montreal and Cincinnati in that year. Early in the seventies a group of English friends living in Yokohama organized a little society bearing the name, Young Men's Christian Association, which functioned until the Tokyo Young Men's Christian Association was organized in 1880.

"In 1888, Mr. John T. Swift came from America as the representative of the North American Young Men's Christian Association movement and soon afterwards, Mr. Seijiro Niwa became the first general secretary of the association. Through the efforts of these two men a building was erected on the present site of the city Y.M.C.A. Although small when compared with the present building, it was for many years a landmark in the city and was in fact the first "modern" structure to be erected in Tokyo. The chief features of the first Y.M.C.A. building were the auditorium, which for many years was the centre of great public meetings, religious and intellectual, and a library which was for many years the best public library in this city.

"From Tokyo the Y.M.C.A. idea of the making of character in young men through the development of mind, body and spirit, spread to all parts of the Empire until there were 105 student associations scattered among nearly all the Government and private universities and colleges from Sapporo to Dairen and 28 city associations. Altogether these units comprise a membership of about 20,000.

"In accordance with its fundamental purpose of character building, the association movement has widely developed educational work through day schools and night school classes; physical education through its gymnasiums and physical

training schools; intellectual development through its notable scientific and philosophical lectures; and, spiritual growth through its widespread system of small group Bible classes and its religious meetings. In many of these activities it has been the pioneer of such developments in Japan

DEVELOPS CITIZENSHIP.

"From its earliest days the Japanese Y.M.C.A. movement has sought to develop a spirit of good citizenship and public service among its members. This has expressed itself in many notable lines of service such as the Tokyo and Osaka flood relief organizations, the work for Japanese soldiers in Manchuria during the Russo-Japanese war and in Siberia during the Great War, earthquake relief in Tokyo and Yokohama and the organization and support of innumerable examples of social service work such as dispensaries, poor relief and the organization of co-operatives.

"The Japanese Y.M.C.A. Movement is organized on the principle of local autonomy of constituent associations which voluntarily unite in a national committee composed of 50 representatives. This committee is divided into two chief divisions, one representing the student associations and the other the city associations. Each division has its own National Committee which automatically combine to function for the general movement and to represent it in its corporate capacity in all relationships with other bodies.

"The National Committee of Japanese Young Men's Christian Associations is affiliated with the World's Committee of Young Men's Christian Associations which has headquarters at Geneva and with World Student Christian Federation which also heads up at Geneva. These affiliations bring the Japanese National Committee into relationship with 37 similar national movements which pool their experiences and resources in fraternal co-operation.

HAS AFFILIATIONS ABROAD.

"It has recognized especially close relations with the parent association in England and the brother associations in Canada and the United States, from whom have been drawn honorary secretaries and financial assistance in the erection of several buildings. However, the Japanese movement is entirely self-sustaining, receiving no financial subsidies from abroad.

"In testimony of the world-wide relationships of the Japanese Young Men's Christian Associations, messages of congratulation have been received from all parts of the world, while the British and American Embassies and the Canadian Legation have honored this semi-centennial celebration by the presence of their respective representatives."

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RUMANIA.

TOWARDS A SOLUTION OF THE MINORITY PROBLEM.

Boys belonging to different national groupings within the present Rumanian state made friends together this summer in a camp run by an American Y.M.C.A. man on the old Hungarian-Rumanian Border in the High Carpathians.

The camp is admirably situated for all kinds of open air sports and so centrally located that it is easily accessible to boys from all the provinces. The majority of the boys, 86 in all, come from the Bucharest high schools, but there were boys from many sections of the country, and although many of them hardly spoke Rumanian, there was a comradeship which is only found in camp.

During this brief stay a Saxon, or German family drove up in their car to visit their son who had been sent from Sibiu in Transylvania and with them came a Saxon director of the private minority schools which are run for the sons of richer families. His one regret was that he had not known of the camp before, for he said that he had been compelled to send his boys away to Austria at a much greater expense—for the summer. He asked that 20 places be reserved for boys from his schools for next year. He said that he wanted his boys to learn Rumanian in camp with Rumanian boys.

There was one charming boy from Kishineff, the old Bessarabian capital, representing an old and wealthy Russian family, who declared that he would not come alone another year, but would bring his schoolmates. Both mothers and fathers of the boys of non-Rumanian origin frankly said that they would not have sent their children to a camp under purely Rumanian leadership; that it was because there was an American at the head (he might as well have been of another neutral nationality) that the boys had been sent with such readiness and confidence.

World's Committee Information Service.

AN IMPERIAL PRINCE VISITS A JAPANESE Y.M.C.A. SUMMER CAMP.

The hot August sun was beating down upon the green campus of the Japanese Y.M.C.A. Summer Conference plant at "Tozanso". Mount Fuji rose majestically from the very door but even her noble brow had yielded to the assault of Old Sol who had taken away the last vestige of snow from her peak. The student conference was over and the tired leaders lounged about in needed relaxation while a dozen young secretaries from local associations buckled down to their studies in the classes of the Secretarial Training School. A dozen families of Christian workers or laymen enjoyed the opportunity to seek recreation and fellowship with congenial friends during this lull in the rush of camp activities.

Suddenly coming around a turn in the road amid the pine trees bordering the little lake, there appeared a file of mounted soldiers trotting towards the main building. Mr. Kakehi, our national general secretary, though somewhat surprised, gave them a hearty greeting. A young officer stepped forward and explained that one of their number, a lieutenant, was His Imperial Highness, Prince Kanin, who was serving with his cavalry regiment then camped near the base of Mount Fuji. They were out for a little ride when they noticed upon the main highway, where the camp road branches off, a post bearing the legend "Tozanso—Summer Camp of the National Committee of Young Men's Christian Associations". The Prince had expressed his wish to see where that road led. He had heard of the "Y.M.C.A." and was interested in any work for young men.

Mr. Kakehi offered the hospitality of the Camp. Tea was served while the Prince asked questions about the Y.M.C.A. movement. Graciously accepting an invitation to inspect the plant he soon came upon a picture hanging in the study room. Upon being told that it was Dr. J. R. Mott, who had done much for Japanese young men and in recognition of which had been decorated by His Imperial Majesty, he exclaimed, "Oh, yes, I have heard of him". Later he saw a picture of Galen M. Fisher and showed great interest in the story of his unselfish service in founding the Camp and in his unabated zeal for the welfare of Japanese young men.

It was nearly noon when they completed the inspection; so Mr. Kakehi asked His Imperial Highness if he and his staff would not stay for lunch. The Prince accepted and ate with them the regular student fare. After a little rest in the easy chairs of the conference room the Imperial Party expressed their hearty thanks and rode away. It is a far cry from the days of the conscription boards against Christianity, which were still standing fifty years ago, to this Era of Enlightened Peace so nobly personified in the Imperial Family of Japan.

A letter from Dr. G. S. Phelps.

THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

" THE CHRIST OF EVERY ROAD ", by Rev E. Stanley Jones, D.D. Published by Messrs, Hodder & Stoughton, Ltd. Price.....

A new book by Dr. Stanley Jones is always an event. His latest book, " The Christ of Every Road" is no exception. It carries his religious contribution to a fresh and higher level, as it reflects an important trend of religious thought to-day.

Dr. Stanley Jones' books have a prophetic quality, and it is most significant that he believes we are on the eve of a great spiritual awakening throughout the world. This, he believes, is coming because of a seeming paradox,—namely, the increasingly universal acceptance of the scientific attitude,—that of facing the *facts* of every situation, which was Jesus' own way of approach to all questions. But, contrary to the commonly accepted idea, he maintains that the *true* scientific attitude inevitably leads us to *God*,—and moreover that religion is becoming *Christo*-centric. If, like Nicodemus, one asks,—" How can these things be ? ", let him read this book, to find an answer.

" The Christ of Every Road " is a detailed study of Pentecost,—as the immediate and abundant experience of Life,—that is of God,—by means of which the *individual* enters into the *Universal* in his own experience, and this becomes the foundation of the living Fellowship.

Dr. Stanley Jones carefully and exhaustively analyses the fundamental spiritual problems men are struggling over to-day, such as Imperialism, Unity, Ahimsa, Personality, etc.

In a masterly analysis and summary he shows how the direct apprehension of God, *i.e.*, Pentecost,—provides the solution of these conflicts. The whole book gives the reader seriously to think and deeply to ponder these matters for himself.

Dr. Jones has developed a style all his own, sentence follows sentence in brilliant epigrammatic phrases,—which are certainly striking, and original. But they tend to surfeit the reader, like too much sugar icing on a cake,—when they are used so frequently and continuously as in this book.

The reviewer, however, finished this volume with a great longing for a real personal experience of Pentecost,—which is, he feels sure, the supreme need in the world at this hour of destiny. " The Christ of Every Road " is a book worth owning, reading, and meditating over. W. M. H.

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A COURSE OF RELIGIOUS TEACHING. By Miss G. B. Ayre, J,P. With a Foreword by Sir Henry Hadow. (Student Christian Movement Press. 2*s.* 6*d.*)

This is a Syllabus with notes for Teachers for Senior, Central and Lower forms of Secondary Schools. Although this book is primarily intended for English Schools, I am sure, teachers in Indian Schools will find it very helpful.

Religious Teaching has in recent years got its due place in the curriculum of most Christian Schools. There was a time when it was thought that Religious Teaching was just teaching some particular books of the Bible, without any reference to the Bible as a whole, disregarding its historical and religious background or setting. The writer, I am happy to say, has tried to meet this need in this book and thereby earned the gratitude of the teachers. A glance through the book tells us its admirable order and arrangement; and one cannot but admire the writer's courage in giving the results of modern scientific research which has undoubtedly thrown a flood of light on the Old Testament. Believers in Individual Work will be grateful to the writer for the material that she has given at the end of each Section.

The writer's presentation of the Gospel narratives is very well done. She has attempted to draw a vivid picture of Jesus living and moving among the people. In

her Note on Teaching the New Testament she writes: "Our aim is that the children should know the historical facts of the earthly life of Jesus, so that knowing about Him, they may learn to know Him." This is very striking and I wish every teacher who is entrusted with the work of giving religious instruction to the little children would make Miss Ayre's aim their own. A vast majority of teachers, it seems to me, fail in their teaching simply because they do not present the Jesus of History, but are too anxious to hand on their own experience of Jesus to their pupils, rather than allowing the children to get their individual experience of Him naturally.

It is an admirable book, and I hope it will be brought to the notice of Christian educational institutions all over the country. S. K. CHATTERJI.

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THE LEISURE OF AN EGYPTIAN OFFICIAL. By Lord Edward Cecil, K.C.M.G., D.S.O. (Hodder & Stoughton. 3*s.* 6*d.*)

This is an exceedingly amusing series of sketches which were written by Lord Edward Cecil, mainly to interest his own family, and in the first place. not intended for publication.

It is clear from the sketches that in spite of burdens carried by Lord Edward Cecil during his eighteen years service in Egypt and of difficulties under which he worked, he retained a keen sense of humour, and as the preface to the sketches indicates, he maintained "a great deal of toleration and understanding of Egyptians." Although the British official is no longer ruling in Egypt, and conditions have greatly changed, one is able to find the same characteristics in both Britishers and Egyptians to-day.

The first part of this book contains a series of sketches of a day in Lord Edward Cecil's life from "getting up" until "my dream". His first impression is that of a battle, and shelling of the house, which "on gaining complete consciousness" is found to be the arrival of "the servant who has discovered how to drop a woollen garment on a thick carpet and make it sound like a plank falling on a pavement". After an eventful drive and breakfast on eggs tasting as though laid by a mummy, Lord Edward Cecil drives to his office in the Ministry of Finance. There follows a delightful digest of the morning's letters and various interviews, followed by a meeting of the Council. The author is quite at his best in his description of this august body. After lunch "one rushes away, gallops down to the Sporting Club to wait patiently for half an hour till Mrs.— turns up." Lord Edward Cecil is equally crushing in his humour when describing club life amongst his own countrymen as in his descriptions of interviews with Egyptians in his office.

The sketches dealing with dinner and evening parties are full of the liveliest fun. We are told that "the confusion of mind the Misses Tollington display, in conversation, between the S.P.C.A. and the Y.M.C.A. can only be called regrettable, thinking obviously that both the societies are branches of the same parent body, and alluding to the latter as 'a fair blessing to the donkeys of Cairo!'"

Following the series on "My daily life", there are four separate studies, the one on Kitchener being entirely serious, giving an insight into the character of the great soldier. Then Lord Edward gives a series of sketches "On going on leave." With much rollicking humour the author takes us through his days prior to leave, one endures the packing with him, and the journey to Port Said, followed by the troubles of embarkation. There is no mistaking the shipping line described with such humour and sarcasm, and referred to by the author as "this revered line". One who has joined such a boat at Port Said cannot but appreciate and enjoy the description of embarking, the much-injured crowd of Anglo-Indians, and the lack of interest of the ship's officers and stewards.

The book is excellent reading for a voyage or some such time, and to one who knows something of Egyptian life the sketches are a great delight. Even though it

is in the main a book of humorous sketches, one could wish that with it all there might be at least one ideal character—Egyptian or British. S. N. B

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THE LOTUS OF THE WONDERFUL LAW; OR 'THE LOTUS GOSPEL.' By W. E. Soothill, Professor of Chinese in the University of Oxford. (Oxford, at the Clarendon Press. $6.00 net. 1930.)

Dr. Soothill and his Japanese helper Mr. Bunno Kato, a monk of the Nichiren School of Buddhism, have done a very useful service in publishing this short summary of a much larger work which they have in hand; and the Oxford Press has put it out in a very attractive form, with interesting illustrations from early prints, and good bold type.

The introduction rightly insists on the great importance of this scripture, on its apocalyptic nature, and on its great influence in mediating a popular and positive Buddhism. "According to the Lotus no sacrifice is required, no expiation, no atonement, no remorse, no repentance in the sense of contrition, nothing but faith in the infinite mercy and infinite power of the Infinite Buddha who lives and reigns for ever." A contemporary Buddhist scripture of about the first century A.D. paints a glowing picture of a flat country of perpetual sunshine where multitudes who have suffered from the cold and bitter climate of a harsher land, and from the terrors of Hell, are seen gathering about the Buddha on his Lotus Throne while trees bar perpetual blossoms and fruit, and jewelled palaces give them a foretaste of the heaven for which they are all bound. Evidently the Himalayan Buddhists were charmed when the universalism and optimism of the new Buddhism sounded in their ears.

The Lotus is a Gospel as well as an Apocalypse, full of promises, of parables of the universal compassion, and of poetic summaries easy to remember and most attractive in their imagery. The rhythm of these passages is well reproduced in a translation, which, if it is less lovely than the French version of Burnouf, is much less clumsy than the English rendering of Kern. Both these are large works, not easily accessible to the general public: so this new version is doubly welcome. It has enough of critical introduction for the ordinary scholar, and enough of the text for the ordinary reader. Both will recognize that here is not only Apocalypse and Gospel, but a Theology which has been well called Johannine. It relates the historic Buddha to Cosmic and Eternal Truth, gets rid of the merely local in his life, and transfigures him and the Vulture Peak to the Eternal Heavens. This mountain, by the way, the Professor places in Nepal, whereas it is of course in the neighbourhood of Rajagaha, near Patna. And there are other minor points which remind us that Buddhist studies must begin with a thorough investigation of their Indian sources. Thus the "Awakening of Faith," a much later and more philosophical work, is here accepted as on a par with "The Lotus", and this mistake has been perpetuated by Sinologues.

The Lotus is, like the fourth Gospel, an apologia intended to make Buddhism as attractive as Hinduism was becoming in the Gita; and it must be studied in this setting to be understood. It is lastly, as Dr. Soothill says, "the creation of a brilliant dramatist whose name is unknown, but who has left behind, if not the greatest, then one of the greatest religious dramas in the world" but it lacks the power of selection and of rejection, as it lacks the architectonic use of symbolism of the 'Gospel according to St. John', and it has far too often been used as a kind of magic incantation, whose very name is a kind of microcosm.

As a fair example of the style of the translation and of the essence of this remarkable scripture, the following, from its parable of the prodigal son, is noteworthy:

At that time the poor son
Was seeking food and clothing
From city on to city.
From country on to country,

Sometimes getting something,
Sometimes finding nothing;
Famished, weak and gaunt,
Covered with scab and itch,
Gradually he passes along
To the city where dwells his father.
Hired for wages he roams,
At last reaching his father's house.
At that very hour the elder,
Within his gate, has set up
A great costly canopy,
And sits on a lion-seat,
Surrounded by his attendants,
Every one caring for him,
Some are counting up
Gold, silver, and precious things;
Incoming and outgoing goods,
Noting and recording bonds.
The poor son, seeing his father
So noble, honoured and splendid,
Thinks: 'This must be a king
Or one of royal rank.'
Alarmed and wondering, he says;
'Why have I come here?'
Again he thinks to himself,
'If I tarry here long,
I may suffer oppression
And be driven to forced labour.'
Having pondered thus,
He hurries away in haste
To seek some poorer place,
That he may hire his labour.
At that very time the elder,
Seated on the lion-seat,
Seeing his son from afar,
Secretly recognizes him,
And instantly orders servants
To pursue and fetch him back.

Here clearly, is a very readable, as well as important book, which raises questions not only of Hindu but of Christian influence, and Dr. Soothill, so long a missionary of great sympathy in China, touches upon them briefly but suggestively.

K. T. S.

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"AAYI." By A. Donald Miller. (Mission to Lepers. Re. 1.)

"Aayi" is really a glimpse into the mother-heart of Miss Rosalie Harvey of Nasik, and is well depicted by Mr. A. Donald Miller, Secretary of the Mission to Lepers in India. Her life and unselfish and self-forgetting labours for the Lepers, for dumb animals, for orphans and for her own sex in India, bore testimony to the truth: *Sarva Jibe Saman Daya;* that is, "To be equally merciful to all living beings." When the mind of Christ is thus expressed, as in Miss Harvey's life, India readily appreciates such life and service, and is led to seek for the Divine source of power and love that prompts such merciful and Christ-like ministrations,

It is a well-written account, with photographs illustrating the devoted service of a Christian Woman-missionary, and is full of inspiration. It can be had from the Secretary for India, The Mission to Lepers, Purulia, Bihar.

P. A. N. SEN.

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THE OPPRESSION OF RELIGION IN RUSSIA. A Speech delivered in the House of Lords, by the Archbishop of Canterbury. (Hodder & Stoughton, 30 pp. As. 4.)

This little pamphlet is the Archbishop's speech on April 2, 1930, which has been published "in response to many requests". It is typically arch-episcopal in its weighty caution: but this caution makes it all the more impressive, since it is documented almost solely with the official reports published by the Soviet Government itself, with its published statutes and the statements of its official Press. Also, it deals only with the events of the last 18 months, and ignores the happenings in the early days of the Revolution and the excesses of the time of the civil war against the White Armies.

Many people will probably be surprised to hear of the impartiality with which anti-religious propaganda is now officially carried on against every kind of religion, including Judaism and Islam no less than the Orthodox Church. The *Godless*, the official organ of the "Union of Militant Godless", thus describes the teaching of the Baptists who say:—

"We, the preachers of the Gospel, must raise our voices to speak God's word of peace and brotherly love. We must declare to all who fight men and classes that all men are brothers, sons of their Heavenly Father." The comment of the *Godless* is brief and pointed:—"This is an active attack on Godlessness, Marxism and materialism, and that means a struggle against the Bolsheviks and against the Soviet authorities."

The severity with which action has been taken against organized religion has varied with the temper of the Government, and with their estimate of the degree of severity which is expedient, just as the ruthlessness of the campaign in favour of communal farming has varied in the same way. But the regulations themselves, collected in an official decree in 1929, are eloquent. For instance, "Religious Associations may not give material assistance to their members: organize....groups, circles or departments for biblical or literary study, sewing, working or the teaching of religion, etc, or organize excursions, children's playgrounds, public libraries, or reading rooms, or organize sanatoria and medical assistance." Those who suspect that the Jews are behind the Communist movement may be surprised to hear that even those who slaughter animals for the Jews according to their ritual requirements are disfranchised, which means that they are disqualified from receiving food tickets or accommodation in state-owned houses.

The Archbishop is very cautious in his proposals for British action; but he suggests that as the Soviet Government have already considerably modified the severity of their anti-religious action, apparently out of respect for opinion in Russia, they might be persuaded to modify it still further by a strong expression of moral opinion from other countries, without any suggestion of political action.

C. S. M.

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WHERE WERE ST. PAUL'S IMPRISONMENT LETTERS WRITTEN? ST. PAUL'S EPHESIAN MINISTRY. By G. S. Duncan, B.D. (Hodder & Stoughton. 8*s.* 6*d.*)

It has been taken for granted that the tradition which assigned the Imprisonment Epistles (Philippians, Colossians, Ephesians), and the Pastoral Epistles, to Rome, was true; and the discussions seemed closed by the references in Philippians to

Paul's bonds having become known "in all the Praetorium and to those of Cæsar's Household" who send greetings to the Philippians, and by the reference in 2 Tim. to Onesiphorus having "when he was in Rome" sought out the Apostle diligently and found him.

But after the very able analysis of all the personal, geographical and topical references in the Epistles by Mr. Duncan, and his extraordinarily convincing reconstruction of the Apostle's activities and movements during the latter part of his Ephesian ministry and the subsequent journeys to Macedonia and Corinth and back to Asia Minor, it is certain that the case for a series of imprisonments in Asia Minor, and for the writing of these letters from these prisons, will win many adherents, and is likely to be the view which will ultimately prevail.

It would take up too much space to outline the very interesting arguments held by the author, but one may say at the outset that he certainly makes his case so far as "the Praetorium" and "Caesar's Household" are concerned, in showing that there were terms used of the imperial officers and troops wherever stationed. The "in Rome" of 2 Tim. I: 17 is a harder nut to crack. If it stands, it goes a long way to wreck Mr. Duncan's scheme, for a study of the reference to the movements of St. Paul's companions in 2 Tim. IV show that they all fit in admirably with those indicated in the other Epistles under review, and all suit the conditions of time and space of an Ephesian imprisonment, but do not suit those of an imprisonment met later in Rome.

Mr. Duncan therefore doubts the genuineness of the words "in Rome," and would consider them to be an early gloss, or a corruption for "in Priene." (he gives reasons for showing that the third of his series of Asian imprisonments may have been at Priene), or a deliberate alteration influenced by the change of the early note as to the place of origin of the Epistles found in A, and the Coptic version, "from Laodicæa," to the later note "from Rome". He himself admits that there is not much value to be attached to this piece of evidence.

However, it may be that even if this "in Rome" in 2 Tim. I: 17 is genuine, it may belong to a fragment of some other letter of St. Paul; for many scholars hold that the Epistles to Timothy are not one single letter of St. Paul, but are in the main a later work, in which fragments of various letters of its apostles have been incorporated.

Apart from this objection, all the other parts of Mr. Duncan's reconstruction fit together, as I have said, most admirably. He puts his case most admirably, and from the movements of Timothy, of Titus, of Aristarchus, from a consideration of distances and length of journeys in those days, from all sorts of small allusions, such as St. Paul's request for his thick cloak which he had left in Troas, because it was summer when he passed through, and he was expecting to pick up on his very back, he shows you how impossible it is to fit in all these references with an imprisonment period in Rome, and how they all fit in to such periods in Asia.

His whole description of the causes and the growth of the hostility to St. Paul, and of the probable course of events, is extraordinarily graphic and convincing.

The Epistles live with new meaning and are full of much more vivid interest. It may be added that the subject was taken up at the instigation of the great scholar Professor Deissman of Berlin.

The book will repay careful study by Biblical students, and it is written in an easy style, so as to be attractive to the "man in the street".

H. PAKENHAM WALSH (*Bishop*).

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY E. C. DEWICK, NATIONAL COUNCIL, Y. M. C. A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor : E. C. DEWICK

Volume XLIII February, 1931 Number 2

NEW IDEAS IN SCIENCE

I. SPACE AND MATTER.

BY PROF. H. JOHN TAYLOR, M.Sc., *Wilson College, Bombay.*

DURING the thirty years which have elapsed since the century opened, there has taken place an extraordinary change in scientific thought, based on the new knowledge which physical research has given us. And this is not just an advance (although it is that as well) but a change in the whole basis of the scientific conception of the world. It is largely due to the extraordinary success of two new theories, the Theory of Relativity and the Quantum Theory. Each of these is characterized by its insistence on the validity of experiment, and on the repudiation of all prejudices. A conclusion is not to be regarded as untenable because it is odd or unfamiliar, and some of the conclusions arrived at are very odd indeed. In the the theory of relativity, our old and inaccurate ideas about space and time have been overhauled and revised. In the quantum theory we deal with the process of happening, by studying the simplest happenings we know, namely the changes of energy taking place inside an atom. And we find such curious things as ' discontinuity ', and ' chance ', concerned in this process of happening, while the idea of strict causality, that keystone of the older physics, recedes into the background. Now all this is very strange, and no one pretends that it is easy to understand; but these new ideas affect thought in so many ways that it is worth an effort to grasp something of their significance. And let it be remembered that this is not just theorising, it is the

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extraordinary success of these theories in explaining otherwise baffling phenomena, which has overcome our prejudices and forced them on our attention. These theories are not the outcome of speculative philosophy, but of practical science.

The average man may not be vastly concerned with the details of the particular theory by which the Physicist accounts for his results. But when the theories begin to encroach upon the province of philosophy, or of religion, or even of common-sense, the average man can hardly avoid some show of interest. One of the most striking things about these new theories is that they do quite definitely trespass beyond the preserves of the nineteenth century Physicist. The latter—the "Classical Physicist" as he is called—never thought of trespassing: indeed he doubted at times, in a dignified way, whether other territories than his own really existed. But to-day the position is changed, and physics is now seen in a truer light as governing only a part of Reality, which we call the Physical Universe, or the Physical World. Physics is the science which is concerned most intimately with the nature and structure of this Physical World, and other sciences, Chemistry for example, are built up on it. Biology is in a different category, and although the attempt has been made for generations to reduce it to Physics, there is no prospect of success. Life, as far as we can say at present, is entirely outside Physics, and very likely Biology will have its own independent contribution to make to scientific thought. So the Physical World is a *part* of Reality, the whole world of mind and thought and beauty and goodness lying outside it. Nevertheless it is not an inferior part, nor unimportant, but when we have put forward for it the best case we can, we have still to admit that it is only a part.

Thus to-day we admit the possibility of intuitive knowledge of a kind altogether different from that which Physics gives. Time, for example, is something of which we have direct apprehension. Quite independently of our senses, we have knowledge of the passage of time. We "feel it in our bones"—or more accurately in our mind. And this time of consciousness is not of necessity the same thing as the time of Physics, which is an external quantity measured by a clock. "Time travels in divers paces with divers persons. I'll tell you who Time ambles withal, who Time trots withal, who Time gallops withal and who he stands still withal": thus Rosalind describes the time of consciousness. But physical time has none of this character; and yet it is only the latter with which the physicist *can* deal; if he would deal with the former, he must needs turn philosopher. Space is different, and is a purely physical conception, which we gather originally in childhood by constant use of our sense-organs, and by interpreting the impressions which they receive. We do not have that same direct experience of extension that we have of duration. But whether or not an

'entity' has a private door, as it were, into our mind, the physicist must deal with it as a physical quantity pure and simple. And a physical quantity is one which is recognized and measured by the use of our senses, or by some established procedure which depends on them.

To illustrate; let us consider this relation of distance, or extension, which gives us our concept of space. Whatever 'distance' may have previously meant, to-day it can only mean one thing to the physicist, and that is the result of a certain experiment. The experiment is to take a number of exactly similar rods, which we have previously agreed upon as suitable for the purpose, and see how many of them may be placed between the point A and the point B. This number is then the " distance " between A and B, the word " distance " has no other meaning in Physics. Naturally there are many important details to consider. Other procedures can be shown to be equivalent to this, as for example that of the surveyor, who only lays down one set of rods, and calculates other distances by making use of the properties of rays of light. But it must be clear that the rods are being laid along a straight line, and it would take some little time to define without ambiguity what a straight line is. Consideration of all these and other points may make the whole affair a complicated one, but this does not affect the essential fact that " distance " means the result of a certain experiment made with material rods. Now the " Classical Physicist " would have smiled at this. To him distance was not the result of an experiment at all, but a kind of absolute quantity, which was there whether we chose to set out the rods or not. He would agree that the experimental procedure 'measured' the distance, but he had a clear picture in his mind of the distance between A and B, quite independently of our experiment. To put it in a word, distance was to him a *geometrical* quantity, whereas to us it is a *physical* quantity.

It is most important to distinguish between these two. A geometry is an abstract thing, based upon those fundamental processes of reasoning which we intuitively 'know' to be true. (This is another example of that 'intuition' which is beyond Physics.) We apply this reasoning by defining a certain number of quantities, such as a line, an angle, etc., making a series of assumptions about them which we call axioms and postulates, and then deducing a series of consequences. It is no part of the function of geometry to enquire whether the assumptions are 'true'; it is only necessary that they be consistent. Geometry merely states that *if* the assumptions are true, the consequences deduced will be equally true. Geometry does not even enquire what the word 'true' means when used in this way, and it is as physicists that we have to give it the meaning that the geometrical results shall correspond to the experimental facts of the physical world. Euclid built up his geometry two thousand years ago, and he tried to

choose assumptions which would correspond as far as possible with the world in which he found himself. But it has since been shown that other sets of assumptions may be chosen, equally self-consistent, and thus other geometries may be built up, which have just as much intuitive validity as Euclid's. To illustrate: Euclid's assumptions lead to the well-known result that the sum of the three angles of a triangle is equal to two right angles. A different set of assumptions leads to the conclusion that the sum is greater than two right angles, still another set gives a result less than two right angles.

Which of these is right, which is true, which corresponds to the experimental facts? The question is an appeal to experiment. Take out the measuring rods, then, and investigate, and we shall soon find that for ordinary every-day triangles, at least to a very high degree of approximation, Euclid's result is the correct one. But let us not jump to the entirely wrong conclusion which our predecessors jumped to, that Euclid's result must necessarily hold at all times for all triangles. That is just where the difficulty comes in; for we have always assumed that the whole of space must be like that part of it of which we have experience. We forget that our experience is extremely limited. Physics deals with quantities, such as the diameter of an atom or the mass of an electron, which are unthinkably smaller than anything in common life, and with others, such as the distances of the stars, which are inconceivably vaster. Our world is only an atom in the immensity of the Universe, and the sun itself only like a grain of sand on the sea-shore, so vast is space. And the only part of space accessible to our immediate observation is that surrounding this infinitesimal speck we call the earth. Is it unreasonable, then, to admit a greater variety into the Universe than we have experience of, to admit at least the possibility of physical space not being quite so simple as Euclid imagined? Indeed it is just as wrong to assume that the whole of space must be like that insignificant part of it we know, as to suppose the whole earth to be like our own village but on a larger scale. This preconception is what remains of that geocentric view which Galileo displaced, a view which seeks to ascribe to the earth a greater importance than it actually possesses. We are prepared to admit, then, the reasonableness of this position.

Now refined experiments—not quite of the type described, but analogous to it—have been made, and show quite unmistakably that the kind of space we live in is only approximately as Euclid conceived it. In limited regions the difference is so small as to be unnoticeable, just as over a small region like a town or a village the curved surface of the earth may be taken as flat, and no one will notice the difference. A map of Bombay Island may be drawn on a flat piece of paper with great accuracy; but every one knows that a large portion of the earth's surface, such as the continent of Asia, cannot be so

drawn, because it is curved. And so small portions of space are very much like Euclid's space. But large regions are noticeably different, and many of Euclid's conclusions, if tested experimentally with the measuring rods, would prove untrue. There is nothing for it but to accept this experimental fact at its face value. It means simply that when we explore space by the measuring rods (for measurement is only the exploration of space) we find that the physical distances defined by the rods do *not* behave like Euclid's distances. Other possible ways of exploring space (*e.g.*, by investigating the motion of rays of light or of moving particles) give precisely the same result. As physicists, therefore, we have taken the bold but inevitable step of accepting this just as we accept any other experimental result, and our faith has been justified, for it has led to progress in many directions.

Knowledge of the physical world cannot be arrived at except by exploration of this kind. In the past, all kinds of preconceptions and prejudices have hampered progress, and it is only within the present century that the necessity of exploring with an open mind has been fully realized. We see now that we must be prepared to revise, if need be, even the basic ideas on which our knowledge rests. Space and time have proved to be concepts which required revising in this way, and they have taken on a new and fuller significance in the process. So reluctant was the Classical Physicist to give up his preconceptions about space, that he was reduced to all kinds of expedients in order to explain the facts without changing his ideas. He found by observation and experiment that many kinds of influences are propagated through space; light, for example, gravitation, electric and magnetic forces. How could empty space convey these things? So a peculiar substance was invented, called the "ether", and this was supposed to fill all space, so that there was no space without ether. (It never seemed to occur to anyone to ask what distinction there could possibly be between ether and space, if you could never separate them.) Having invented the ether, or postulated its existence, it became necessary to find out what it was like. So many experiments were designed, and many pieces of mathematical investigation carried out, with this end in view. It was as though questions were being put to the ether (a well-designed scientific experiment always seeks to get a definite answer to a definite question). "Are you like a liquid?" came the question: but the answer was "No!" "Are you like a solid?"—"No!" "Are you like a jelly?"—"No!" "Are you like a froth or foam?"—"No!" And so on. Countless questions were asked, in all kinds of ingenious ways. The only answer ever received was "No!"

Now we can see the reason. The ether was just a figment of the imagination, nothing more, invented to bolster up a preconception about space. We now adopt the far simpler attitude of admitting

that the transmission of light, gravitation, etc., are properties which space is experimentally found to possess, and we proceed with our investigations on that basis. This space, then, is a very different space from that of Euclid's geometry. We used to speak of "empty space", but it is no longer empty. Indeed it is surprisingly full of all kinds of things. Energy, for example, is there. Wherever a beam of light passes (and there must be few parts of space where light of some kind is not passing) there is energy. Modern Physics shows that energy possesses mass, it is a heavy thing. A beam of light, for example, is deflected by the sun much as a rifle bullet is deflected by the gravitational pull of the earth. Or again, the sun continually emits light, and the mass of this light emitted per second is 4 million tons. The sun is accordingly losing weight at that rate. So light has mass, one of the distinctive properties of matter. Furthermore there is another property of matter which is manifested when it moves, which we call momentum. A rifle bullet has momentum in virtue of its motion, and can therefore displace whatever it strikes against. A swiftly moving bullet has more momentum than a slow one, and accordingly will do more damage, although it be of equal mass. Now it has been shown experimentally that a beam of light striking against a mirror knocks it backwards, and so light has this other property usually associated with matter, namely momentum. Naturally the mirror must be very delicately suspended, and all kinds of disturbing influences removed, for the blow is a very tiny one. But it is undoubtedly there, proving the existence of this momentum in space.

Space has many other properties, and one cannot too strongly stress its importance. Formerly matter was the important thing, space an empty abstraction. In a text-book of mechanics written so recently as 1913 it is stated that " Matter is anything which occupies space ". But now we see that space is full of many things as well as matter, and also that properties once thought to be distinctive of matter characterize space. It is really a most important change of emphasis.

But if space has acquired the dignity of these physical attributes, our conception of matter has suffered a change no less profound. It has lost what was its most characteristic property, substantiality. There is an interesting passage in Boswell's *Life of Johnson* which illustrates this point :—"After we came out of the church, we stood talking for some time together of Bishop Berkeley's ingenious sophistry to prove the non-existence of matter.....I observed that though we are satisfied his doctrine is not true, it is impossible to refute it. I shall never forget the alacrity with which Johnson answered, striking his foot against a large stone, till he rebounded from it, 'I refute it *thus*'." It is precisely that solidity, that substantiality, which comforted Dr. Johnson, which has vanished like a will o' the wisp.

Hard, solid, impenetrable matter disappears, and in its place we have a swarm of unthinkably small particles, called electrons. We have not space here to go into detail, and explain how this strange conception has gradually acquired the force of certainty, but there it is. The matter which we know, the matter of which tables, chairs, our bodies, and all the objects of daily experience are made, is just a swarm of electrons. Our "solid matter" is mostly space, for the electrons can hardly be said to "fill" a millionth part of it. And yet these electrons scattered through a portion of space contrive in some mysterious way to make this strange appeal to our senses, and give us so vividly the impression of substance.

We have not considered here the relationship between space and matter, nor yet the great problem of the finiteness of space. And indeed a multitude of problems rise to the mind, which require much more detailed examination than can be given here. Much must remain unsaid, but to show in some measure how the old ideas have changed has been the principal aim of this essay. "Common-sense", formerly the great arbiter of what was acceptable, is seen to have been wrong. Classical Physics gave us a common-sense Universe, pursuing its predestined way according to irrevocable laws. A Business Man's Universe, if you will, in which mystery was gradually giving way to law, and to order, and—to common-sense! The twentieth century gives us a Universe less easily understood, a Mathematician's Universe perhaps, but one of infinite richness and possibility. And for those who see beyond Physics, and like not the blind determinism of soulless forces, it is a Universe of wonderful hope.

THE INDIGENOUS EXPRESSION OF CHRISTIANITY IN INDIA

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I PREFER this term to what is known in common parlance as *Indianising Christianity*. Truth is universal, and none can '*Indianise*' or '*Europeanise*' or '*Chinesise*' it. But at the same time, one must recognize that there are God-given talents and qualities peculiar to every nation or group of people, who have been for ages moulded by environments peculiar to different climes and countries. Quite naturally, the manner in which these groups give outward expression to their inward devotion to God, differs in various ways. It has pleased God to tabernacle divine treasures in earthly vessels. The operations of the Divine Spirit manifest themselves in ways and forms according to the peculiarities of our human development. It is good that it is so, because the radiancy and beauty of the colours are rendered all the more lovely because of variety.

I need not here dwell on those spiritual qualities revealed in the evolution of Indian religious life in India's age-long aspiration after God, such as *Bhakti* (passionate devotion and fervour of adoring love), *Yoga* (aspiration for mystic union with God through silent and persevering self-discipline and meditation), or *Jivakaruna* (tenderness to life wherever found), and so on. I wish to confine myself only to the outward expression of the inward life. The following are some of the outstanding manifestations, or rather tangible and living evidences of India's age-long religious aspirations. We have imbibed a rich religious literature (both poetry and prose) which has commended itself even to some great scholars of Western lands. But that is past glory! What about to-day, and especially about us, the 'English-educated' ones? Because a foreign tongue has taken the rightful place of our mother-tongue in all higher education, including even Christian theology, we have lost the capacity and initiative to produce anything that could enrich the sum-total of religious literature. Indeed, here in the South, there is a peculiar Tamil known as "Christian Tamil". Christian phraseology and idioms have become very artificial in various ways. So ingrained is this artificiality with all its associations that the attempt of the revisers of the recent edition of the Tamil New Testament to use a language more true and natural to the real meaning of the expressions, met with a volley of opposition from some of our orthodox Tamil Christians. As for poetry, if we attempt anything in the foreign language in which we have been trained, we become the laughing-stock of our rulers, and if we attempt anything in the

mother-tongue, I need not here describe the result ! I do not forget here how men like Krishna Pillai, N. V. Tilak, Vedanayaga Sastri, and many others, have contributed towards Indian Christian literature ; but they were men who had not been spoilt by an over-dose of foreign culture. How many more of that type there should be, considering that many of us, at least in the South, have been Christians for more than two centuries ! Besides, those men who have really contributed much to first-class Christian literature were mostly either converts or sons of converts.

Church Music : Nothing stirs an Indian so much as good Indian music. As Indian pilgrims march to the sacred places, they cheer and inspire each other by singing those Bhakti songs, which have been the meat and drink of their forefathers. Those who are watching the great march of Satyagrahis, whether in the North or the South cannot but be impressed by the inspiring effect upon those brave bands, of the songs and music which form part of their daily devotional life. Indian Christian poets like Vedanayaga Sastri, Krishna Pillai, N. V. Tilak and several others have poured out their souls in heart-moving strains of Indian lyrics. Some of these have come out of their deep experiences of God. But the average Indian Christian spurns these in favour of translated hymns and chants, which satisfy neither Indian nor European laws of poetry or grammar, but are a sort of mongrel that only provokes the pity and contempt of scholars, both Indian and foreign. I have sometimes rudely disturbed the placidity of an orthodox Christian congregation by attempting to translate *verbatim* some Indian lyrics into English and singing them to the Indian ' air ' and ' anukka ' (the tremulous fractional notes at the end of each verse) ! A leading Indian Christian once remarked that he was afraid to take his Hindu friends past a Christian Church during the times of divine service, because the foreign tunes and chants used there may make them think the worshippers were not human beings but belonged to a different species of living creatures ! How is an ' unbeliever ' to be inspired and led into adoration of the Adorable One, if the strains of music that rise from our places of worship strike such jarring notes upon his ears ! Is not Christian music to be a vehicle of Christian witness also ? I would strongly commend to the reader a thoughtful study of St. Paul's words, verses 23-25 of the 14th Chapter of *I Corinthians*, because our Christian worship is really in the " unknown tongue " of foreign model which our fellow-countrymen cannot understand. It is very important to train young people in Indian music and so give a right start quite early in life.

The Sanctuary : A British missionary once remarked to me that a certain Christian church in India was a very bad imitation of his own in his native town in far away Scotland. Another time the

architecture of a certain church in an Indian city made him burst out in laughter with the remark : " Why, this is exactly like the Wesleyan Church we have in Cambridge ; but how ludicrous and out of place it looks in an Indian setting !" An architecture that has been evolved as a result of European Christianity influenced by different culture, outlook and conditions, both climatic and temperamental, when transplanted to another country so utterly different as India is from Europe, is, to say the least, a ' misfit '. A building set apart for worship in India must inspire the Indian mind, whether Christian or non-Christian. Let us never forget that all that we feel, sing, wish or do (if we are going to be true to our high calling) must be directed to efficient Christian witnessing ; otherwise our religion becomes selfish and meaningless. One feels thankful that already there is a move in the right direction in several places. I believe that in one place in North India* an attempt has been made to build some Christian churches according to Indian ideals. At Trinity College, Kandy (Ceylon), a beautiful College chapel modelled on Ceylonese architecture is being built. I understand a church building modelled upon Indian architecture has also been completed at Erode. All honour to those servants of God who have been moved by the visions of that new type of the Indian church that is to be !

In South India there is a wonderful temple-architecture, of the so-called Dravidian type, and this has been the admiration of many, both Indian and foreign, for its artistic taste and originality. The open " Mandapam " type of architecture with its broad halls beautifully suits our climatic conditions, when slightly modified, for Christian worship and preaching. In South Indian temple architecture there are two main types : One, the " Chola-Pandian " and the other " Pallava ".

The points common to both are a " Mathil " (an outer wall) enclosing a rectangular space. This enclosure is called the " Praharam " (the outer court). The opening in the outer wall into this enclosure is in the east and is called the " Mugathuvaram " and over this main gate is a " Gopuram " (tower) which faces the main body of the temple. Often there is a small " Mandapam " in front of the temple—"the Sannathi". The main body of the temple consists of the " Mulasthanam," the most sacred place which is somewhat on a higher level, and the " Mahamandapam " (the main hall or body of the temple). Over the " Mulasthanam " also, there is a Gopuram or tower. The points of difference between the " Chola-Pandian " and the " Pallava " type of architecture are as follows :—In the Chola-Pandian types, as seen at Madura, Tinnevelly, the larger of the two Gopurams is over the entrance gate " Mugathuvaram," and the

* *e.g.*, at Jaipur, Rajputana. (Ed., *Y.M.I.*)

smaller over the " Mulasthanam". In the " Pallava " type it is just the reverse. Also, the Pandi-Chola Gopurams are more elongated and end in a summit, which is long with an arched roof, resembling a Buddhist prayer-hall. There are fan-like expansions at either end. The Pallava type of Gopuram is more circular and ends at the top in a cupola or dome. But both types of Gopurams are built up by a series of terraces rising tier above tier with little room-like cells all round (" Chaitya ") imitating a Buddhist monastery.

Historically, the Chola-Pandian type is more ancient and probably corresponds to the Christian era, but went out of fashion, when the Chola dynasty was suppressed by the rise of the Pallava Empire which held sway over South India roughly between 400—900 A.D. After this there was a revival of the Chola power and temple architecture again.

In the hey-day of Tamil power and naval glory, that majestic edifice, Brahadishvaran Kovil, was built at Tanjore about 1000 A.D. by Rajaraja-Deva whose dominion extended over the whole of the Madras Presidency and parts of Kerala, Mysore and Ceylon. The famous Kailasanatha temple at Conjeevaram was built by the Pallava king Narasimha Varman II in the seventh century A.D. The fervent devotion of the people to the temples could not be better illustrated than by what happened in recent years when a temple had to be built at Tiruchendur on the sea-coast in the Tinnevelly District. As building stones were not available near by, thousands of people stood in long rows for miles and passed on from hand to hand the stones from the stone-quarry several miles away to the building site!

The building of large temples with high and ornate Gopurams seems to have had its commencement somewhere about the beginning of Christian era, when Buddhism seems to have been the dominant faith in South India. The architectural details of these high Gopurams follow the arrangement of the monastic cells "Chaitya"all around a central enclosure tier above tier rising in terraces in a somewhat tapering fashion but ending either in an elongated structure (Pandi-Chola), or in a cupola (Pallava). The Ekambaranathar Kovil at Conjeevaram seems to have been built before the time of the Chola king Karikal (who reigned about the first century) as that monarch is said to have undertaken some repairs in this temple. As this temple has an area of about 25 acres within its precincts, both Muhammadan and British troops were quartered here during the later years of scramble for power, and several works of art have been defaced.

In ancient days these temples served several useful purposes. They were of course, the centres of worship. They were halls of learning. Courts of justice were held within its precincts. They

were places of pilgrimage and therefore weary pilgrims found their places of rest in the temple mandapams. The building of such edifices also enabled man to give vent to his feelings of piety, devotion, and gratitude for various divine acts of goodness in tangible and satisfying channels of human outward expression. All these paved the way for the development of architecture, art, and sculpture in which our forefathers have left us a rich heritage. And lastly, the epigraphy (historical inscriptions carved on stones) in which the temples abound has given the scholar of historical research a wealth of illuminating historical authority which is now opening the eyes of India's children to study the ancient history of their land with a new and more correct perspective.

In the Tiruppattur Ashram also, we are just now trying to build a Christian church adapted from Dravidian temple architecture. Perhaps the temple that gave us the inspiration was the Kambanathi Mandapam, near Tinnevelly town. I am sorry that I am not good at drawing; otherwise, I should like to give a pencil sketch of the same. The plan is roughly somewhat as follows :—

(1) The Mathil or outer wall—rectangular, enclosing the (2) "Praharam" a rectangular enclosure, which shall be a garden around the church, with shady trees. This garden will be useful as a place for quiet meditation. The part of the enclosure just beyond the "Mukathuvaram" will be paved with stones and will have in its centre (3) a tank (in our case an artificial one). The water is for ablution purposes. (4) Then, there will be a mandapam portico leading into (5) the "Mahamandapam," the main body of the church with its aisle and naves, but all open, the flat stone roof being supported by rows of parallel carved stone-pillars standing on pedestals. On the pillars, there are different carvings such as a lotus bearing a cross, or something characteristic of the classical temple carvings. On the top of each pillar is the "bothikai" or capital carved on either side like a bunch of plantains hanging from a tree with its flower at the end. Above this are the "Sarams," or the stone-bressummers with flowers carved underneath. All along the outer edge of the terraced roof all round "Kodungai" (stone cornices) will line the border on all sides. (6) "The Mulasthanam" or chancel, at one end, will be on a slightly higher level with two little rooms on either side to be used as a place for private prayer. Between these and the main body of the church, there will be a folding door, ordinarily shut, but open during Divine Service. This will ensure privacy for any one wishing to remain for private prayer near the chancel. Over the 'Mulasthanam' will be the large Gopuram and over the gate the smaller one. There will be a stone-table at the chancel (the altar) on which is to be placed a carved marble slab with a cross in the centre on one side, encircling which will be a vine creeper

and a plant with a corn of wheat about to fall into the ground on the other side. Below, on the stone altar will be the words, "Om Shanthi ! Shanthi ! Shanthi !" which will correspond to "Holy, Holy, Holy."

"Why imitate all these ?" Some one might ask ! I answer "What are we in India for ?" Were a non-Christian to come near our place of worship, does it inspire him ? Does he not feel that our religion and worship are utterly foreign to the genius of the land ? Have we not made Jesus Christ a stranger and a foreigner in this His land ?

"But what about the enormous expense ?" Well, you aspire to collect lakhs to build cathedrals of an European mode ! You lavish enormous amounts on your own palatial houses! If it be not wasteful to beautify and adorn with tasteful, artistic pieces of work your own private residence, why do you consider it a waste to spend money on an edifice meant for the worship of Almighty God, in which the poor as well as the rich have a share ? Would you like all sacramental art, born of man's devotion to God, to perish, because of a sanctimonious care for the poor, savouring of the spirit of Judas Iscariot?

At the same time, if the main principles of architecture are followed, the expenses can be reduced by using less expensive materials and being less elaborate in the carvings.

Also the type of architecture adopted must correspond to the types prevalent in the part of the country where the church is built—in North India, perhaps the Indo-Saracenic, in some parts the Jain type; in the South, the 'Chola-Pandian' or the 'Pallava' type ; in Ceylon the Buddhistic, and so on.

There is a touching tradition about one of the early converts of the Christian church. There was a sculptor who was an expert in making idols for the temples of his country. He was converted and became a disciple of Jesus Christ. But there was a burden in his heart which weighed heavily upon him. "Before I became a Christian," said he to himself, "I used to express my devotion to God by making idols. But how can I express my devotion to Christ now !" One day a happy thought struck his mind. He made a beautiful sculpture of the Good Shepherd which inspired all who saw it.

The Christian Church and Ministry (or Priesthood): Here one must say something about "the Church" as an organized body. Intensity or solidarity in organizing religion or conservation and preservation of the same by enunciating hard and fast creeds and dogmas have not been India's way of dealing with the things of the unseen and eternal. Very great freedom of thought and latitude in theological views have characterized the evolution of religious thought and expression in India. Indeed Hinduism is really a component of

several schools of religious thinkers and sages who have not often seen eye to eye with one another. The only binding common factor is the fact of all these religious systems having been born out of a common aspiration after the unseen and eternal by men of God in India.

Also the "Purohit", the Priest, the Sadhu, or any other member of a religious order, has the very minimum only (or perhaps nothing at all) of any ecclesiastical or community organization binding him by a code of regulations or "Rules of an Order" or Church. None of these have any fixed regular monthly income, or graded "salary scale".

Now in all these, there are obvious dangers, and perhaps difficulties, to make them fit into modern conditions of life and society. But have we no lessons to learn from the spirit of the whole thing, if not by the actual details of the same ?

Can we not simplify our "church" life by aiming at a fellowship of Christ's disciples bound together not by the human strength of a social organization based on formal vows, ceremonies and hard and fast dogmas, but primarily by personal devotion to the one Lord and Master Jesus Christ proved by life and service ? In any case, I strongly feel that the Christian in India should aim at the minimum of organization and dogmas and maximum of the spirit of religion.

The following is a suggestion. It appeals to me as a possible way out of the expensive and unnatural ecclesiastical systems we have got into. Let each congregation have a number of its most devoted and consecrated leaders among its members ordained as "Ministers" or "Priests". They may be the local doctors, teachers, engineers, Government officials, merchants, or some such, earning their livelihood according to their training, but receiving no salary from the church for their religious work. As there would be a number of them appointed to each church on the model of the Apostolic method, there will always be somebody at the station free to attend to church duties in case others are busy or away. As for fully theologically-trained and whole-time service men for the ministry, these should be unmarried men who could be travelling round the churches as guests of the members of the churches cheering up the local clergy, and giving them such spiritual instructions as may be necessary or holding "Retreats," etc., for them, as well as taking part with them in the church services. But no distinction shall be made between the married and the unmarried clergy as far as their position as ministers of the church are concerned. Both should be unpaid.

A great mistake is being made by giving theological training in a foreign tongue. By this the would-be minister's thinking and manner of speech becomes alienated from those of the congregations

he is going to serve later. His preaching often savours of artificiality as he thinks and moves in a foreign tongue during the week days and only preaches in the vernacular on Sundays! It is no use pleading the scarcity of theological books in the vernacular. Create the demand and the supply will also come. If the Scriptures written by the ancients could be translated, why should not the commentaries and other books bearing on the same, written by modern people, be also translated, or original works be written in the vernacular? This present system is destroying all originality and initiative from our Indian Christian clergy.

Also, theological institutions should be modelled as far as possible on the basis of a "Gurukula," and a family atmosphere should be created. The relation between the teachers and the students should be more after that of the "Guru" and the "Chela" or that of a father and son, the utmost cordiality and the spirit of love pervading all human relationship. As far as possible there should be the outward symbols of an inward fellowship through such ordinary details as the sharing of meals or lodgings. This will nurture mutual love and confidence and encourage the students to open out the deepest things of the heart to the teacher. The danger of our modern theological institutions is the sacrificing of the cultivation of the inner life of the spirit for that of the intellect, and the development of a purely academical atmosphere. It is also most important that in a country like India, where more than 90 per cent of the population live in villages, the needs of the villages, both spiritual and temporal, should not be lost sight of in the training of future ministers of the people. All theological students should have some form of practical training fitting them for proving themselves real servants of the villagers in time of distress and need. India has millions of people who are perpetually on the border-line of starvation. Six months in the year when there are no rains, there is acute unemployment and distress. What is the use of simply going on preaching to these starving people without providing anything to relieve their suffering? "I have compassion on the multitude because they have now been with me three days and they have nothing to eat: And if I should send them away fasting to their homes, they will faint by the way, for divers of them come from far." — (*Mark* viii. 2-3.)

Christian worship must be real worship and *Adoration* of God in spirit and not an occasion for long sermons or excessive speaking. It has become the accepted standard that a sermon of a certain length should always be part of Christian worship and the minister *has* to preach whether he has a message or not. The preaching of the Gospel must be the outcome of a life of intense waiting before God and not as a part of one's routine day. During Christian worship a certain period must be set apart for corporate silence

whether for meditation or silent waiting upon God together until He fills us with a sense of His presence. In this land of Yoga and mysticism this still rest of corporate, quiet waiting will be a great help. Saivism teaches that God appears as a "Thiruarulthotam" (Manifestation of Divine grace) to His Bhaktas to impart instruction ("Guru Upadesham"). The great Saivite Bhakti Tamil Poet Thayumanavar received from His Divine Guru a "guru upadesham" of only two words "Be Still".

Let us make full use of all the rich treasure we have in the devotional poems of our Bhakti poets of the past, both for private and corporate acts of the past worship, as several of these poems could very well express also the devotion of the believer in Christ.

The Christian Witness : If Christianity in India is to be indigenous. it should be a living and self-propagating Power of God. "I am not ashamed of the Gospel of Christ: for it is the Power of God unto salvation" (*Rom.* 1:16). In this land of spiritual giants of extraordinary religious fervour, and self-surrender, we must not make the fatal mistake of thinking that preaching and propaganda of even the barest Truth would make any headway if it be not proved by the life of the preacher. A great deal of harm is being done by any one and every one setting himself up as a preacher of the Gospel to "the heathen", and it is an absurd thing for a young fellow of very little spiritual experience presuming to lecture to a devout and godly non-Christian of greater spiritual depth of mind. Humility is a *sine qua non* on the part of the Christian witness in a land where the greatest of religious minds have so far gone in self-deprecation that they have even denied the blessing of personality to themselves in their anxiety to make the eternal Brahma the All in all, the only self-existing "Atman". They may have gone too far, but we are certainly in danger of the opposite sin of parading that all the Truth is vested only in us. We should not proceed on the faction-creating assumption that men of other faiths aud their way of thinking and approach to God are necessarily opposed to the Christian Gospel. I believe it is in sharing in all humility and brotherly love, our own spiritual trials and temptations as well as the joy and triumphs of the life of Christ in us with devout men of other faiths that we shall be able to witness for the living power of our Master and Lord to them. Let us frankly and joyfully accept the fact of the indwelling Light whenever we set it in men of other faiths, and rejoice with them even though they may not name the Name we name, realizing the truth of *John* x. 9 and *Acts* x. 34, 35.

Also "polemics" will make us lose the very people who ought to be our spiritual friends, and at most only destroy one form of religion without building up anything better in its place. We do not help anybody by merely attacking and denouncing popular forms of

Hinduism ; as the reply will be made that though it is not the highest form of worship yet it meets the religious needs of people of a lower spiritual plane. But if we strive to follow our Lord in our own private, social and national life and seek humbly to share the same with our devout non-Christian friends, they should be able to quickly see the fountain and source of our life in Christ who is always self-revealing. Let us light the lamp of our own lives if we would be light-bearers to others.

CHANGING CONCEPTIONS IN HINDUISM

II. THE APPROACH TO GOD.

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IN the previous study we considered the changing views in the long history of Hinduism in respect of the nature and character of God ; in this article we shall continue the general thesis of the changing conception in Hinduism, and deal with some of the changes which have been experienced in the past and are taking place now in modern Hindu thought in regard to the means of approach to God. Hinduism is pre-eminently a God-conscious religion ; its doctrine of transmigration and incarnations makes decidedly possible and even easy the belief in God manifestations ; but where Hinduism fails is in God realization. How to approach God and express the realization of God in life and action is what we shall investigate in this present study from the standpoint of Hindu history and teaching.

Brahmanical Speculation.

Those " forest dwellers ", keen philosophers and thinkers, who produced that wonderful body of Upanishad writings, thought and taught that they had discovered the only true method of approach to God ; it was " jnana-marga ", the way of knowledge. The well-known doctrine of the Upanishad is salvation by knowledge. " He who knows Brahma is Brahma." As the *Katha Upanishad* says : "When a man discerns THAT, he is freed from the jaws of death."* And again, " As pure water poured into pure water becomes one with it, so, if a sage has understanding, his soul becomes one with the supreme soul, Gautama enlightened." * In this way and not otherwise a man free from desires becomes qualified to hear, contemplate and acquire knowledge of the inner self. By the knowledge of the inner self, ignorance, which is the seed of bondage, and the cause of *Karma*, performed for the realization of desires, is entirely removed. The *Srutis* say : " There is no grief or delusion to one who sees this unity." " He who knows the Atman overcomes grief." "When he, that is both high and low, is seen, the knot of the heart is cut, all doubts are resolved, and all *karma* is consumed."†

The knowers of Brahman become Brahman, and enter into the Brahman abode. " Having without doubt well ascertained the significance of the knowledge of Vedanta, the seekers, their minds purified by dint of renunciation, attain the worlds of the Brahman, and when their body falls, their Atman being one with the highest immortal

* *Katha Upanishad*, by R. L. Pelly, pp. 41 and 45.

† *Kenopanishad* with Sri Sankara's commentary, by V. C. Seshachari, p. 28.

Brahman are absolved all round." And again, " He who knows that highest Brahman becomes even Brahman ; and in his line, none who knows not the Brahman will be born. He crosses grief and virtue and vice, and being freed from the knot of the heart, becomes immortal."* In the Upanishads we find the highest peak of the Brahmanic thought and philosophic speculation in reference to God and the means of approach to God. God is the supreme Brahman, and knowledge is the means of approach to Him. Out of this seed-plot have come all the subsequent movements in Hindu religious thought.

The sixth century B.C. was important for a significant intellectual movement which spread over North India, similar to the movements at the same time in China and in Greece. Speculative thought was exceedingly active, ethical standards were changing ; there was a tendency towards a religion of conscience rather than the older and more formal faith in sacrifice and magic. People wanted release from the present troubles that afflicted the world, but not through a cycle of rebirths ; they wanted a more direct method of escape. The two great religious movements in India which characterized that age were Jainism and Buddhism. These movements were really attempts to reform the existing religious ideas and practices of the Hindus on ethical lines. Both systems rejected God, but they placed the responsibility of man's salvation on himself, on his own ethical living ; and they both practised the *Yoga-marga* or ascetic way of salvation.

Mahavira, the founder of Jainism, took the great renunciation when he was thirty years of age. His parents had died, and although he was married he determined to become a religious ascetic. "I shall for twelve years neglect my body," he vowed. He cast aside his fine clothes, gave away all his property and wealth, plucked out hair by the handfuls, and took the vow of absolute holiness. These ascetic practices of Mahavira were very real and severe. He discarded absolutely all clothes. He wandered about receiving injuries from men and beasts, and undergoing all kinds of strange, self-imposed, body sufferings.

Gautama, the founder of Buddhism, had a similar experience, and passed through a like crisis when he was twenty-nine years of age. Sir Edwin Arnold in his "Light of Asia", says :

> " While life is good to give, I give and go,
> To seek deliverance and the unknown Light."
> " Unto this I came
> And not for thrones : the kingdom that I crave
> Is more than many realms—and all things pass
> To change and death."

* *Kenopamshad* with Sri Sankara's commentary, by V. C. Seshachari, pp. 150 and 153.

A story says that as he was considering renouncing the world messengers came saying that his wife had a little son. "Call his name Rahula, a bond," commanded Gautama, "for here is another bond which I must break." One writer has put it this way in the words of Gautama himself : "In the prime of my youth, O disciples, a black-haired boy passing into manhood, against the will of my sorrowing parents, I shore off hair and beard, and putting on the yellow robe, went out from home, vowed henceforth to the wandering life." Six years did Gautama spend in this way, living at times on one sesamum seed or one grain of rice a day, until he found enlightenment under the sacred Bo-tree. This is the *Yoga*, or ascetic way of salvation, which is practised by thousands of wandering mendicants all over India to this day.

The Bhagavad-Gita.

Another change was experienced somewhere about the beginning of the Christian era, and was embodied as an episode in the Mahabharata epic ; it was called the *Bhagavad-Gita*, or the Lord's Song. It seeks to effect a synthesis, accepting the *jnana* and *yoga* means of salvation, but adding to them and emphasising the *bhakti* or devotion way of redemption. To-day the *Gita* is the Bible of modern Hinduism.

Arjuna asks in the Third Discourse : "Tell me surely the one thing whereby I shall win to bliss." Krishna replies : "In this world is a two-fold foundation declared of old by me, O sinless one, in the Knowledge-rule, and the Work-rule." But to this in the Eleventh Discourse the Lord says : "But through undivided devotion, Arjuna, I may be known and seen in variety." And in the Twelfth Discourse : "On me then set thy mind, in me let thine understanding dwell : so shalt thou assuredly abide in me." "For knowledge has more happiness than constant labour ; meditation is more excellent than knowledge."* Perhaps the most widely known and best beloved passage in the Gita to all Bhaktas is found in the Ninth Lesson :

"If one of earnest spirit set before me with devotion a leaf, a flower, or water, I enjoy this offering of devotion. Whatever be thy work, thine eating, thy sacrifice, thy gift, thy mortification, make thou of it an offering to me. Thus shalt thou be released from the bonds of Works, fair or foul of fruit ; thy spirit inspired by casting-off of Works and following the Rule, thou shalt be delivered and come unto me."

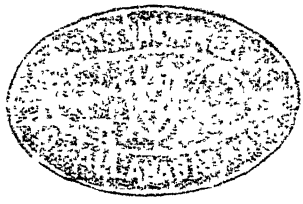
In the *Gita* we have a synthesis of all the means of approach to God—knowledge, asceticism and devotion. Sri Krishna has become a personal God.

* See Lionel D. Barnett's *Bhagavad-Gita*.

Devout Indians could not continue satisfied with the negation and atheism of the Jains and Buddhism ; in the last part of the *Gita* we find a warm attachment to a personal God, and that attitude provides the inspiration for the theistic movements of later times. " Have thy mind on me, thy devotion toward me ; thy sacrifice to me, do homage to me. Thus guiding thy self, given over to me, so to me shalt thou come."

This idea of a warm attachment to a personal God, so prominent in the Bhakti movement, found clearest expression in the work of Manikkavasagar, of Madura, in Southern India. He wrote :

" Thrills and trembles my frame ;
Hands are lifted on high ;
Here at thy fragrant feet,
Sobbing and weeping I cry.
Falsehood forsaking, I shout,
' Victory, victory, praise !'
Lord of my life, these clasped hands
Worship shall bring thee always."



The whole Bhakti movement, not unlike the mystics of the West, is a warm attachment expressed in deep meditation and acts of devotion to a personal and ever-present God, but it was self-centred and unsocial. The whole idea behind these methods of approach to God is, " Save thyself from this crooked and perverse generation. " The recluse meditating on the name of God, the ascetic in his severe self-discipline, and the Bhakta in his devotions, all have the very same characteristic—a pathetic attempt to save oneself—religious self-centredness. Happily this phase of Hinduism is now passing away, as it has almost passed away in the West, and a great social awakening with a sense of social responsibility is taking hold upon the educated and thinking members of the Hindu community.

Modern Hinduism.

Those with eyes that are not blind can see another change gradually taking place in this idea of approach to God in modern Hinduism. It is none other than the human, social expression of religion. A new and highly significant social consciousness is steadily rising in modern India, due to contrasts with the West, and I think due especially to the teaching and work of Christian Missions. The great names and institutions trying to express Indian idealism to-day are without doubt Gandhi, Tagore, the Ramakrishna Mission, and the Servants of India Society ; they are shot through with the Christian social gospel. Professor Radhakrishnan, of Calcutta, believes that Hinduism must adapt itself to this new interpretation of true religion or it cannot survive. He says : * " Leaders of Hindu thought and practice are convinced that the times require, not a

* *The Hindu View of Life*, p. 130.

surrender of the basic principles of Hinduism, but a restatement of them with special reference to the needs of a more complex and mobile social order." As we have seen, former Hinduism sought release from a wicked and perishing world. That was the Middle Ages position also in Christianity ; it persists to some extent among a few even to this day ; but modern Christianity has taken a different point of view, a more practical and natural view. The world is not wholly evil ; man is not altogether sinful ; the aim of the Christian life is not to get out of this sinful world as quickly as possible. No ; the Christian is to stay in the world, to live with people in a normal and natural way, and by his fine idealism, clean and upright life, his genuine, helpful character, be a friend and companion of men, to lift the world up to a higher and nobler plane. As an American poet put it:

> "Let me live in my house by the side of the road,
> And be a friend to man."

And as Rabindranath Tagore beautifully expressed the same thought : "Leave this chanting and singing and telling of beads. Whom does thou worship in this lonely dark corner of a temple with doors all shut ? Open thine eyes and see, thy God is not before thee. He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil. . . . Meet him and stand by him in toil and in the sweat of thy brow."

This, of course, is a commonplace with us to-day, but Hindu seers are just beginning to see it. We can find God in the needs of our fellowmen, and we may come to God in and through the service we render those who are in need. "Saved to serve" is a new idea in Indian religion. The Hindu doctrine of redemption speaks of deliverance from the past, but has little or no word of hope for the future. India does not need an opiate which will continue her in a state of sleep ; she needs a tonic which will wake her up to action. The religion which India needs to-day is not one which will lull her to sleep, but one which will rouse her to life and action. Jesus calls men to action, to right the wrongs in the world, and that means social service.

Here is a man sitting by the roadside ; he has no clothes on except a loin-cloth, his hair is long, unkempt and matted ; he is in deep meditation ; he sits there for hours while the world rushes by, but he is indifferent to it all ; he is a Yogin in meditation. He is following out Krishna's teaching in the *Gita* :—

> "Let him hold all these in constraint and sit under the Rule, given over to me ; for he who has his sense-instruments under his sway has wisdom abidingly set."

He is the highest type of religious man ; he is the Hindu holy man.

But I change the picture.—Here is Jesus Christ himself going along the dusty road ; he hears a cry for help from a poor blind man ; he stops and gives sight to that man, and sent him on his way seeing and rejoicing. To his disciples Jesus gave a parting message : " Go ye into all the world, and preach the gospel to the whole world." Mrs. Sinclair Stevenson, in her study " The Rites of the Twice-Born " (p. 426), illustrates the attitude of asceticism by the following story :— Mrs. Stevenson says that she happened to be in an outcaste quarter of the town during the awful influenza epidemic of 1918, when people were dying in large numbers. Some of them drew her attention to an unknown stranger, whose friends, seeing that he was stricken with the disease, and fearing infection, had got out at the station hard by and had placed the dying man on the verandah of an empty house, then abandoning him there, they had themselves slipped away in the darkness. On a bridge above two sturdy, powerful ascetics were sitting, intoning sacred verses in the quiet starlight. Mrs. Stevenson asked them who they were. " We are holy men," they replied. So she suggested that they should leave off their chanting for a while and come and help her to carry the unknown sufferer to the hospital. " Never will I forget," says Mrs. Stevenson, " the astonishment and blazing anger with which they enunciated the foundation truth of the way of asceticism." " We ", they cried, " are holy men—sannyasis ; we never do anything for any one else !" There was nothing wrong in that attitude of the ascetics ; it was the natural and inevitable result of Hindu teaching. They were not to be troubled with the affairs of men ; meditation, inaction, Yoga is the natural attitude of the Hindu holy man. But from the Christian point of view such conduct is intolerable, unsocial, and has been harshly condemned in Jesus' story about the good Samaritan.

Happily that view of religion is passing away even in Hinduism, and a new day is dawning in which the Indians will realize that the way of approach to God is by service to men. Mahatma Gandhi sees it now, and he is one of the greatest living prophets in his own country to-day. This is what he says :—

" I regard untouchability as the greatest blot on Hinduism.. Hindus will certainly never deserve freedom, nor get it if they allow their noble religion to be disgraced by the retention of the taint of untouchability."

ST. AUGUSTINE—THE GREATEST OF BHAKTAS

BY PROF. P. J. THOMAS, M.A., Ph.D.

ON 28th August full 1,500 years ago died St. Augustine, Bishop of Hippo. He was the greatest among the Fathers of the Church, and in many ways, he deserves the homage of the whole world, especially at the present time. The Church has subsequently produced several great theologians and large numbers of earnest missionaries, but hardly any one of them ought to interest the present generation more than this African Bishop, who has fathomed the utmost depths of the human soul. Like St. Francis of Assisi and St. Teresa, Augustine was a great Bhakta, one of the supreme souls of humanity, and as few Bhaktas in any country have had such prolonged struggles with the flesh and such notable victories, his life and writings ought to be treasured and studied by all who aim at spiritual elevation, to whichever religion or country he may belong. To Indians in particular, Augustine's life must have a great appeal seeing that India is the land of Bhakti, especially at this juncture when this country is passing through a critical stage in its history not unlike that which Augustine witnessed in the decaying Roman Empire of his time.

The central point of his life-history was his conversion. Born in a small town near Carthage of Roman African parents, he received all the education that the University of that city had to offer, and such was the brilliance of his intellectual development that soon after he left the University he attained to lucrative academic office, first in his native city and later in the University of Milan. "And now I was chief of the Rhetoric school whereat I joyed proudly and full of arrogancy." Such success gave him wealth and fame in plenty, and in spite of the entreaties and prayers of his saintly mother, Monica, he turned away from religion and he gave himself up to the fullest enjoyment of all the sensual pleasures that a Roman city provided in the decadent days of the Empire. The heretical tenets of the Manichaeans attracted him to some extent, but orthodox Christianity was repellent to him as it enjoined a kind of life entirely different from the one he then led. "I wandered with a stiff neck, withdrawing from Thee, loving my own ways and not Thine, loving a vagrant liberty.....I had my back to the light and my face to the things enlightened ; whence my face with which I discerned the things enlightened, itself was not enlightened."

At Milan, however, Augustine came under the influence of the holy Bishop, St. Ambrose, and he realized the futility of his intellectual doubts concerning Catholic doctrine; but worldly things were too dear for him and it was only after a prolonged and intensely

painful struggle that he renounced the world and all its sensual pleasures. "And Thou, O Lord, how long ? How long, Lord ? Wilt Thou be angry for ever ?" But the moment finally came, and the words "*Tolle, lege ; tolle, lege !*" resounded in his ears. He took and read the Scriptures with a thirst unequalled in history, and enlightenment came therefrom. Finally in his thirty-third year he submitted himself unreservedly to the Church and was baptized by St. Ambrose, to the intense joy of his venerable mother. Great was the change in him. "I went to Italy one man and I returned as another man." Augustine soon returned to Africa, gave all his wealth to the poor and took a life of great austerity and devotion. In 390, he reluctantly became a priest and five years hence, he was (against his will) elevated to episcopal dignity. His life during the next 35 years was one of active ministry in the vineyard of our Lord. He preached and taught incessantly, wandered over the length and breadth of his Diocese combating heresy and confirming the faithful. He also wrote copiously letters, sermons and treatises, which before his death came to be known and read throughout Christendom. His views were consulted by all alike, popes and princes included. All his marvellous powers were harnessed to the spread of the Faith and for the edification of the faithful. The fall of Rome in 410 produced a great shock throughout the civilized world, and many Christians feared that the Church might also fall with it. To confirm the faith of those wavering brethren, St. Augustine wrote his monumental work, *De Civitate Dei* (The City of God). In 430, when Hippo was besieged by the Vandals, the great Bishop died after a short illness.

His greatest work is the *Confessions*. It is a human document of incomparable spiritual value, and should be read and studied by all who wish to raise themselves in the scale of holiness. It is one long resounding cry of remorse, wonder, gratitude, joy and love expressed with a passionate intensity which demonstrates its own sincerity. The *Confessions* is a large hymn sung to God by a devout soul in praise of His divine majesty and in repentance of his own sins. "Too late have I loved Thee, O Thou Beauty of ancient days yet ever new, too late I loved Thee...." It is the story of a most terrific conflict between sin and holiness—a story of incomparable beauty beside which Rousseau's *Confessions* is but a sacrilege. Although Augustine's *Confessions* is shot through and through with remorse, it is not a work of gloom or despair ; there is not a dull page in it. It is a series of *Sankirtans* in which intense love, exquisite beauty and inimitable imagination have been given full vent. The soul is enamoured of God longing for His love, panting for the sight of Him and striving to make itself worthy of taking abode with Him. Thus, it has become a document of great charm and human interest ; and is

veritably a text-book of Bhakti. "O Truth who art eternity! And Love who art Truth! And Eternity who art Love! Thou art my God, to Thee do I sigh night and day."

St. Augustine was, above all, a Bhakta, a devotee of God. Bhakti, according to Hindu commentators, is the 'affection fixed upon God'. Such a devotion to God is found in most religions and is seen abundantly in the Vaishnava strain of Hinduism. Ramanuja, Ramananda, Kabir, Tulsidas, Ramdas, Chaitanya and a host of other Vaishnava devotees gave violent expression to their devotion to God, and that devotion was in a special manner analogous to Christian bhakti in that it also expressed itself in relation to a human incarnation of God. Even as Jesus is worshipped by Christians as God-man, Krishna and Rama are worshipped by Vaishnavas as God-men. As Tulsidas puts it: "Rama is God, so he can save us; Rama is man, he knows our weaknesses and failings." Here is one of Tulsidas' typical hymns: "Lord! look thou upon me—nought can I do myself: Whither can I go? To whom but thee can I tell my sorrow? Oft have I turned my face from thee, and grasped the things of the world, but thou art the fount of mercy, turn not thou thy face from me."

Hindu bhakti and Christian bhakti are very much alike, but there are essential differences. The greatest attribute of God according to Christianity is His holiness, and next only come might and wisdom and knowledge. The bhakti towards such a God is essentially different from, and must necessarily stand on a higher plane than the Hindu conception which is either based on a vague pantheism or a human incarnation whose foremost attribute is not holiness. The Christian conception of bhakti is brought out most vividly in the writings of St. Augustine.

The foundation of St. Augustine's bhakti has been pithily expressed in the oft-quoted sentence: "*For Thou hast made us for Thyself, and our heart is restless until it rests in Thee.*" God seeks man, yet man turns away pursuing sensual gratification. This sense of sin and this feeling of regret is the prime characteristic of Christian bhakti, and is not much in evidence elsewhere.

Christian bhakti is withal saturated with joy; there is nothing gloomy or sombre about it. God is supreme beauty and loveliness, and to worship such a God cannot but bring intense joy and happiness. "My Father is supremely good, Beauty of all things beautiful," says St. Augustine. He speaks of the unspeakable sweetness of the vision of God. To be with God is joy; to be without Him is sorrow. "There is a joy which is not given to those who know not God, but those love Thee for Thine own sake, whose joy Thou Thyself art." The whole of the *Confessions* is a 'love-song', as its author plainly puts it. 'Thou sweetness never failing, Thou blissful and assured

sweetness.' 'Thou light of my heart, Thou bread of my inmost soul.' 'Thou fairest of all, creator of all! Thou art the fulness and never-failing plenteousness of incorruptible pleasures.'

Nor is the Bhakti of Augustine a mere contemplation of holiness; it is an active practice of holiness. It is *Karma* as well as *Bhakti*, action as well as contemplation. Mystic experience there has been plenty in Hinduism, but seldom was it found expression in action and service. True Bhakti must not be satisfied with mere contemplation of God, but must inspire the Bhakta to dedicate himself to the service of his fellowmen. Augustine spent his whole life after his conversion attending to the needs of the people around him, mixed with them freely in every-day affairs, and even the smallest detail concerning their lives was not unworthy of his attention. He was no solitary wandering aimlessly in the desert, but a soldier of Christ ever vigilant in His cause and never weary in his fight against evil.

The Christian bhakti struggles against sin, and it is this struggle that elevates it above everything analogous outside Christianity. St. Augustine's life was a life-long struggle with sin, especially impurity and pride, and he fought them to such a finish that his soul became purified and sanctified beyond measure. It is this that must appeal to the modern world, which is distracted by unbelief and desecrated by sin. Never have these evils been so much in evidence as now and now is the greatest need for the guidance of a supreme Bhakta like St. Augustine to steer our lives clear of these besetting dangers.

Such a bhakti cannot arise without the belief in Jesus Christ, true God and true Man. Augustine was no devotee of an abstract God, but of the living God, of 'God in Christ'. The vague pantheism that we see in India cannot inspire such an elevated bhakti. It is high time Hinduism discovered this.

St. Augustine is undoubtedly the greatest of bhaktas. We have in St. Thomas Aquinas a greater theologian, in St. Francis Xavier a more enterprising missionary, but none of them comes near Augustine as a bhakta. He is the great high priest of Christian devotionalism. He is not merely a bhakti-yogi, but a jnana-yogi and karma-yogi as well. He is the brightest among a galaxy of Christian devotees in whom bhakti has blossomed into a perfect spiritual life, a life of active service as well as fervent prayer. We want such perfect yogis to-day to heal the social as well as spiritual ills of the world to-day. As for India, there seems no surer way for her to evolve order out of her present chaos in religion. As the great Saint wrote of his pagan pupils: "These are Thy servants, my brethren, whom Thou willest to be Thy sons; my masters, whom Thou commandest me to serve, if I would live with Thee, of Thee."*

* Miss McDougall's admirable little book on St. Augustine (C.L.S. 8 as.) has been of great help in writing this paper.—*P. J. T.*

RELIGION AND YOUTH IN AMERICA

BY P D DEVANANDAM, M.A., *Yale, U. S. A*

THE reaction that Christian orthodoxy has evoked in the mind of modern youth is perhaps more noticeable in the College campuses of America than elsewhere. Unlike as in England- so Dean Inge complains in a recent article—youth is not reticent in the New World. It is, on the other hand, characteristically vociferous. Though to all appearances, the studied indifference to conventional Christianity and the positive antagonism to the antiquated formulae of the Church, that one cannot help noticing in any group of American undergraduates, might lend themselves to the hasty interpretation that the American Youth is an ungodly pagan, there is, paradoxically enough, a great deal of solid and substantial thought and study devoted to the claims of religion on modern life. The fact that courses on Religion, wherever given by thought-provoking professors are "elected" and worked through with astonishing interest in many colleges, is a sign of the times.

But it is happily true that the old time cocksureness of an implicit faith in a divine revelation that with one fortuitous stroke pulled the Christian several miles higher up on the road to a heaven and pushed him a corresponding distance farther away from a hell is gone—perhaps never to return. In its place there is a wholesome scepticism that questions with a not altogether irreverent curiosity all the tenets that the faith of their Puritan forbears had painfully built up and buttressed. As one of them writes, "The war left us with a sad conviction of the inadequacy of Christianity, as we had come to understand it, to cope with life in all its modern ramifications. Our once complacent faith in the sufficiency of our religion has since then been rudely shaken. We are now loath to dogmatise about its finality. The bubble of our sense of Christian superiority thus burst-ed, we feel helpless in our humiliation, in our inability to vindicate our God, our Bible, our Church, our Dogmas."

But it is not the validity of Christianity alone that hangs in the balance : it is rather, the validity of religion itself. Even in theological seminaries, the power-houses of religious conservatism, the scrutiny of the claims of religion as such has taken precedence over the mere desire to build up an apologetic for the Christian faith alone. This was characteristic of the decidedly Christian youth of twenty-five years ago, perhaps ; the youth which galvanized the Student Volunteer Movement and threatened to make the world Christian in their generation.

Christianity is no more considered *sui generis*, but only as another form of the various attempts that religious men the world over have

made from time to time to build up a satisfactory working way of life with particular reference to the Unseen Force energizing the world in general, and the world of men in particular. There has been, of course, a good deal of confused thinking in the mind of modern youth with regard to this Unseen. Call It God—call it what you will. But the staggering boldness with which this adventuring in the field of religious enquiry is undertaken is characteristic of the scientific mind of the age. It fights shy of prepossessions and prejudices : it refuses to deal in transmundane hypotheses that of their very nature forbid positive verification: it rebels against the dictates of traditional authority and seeks empirical data in substantiation of every claim. The dynamic conception of life, the realization that everything is in the constant process of becoming—due in a large measure to the influence of Bergson—militates against the conception of a blocked universe, a static reality, a revelation once and for all consummated in the life and teachings of any one single man, however great in the history of the race.

The natural outcome of this approach to the problems of religion is a revolutionary restatement of religious values in the light of modern life. Perhaps of these far-reaching deductions, still dripping in their liquidity, one might single out the three most important that bid fair to play an important rôle in shaping the religious outlook of the New World of to-morrow.

The study of religion as a socio-historical phenomenon of prime importance, as it is undertaken in many colleges here, has divested Christianity of its erstwhile 'in a class-by-itself' feeling, throwing it cheek by jowl with other religions. The consequent juxtaposition of religions has powerfully brought into relief that historical perspective which Christian orthodoxy had long lost sight of. But now, the more Youth ruminates over the history of religion, the marvellous development in the religious concepts of mankind, the mysterious birth and growth of religious consciousness interpreted in course of time by religious thought and experience, in ways diverse and divergent, the more forcibly is it borne down by the conviction that the quest of man for the Light, the Truth, and the Way is the very same—whether in the primeval borderland of barbarism, the arid desert sands of mediaevalism or the smoky hinterland of modern industrial civilization, irrespective of class, creed and country. It is animated by the very same desire to live—and to live abundantly. Speaking for the American undergraduate, remarks one of them, "There might still be a remnant who would deny the validity of the religious faith of non-Christians. But that remnant is insignificant. The more thoughtful of us dare not deny that Light and Truth in differing degrees were shared alike by the religious geniuses that the human race has produced. Their line extends way down from the days of the early

Vedic seers in India, past the Hebrew prophets, on through the mediaeval scholasts down to our own date. Witness the lives of men like Kagawa, Gandhi, Wilfred Grenfell and a host of others."

It is not, then, the mere fact of Christian orthodoxy adjudged by belief in this or that dogma, nor even mere connection with the Christian Church that characterizes the truly religious man in the eye of the American youth. It is the life, the experience, the practical application. And these, it knows full well, are the monopoly of no single group of people. Just there is the unmistakable distinction that is drawn between Christianity as history has handed it down to us and the Religion of Jesus. The true essentials of the faith of a Christian are ultimately centred in and around the ideals of Jesus. In so far as men experience in their lives that beautiful faith, that inspiring life, that tragic death, they become truly and in varying degrees his followers and religious men. To quote again, "The crying need of the religious life of humanity to-day," writes a college friend, "is the re-discovery of *all that Jesus stands for in human experience.* And for that one is inclined to agree with those who feel sceptical about the organized Church rendering us any appreciable assistance. We will have to go back and start over again from that glorious Good Friday on which Jesus gave up the ghost nailed to the cross like a common criminal."

Yet another distinction that has come to the fore is the *this-worldly* nature of religion. The reaction that orthodoxy has produced in the minds of many thinking men to-day is called by the rather formidable name of Humanism. Not a Sunday passes by without some reverend preacher thundering forth valuable invectives from college pulpits against the whole breed of heterodox humanists—much to the amusement of undergraduate congregations! Youth knows that such tidal waves of humanism as are now lapping up the embankments of insular orthodoxy are nothing unusual. Whenever theologians busied themselves building stairs out of sandy dogmas to reach up to the heavens, revelling in an unwholesome transcendentalism, a wise providence stirs up the boisterous waves of our human passions, the raw material of the finer products of art, of literature, of religion itself. And with one tremendous force they demolish the sky-scraping dogmas. And humanity thumps down to the earth,—and nearer God. Humanism is not an enemy of religion: it is a corrective, rather. For it helps remind the world of men that "true religion and undefiled is to visit the fatherless and the widows in their affliction"; that religion is life; and that life is verily of this world, whatever else it may or may not be. Therefore, it is impossible, for instance, to divorce political ideals from religious hopes: youth cannot go on perpetuating the ego-centric economic anarchy that it has inherited from the generation that is passing out if it believes in altruistic brotherhood. The

Kingdom of God is of *this* world, and the truly religious man strains every nerve to make it so. At the time of writing, news comes from Harvard that when the authorities dismissed the scrubwomen, when the State raised their minimum wage to 37 cents an hour (Harvard was paying them 35), and replaced them with men janitors, the undergraduates formed a Scrub-Women's Protective Aid Society and by rather spectacularly hilarious advertising raised enough funds on the spot to meet the extra 2 cents, and successfully cajoled the authorities into retaining the services of the scrubwomen. Even a Yale man doffs his hat in proud respect to such "religious" conduct!

In the light of these three major distinctions—the fundamental unity of the religious quest, the emphasis on the 'Jesus-way-of-life', the hope of the Kingdom of God on earth as against the superior exclusiveness of the Christian salvation, the Church and her dogmas, the ever-receding futurity of Christian expectations in an apocalyptic, ultra-mundane real—one wonders what the future of foreign Christian missions would be from the standpoint of the American Youth of to-morrow. After all, that is it which interests the foreign student, Christian or non-Christian, in America. And that, for obvious reasons.

At a gathering in Toronto this summer representative of the Christian Youth of America there was one word that was sedulously avoided in its proceedings as 'uncongenial'. And that was the word, "Missions". A generation ago, at a similar meeting in 1906, a convention of Student Volunteers at Nashville, one of the leaders of the convention, in an impassioned moment, is reported to have pulled out his watch and counted dramatically the number of heathens who were being lost each minute in India, China, Japan, and so round the world. Not only that. The student generation of the day accepted the assumptions of that speaker with little qualification and generously responded to the 'call'.

The difference between 1906 and 1930 is the difference between eras. A thoughtful young "co-ed." explains this very clearly. "The old term, 'Missions' and 'Missionaries' are uncongenial to the young people of to-day largely because the suggestions in them are of people going out to give and to teach rather than to receive and to share. There is a connotation of superiority and condescension in them, which is very distasteful to young people whose appreciation of the contributions of other nations and other races to the life of the world family is so keen that their realization of how much they have to receive and to learn is perhaps even more vivid than their sense of what they have to share. And the reaction against the old attitude of one-sided giving which did, it must be admitted, color the Missionary movement of the past, in spite of the consecration and sacrifice and real humbleness of spirit which characterized many of the missionaries, has resulted in a lack of interest in the missionary

movement to-day which not infrequently amounts to actual prejudice against it."

Nothing is giving Foreign Mission Boards so much cause for concern to-day than the obvious difficulties they find themselves in when it comes to recruiting young blood and in raising enough funds to support the work they already have under way in the foreign field. And yet, it is remarkable that American youth is responding with all the adolescent enthusiasm characteristic of the country for all calls of real service, and sacrifice or as one puts it, "all calls to adventurous enthusiasm"; and yet, again, the philanthropies of America are piling up to stupendous amounts, while mission boards are forced to mark time or retrench.

Has the missionary movement run its course, then? Youth answers that so long as the missionary program is defined and conceived primarily as a program of "converting the heathen" there is no hope for its prolonged continuance. Missions as a program of conversion, that is, as a program directed towards salvation in another world, are destined to pass away indeed they have almost passed away before our eyes, especially in countries which are on high cultural levels.

In short, in the mind of modern youth in America, it must be frankly admitted, the missionary program seems anachronistic, impertinent and futile. And unless it vitally changes its whole outlook and moves out into the realm of supplying human wants, helping the needy, attempting to work at problems of social justice and adjustment, its days are numbered. When one thinks about the ministry of Jesus, one seems to find that he did precisely what the Christian youth of America want the "Missions" to do. Apparently he spent little time converting people. He just helped them, and they followed him. He invited them to a yoke which was easy and a burden which was light. One wonders whether he ever thought in terms of the creeds of the churches.

Then, along with the changes—revolutionary, one is tempted to call them—that have so thoroughly transformed the meaning-content of the term "religion" in the thought of the present generation of Christian America, there has come to be also an urgent need to get reconciled to the new connotation that the old word "Missions" has assumed. And it is just here that the non-Christian youth of the world can lend a helping hand. Surely we can co-operate with them if they come to us with this new vision of service to a suffering, needy humanity, eager to help and share: not to gloat over the triumphs of their "conversions" as their fathers did. If the Christian youth of the world would understand the true implications of the word "Missions", as they seem to be obviously anxious, and to perfect a new technique of Missionary work in our midst, it is up to the non-Christian youth of the world to go to their rescue.

RURAL SERVICE SECTION

I. HOW THE YOUNGER GENERATION WORKS FOR RURAL REGENERATION IN NEGRO AMERICA.

BY G. S. KRISHNAYYA, M.A., Ph.D.,
Professor of Education, Mysore University.

NEGRO Demonstration Agents of the Extension Service find boys and girls more receptive, more willing to follow instructions, and on the whole, better demonstrators than their parents. Often the best way, or the only way, to get the father or mother interested in the programmes of extension work is first to get their consent to enlist the boy or girl in some form of junior extension work.

Practically every project in which adults are engaged has also junior clubs or individual boys and girls doing the same work. Those for Negro boys are called "Farm Makers' Clubs" and those for girls, "Home Makers' Clubs". They are organized on a community basis generally, with the rural school or church as the centre. They are not formed around a single project or crop, but each club carries on a number of activities through different groups of its members. In a general way, the boys' clubs are organized and looked after by men, and comprise the field crop and live-stock club groups. The women agents, for the most part, organize and supervise clubs for girls in horticultural projects, such as home orchards, gardening, canning, and in clothing, household management, foods and nutrition.

Of the field crop clubs, corn leads; and cotton, peanuts, sweet potatoes, and potatoes come next in number of enrolment and completed demonstrations. The average yield is much more than the fathers of club members got on the same farm and much above the average yield of Southern farmers generally. Poultry work usually consists of rearing chicks from pure bred eggs, and thus learning how to feed and handle poultry properly. The family-cow campaign among adults and the dairy work together were responsible for a greatly increased supply of milk in the diet of the Negro farm families.

The girls' clubs include many activities, all centering in and around the home. Many of the girls enrol in work with vegetable gardens, and with some market, truck, or special canning crop. Growing interest is shown in home orchards and improved home surroundings. Thousands of these girls take part in studies and demonstrations of bread making, meal preparation, preparation of school lunches and other food preparation club activities. In clothing, they are instructed in the selection of materials, construction and modelling, renovation, millinery and similar work. By this intensely practical work, the girls are taught to make and remodel clothing for themselves

and other members of their families in accordance with good taste and economy. Further, they learn about budgets and accounts, equipment, kitchen arrangement, work planning and household furnishing and decorating. In the conduct of Negro boys' and girls' club work, agents, both men and women, have the active co-operation of local leaders and helpers from all walks of life. School teachers are usually chosen as local leaders. The method of organization whereby the community clubs choose their own leaders helps to keep up interest and effort.

In order to understand adequately the part played by the agent in this work, one has to realize that possibly 75 per cent of the boys and girls who become club members are children of parents who each year mortgage the property and time of the familiy for funds with which to make the present crop. This condition makes it necessary for the club agents not only to demonstrate their ability to cause boys to increase food and feed production, and girls to improve their homes and raise poultry, but also to prove their worth in helping to solve an economic problem. This brings them in direct contact with the white landlords, who have to be convinced that it is a paying proposition to allow the sons and daughters of Negro tenants to spend some of their time on special plots of land, or with poultry, which otherwise would be utilized in the regular plantation system.

In addition to all this, agents train teams of boys and girls who give demonstrations of various club activities at rallies, and community and county fairs, or compete in different judging events. Club exhibits make up a large part of the exhibits at fairs. Boys and girls not only learn many practical lessons in agriculture and home economics and earn some money through club work, but at the same time, help to influence others to do better farming or to improve the home and its surroundings.

County rallies, short courses, or picnics of club members, are held in almost every county in which a Negro agent works. The usual programme of such rallies or short courses is to devote the forenoon to reports of progress from the various clubs and to instruction in the lines of work, and the afternoon to games, music and other entertainment. Business-men and organizations in towns where such rallies are held, frequently provide dinner for club members, and co-operate to make the club rally a red letter day in the experience of the county boy or girl club member. It is believed however that as a rule these boys and girls find it difficult to spare the time or money to attend camps.

Campaigns for all-year gardens, for boll-weevil control and for the planting of summer and winter legumes are carried on in different states during the year. The National Negro Health Week calls forth much enthusiasm and is found valuable.

In some states, demonstration tours are arranged in every county where Negro work is being carried on. Demonstrations of all kinds in various parts of each county are visited, discussed and compared by those taking part in the tour. The agents are convinced that such tours are a valuable means of stimulating interest in better farming and that they will soon become an annual feature of Negro work. It is found that invaluable incentive and wholesome competition are thus secured. The opportunity of seeing what others have been able to do, supplies hope and encouragement and does more good than many lectures.

A feature of work with the juniors started two years ago deserves somewhat elaborate description. This is the Southern Negro Boys' and Girls' 4-H (Head, Heart, Hand and Health) Club Conference held at Tuskegee Institute. It is to be a permanent annual feature of the Extension Service, at which representatives or prize-winning club members, from each state that has organized club work, will hold a club conference. Any southern state is entitled to enter contestants in the conference. Teams are to consist of *bona-fide* agricultural club members who are under the supervision of the Extension Division. Each member must have conducted a definite supervised club demonstration for a period of at least four months prior to the conference. The members of a state team are selected through a state judging contest conducted under the supervision of the officials of the State Agricultural Division. The winning team in each class of contestants has free trip to Tuskegee Institute and the privilege of competing for honours in the Annual Club Conference.

The idea underlying this effort goes back some fifteen or more years. At that time, boys' club work among white people received one of the greatest boosts imaginable, when a free trip to Washington was arranged for the prize winners in corn growing, there they met the Secretary of Agriculture, shook hands with the President of the United States and received certificates of merit. These boys ever afterwards took unusual pride in the club work. Further, it inspired other white boys to join this organization. It was felt for a long time that Negro work needed something similar, but unable to provide the expensive trip to the capital, it has been decided to arrange an annual visit to Tuskegee where these boys and girls can be entertained and instructed, and given the credit due to them in this kind of work.

The contests held at Tuskegee have direct reference to the problems of agriculture and home economics that they face from day to day in their farms and homes. Amongst the items of contest are Live-Stock Judging, Poultry Judging, Ten-Ear Seed Corn Judging, Bread Making, Dress Making (simple school dress for contestant costing less than dollars 2.00), Health, Ploughing, Cooking and Milking. The oratorical contest subject one year was "The

Resources of My State ". In addition to this, there are athletic and field day sports. This intensely interesting and worthwhile opportunity cannot but provoke enthusiastic support of junior club work and in general make for greater efficiency in the different rural pursuits.

One significant result of Junior Club work is to be found in the enrolment in agricultural and home economics classes in Negro Agricultural Colleges of the South. Every such college has many former club boys and girls. Most of these were inspired by club work to seek a better education, and many earned a large part of the necessary money to pay tuition and expenses by their club activities. Interest and aptitude created during the club days seem to scale and find a natural outlet and continued expression.

II. CIVIC AND SOCIAL WORKERS' ASSOCIATION, COIMBATORE.

FIFTH ANNUAL REPORT.

"Untouchability is a corroding, sinful superstition which has infected Hinduism. It is the bounden duty of every Hindu to strive for its abolition. Every Hindu should atone for it by fraternizing with the 'untouchables' *touching them* in the spirit of love and service and helping them patiently to come out of their ignorance. We must not merely make friends with 'untouchables' but love all life as one's own self." *M. K. Gandhiji.*

THE following extracts from the report on the work of the Association during the year 1929 are of interest :—

Lectures.

A number of lectures were arranged, including two by Mr. S. K. Nair of Travancore, on 12th and 13th November in the Y.M.C.A. Hall, on "The Call of the Hour" and "The Civic and Economic Progress of India" with the President and Vice-President in the chair respectively. These lectures were well attended and much appreciated.

Adult Education League.

With Mr. K. Rathnam, B.A., B.L., as Secretary, the activities of the league were extended to sixteen villages, which received much attention from the members of the league owing to special schemes of rural reconstruction undertaken by their inhabitants. At the invitation of the Irulars the Koothadi and Orathi Hills were visited. In the villages the members discussed the problems of the villagers at meetings assembled and also delivered lectures on Health, Hygiene, Sanitation, Education, Temperance, Agriculture, Co-operation and Civics, to induce the villagers to undertake definite schemes of village improvement, such as repairs of their wells and *itteries*, construction of latrines and school buildings, organization of Village Panchayats, Co-operative Societies, Temperance Unions, Day and Night Schools and Uplift Societies. The constitution of a Village Panchayat for Chikkarampalayam in Avanashi Taluk after a single visit and the amicable settlement of a dispute between two leading residents of Kalimangalam in Coimbatore Taluk over the passage through an *itteri*, which had been pending with the Revenue authorities for a number of years, are two of the many achievements of the league in rural reconstruction. Rural uplift work was carried out in all the above villages with the co-operation of the people especially, the depressed classes. The results obtained are being published in a separate report.

Uplift of the Depressed Classes.

In tackling effectively the untouchability problem, the members of the Association did not spare any effort to bring home to the

oppressors of the depressed classes that the short-cut to national unity lay in the removal of their disabilities. The Government were also addressed to provide special facilities for the community to advance with the other communities and the appointment of a District Labour Officer is the direct result of the demand of the Asscciation in this respect. The Association handed over the Kalimangalam school to the Labour Department in November and this is the first Labour school in this district while the Singanallur Adi Dravida Co-operative Society, since named Thomas Co-operative Society, organized by the Association, is also the first society to the credit of that department.

On April 3rd, 1929, a Conference of Depressed Classes, including Koravars, Valayars and Irulars, was held in the Y.M.C.A. Hall, with Rao Bahadur T. A. Ramalingam Chettiar, B.A., B.L., in the chair, when Mr. J. Gray, O.B.E., I.C.S., the Commissioner of Labour, was also present. The representations of the communities, particularly of the Irulars, were heard by the Commissioner, and the resolutions of the conference embodying their grievances were duly communicated to the authorities ; but the much expected relief is not yet within sight.

The Commissioner of Labour visited the Kallimadai and Nanjundapuram schools as usual and also promised financial help to the Depressed Class Industrial Home managed by Mr. C. T. Subbaiya. 25 boys of the community were helped to secure scholarships from the Labour Department and in securing admission for them in Taluk Board schools in Irugur and Singanallur villages. We were surprised to find that the caste people were opposed not only to their admission in public schools, but also to their passing through the public road leading to the school in Singanallur. The admission has resulted in persecution and social boycott of the community in a number of villages. We have, however, taken the opportunity to suggest to the caste Hindus that social boycott of the depressed classes for drink and other bad habits is the proper thing to do if they are interested in the national problem of their uplift.

Prohibition League.

Intensive temperance propaganda was carried on in the villages of Kallimadai, Nanjundapuram, Singanallur, Kalimangalam and Irugur, where the depressed classes have formed unions giving up drink. The teachers employed by the Association in the schools were provided with literature to follow up the work of the league. 25 other villages received some attention from the members of the Adult Education League and talks on temperance with charts, etc., were given to the villagers. Though no pledges were taken, a sum of Rs. 200 has been received as share capital for co-operative societies from depressed class residents of the villages, who have given up drink.

Welfare Work.

The Mill Dispensary started by the Association for the millhands of the Coimbatore Spinning and Weaving Co., Ltd., has since become a permanent institution for the employees of the firm, as the Managing Agents have since appointed a full-time medical man to look after the dispensary. We thank the Doctor members of the Association for providing the necessary medical aid to start such a useful institution. It is also gratifying to note that other mills have since undertaken to provide medical relief to their employees in some form or other.

Housing is still a serious problem for the labouring classes in Coimbatore as the Municipality is still allowing its employees to sleep in public streets and buildings during nights while its cooly lines are still overcrowded. We take this opportunity to congratulate Mr. V. Verivada Chettiar who has constructed a row of buildings in Puliakulam close to his residence and has thus provided cheap tenements for the labouring classes as suggested in our last report. No mill in Coimbatore has any housing scheme for its employees.

Four workmen found with injuries caused in the course of their employment were referred to their employers and one to the Commissioner of Labour to secure compensation for their injuries. The Legal Aid Society started in this connection did some useful work in securing cempensation for injuries inflicted on depressed class labourers by their caste masters. The complaint of some carpenters employed by the P. W. D. on the Siruvanai Hills that their wages were not paid to them properly was taken to the notice of the authorities for enquiry and necessary action.

In an industrial town like Coimbatore one can see thousands of labourers eating their midday meals in open ground near filthy drains and dirty places exposed to wind and rain, as the mills do not provide tiffin sheds for their employees to take their meals in comfort after a morning's hard work.

RURAL UPLIFT. 1926—1930.

On invitation from the residents of a village for help either to start a school, or improve the water-supply, or remove congestion in living quarters, or to remedy any other defect of village life, the members of the Adult Education League visit the village and make a study of its important needs. While trying to secure their immediate need, the members, during their visits, meet the villagers and discuss their problems. They also delivered lectures on Health, Hygiene, Sanitation, Education, Temperance, Co-operation, Agriculture, Civics, etc. They are then instructed as to how to improve their village and make it a better and happy home by utilizing the services of the various departments of the Government and of the

Local Boards, free of cost, and even securing grants from Government for schemes of village improvement. They are also told that the cost of some schemes will have to be borne by themselves. In this way the villagers are induced to undertake schemes of rural reconstruction that are likely to improve the amenities of the village.

For all items of rural reconstruction undertaken, expert professional advice is taken from qualified members of the Association, or from the departmental officers of the Government and the Local Boards. The village teacher or the leading men of the village enrolled as members, provide the supervising agency for the work undertaken and they send frequent reports of progress of the work as there is no paid agency for the purpose. Removal of illiteracy and untouchability, improvement of water-supply and sanitation, improvement of village roads and communications, promotion of temperance, organization of Co-operative Societies and Village Institutes, and the constitution of Village Panchayats to look after the affairs of the village, is generally the order in which items of rural reconstruction are undertaken by the Association to raise the standard and improve the conditions of life in the villages.

The following are the achievements of the Civic and Social Workers' Association in its rural uplift work :—

Kallimadai.

A depressed class village about 4 miles from Coimbatore on the Trichy Road whose residents were the first to invite the Association in July 1926 to open a school for their children in their temple. An ex-convict teacher employed for the purpose was helpful in organizing an informal Panchayat and Young Men's Union. The improvement of the village roads, the repairs of the village wells with funds provided by the Taluk Board, the removal of prickly pear and the constitution of a Village Panchayat in February 1928 to look after the lighting and sanitation of the village and maintain a library from Panchayat funds, are the achievements of the Association which has turned the village from a dangerous haunt of robbers to a peaceful village attracting people from other villages. The school has a strength of 55 children and the villagers have raised Rs. 100 towards the cost of a building for the school.

Similar work has been done at eight other villages.

Hill Tribes.

The *Irulars* of the Koothadi and Orathi Hills about 10 miles from the town, south of Puluvapatti village, sought the help of the Association to regain their homes on hills from which they seem to have been driven about 40 years ago by the Forest Department. After careful investigation their helpless and homeless condition was taken to the notice of the Government by means of resolutions at a conference held under the auspices of the Association, with suggestions to permit

the re-occupation of their original homes under the supervision of the Forest Department organizing ameliorative schemes for their uplift. There has been much delay on the part of the Government but the much expected relief seems to be in sight for the poor Irulars.

The very similar but much more pitiable condition of the *Pulaiyars*, an untouchable class of hill tribes, in the Kallapuram area of Udamalpet Taluk, was also taken to the notice of the Government in February last with suggestions to organize welfare schemes for their uplift on the same lines as those sanctioned by the Labour Department for the Nayadis of Palghat. The authorities seem to have made the necessary investigation but no steps seem to have yet been taken to improve their condition.

General.

Besides the above, in the villages of Vadivelampalyam, Sennanur, Mathipalayam, Molapalayam, Puvapatti, Vadavalli, Kalveeranpalayam, Theethipalayam, Ettimadai, Karadimadai, and Periapuliyur in Bhavani Taluk, help was rendered to the depressed classes at their special request to improve their water-supply and sanitation. The pamphlets of the Rural Sanitation Department were distributed in all the villages.

To improve the economic condition of the depressed classes a good number of them were helped to secure Darkhast lands from Government. This has enraged the village official and the caste people in many villages as it helps the poor people to liberate themselves from the perpetual serfdom prevalent in the rural parts of the country.

To avoid temptation to drink and practise thrift, the residents of some villages, particularly the depressed classes, were importunate in their prayers to the authorities for the closure, or at least the removal, of liquor shops from the vicinity of their living quarters. But their fervent prayers for such good things from Government have been of no avail, thus making it easy for some interested persons to preach to the credulous villagers that the Government is responsible for all the evils with which the country abounds. The Association is, however, hopeful of success in its temperance work as the number of teetotallers is daily increasing in the villages *pari-passu* with the demand for the organization of Village Institutes, Young Men's Unions and Co-operative Societies.

COIMBATORE,
9th October, 1930.

S. CHINNAPPAVU,
Hon. Secretary.

THE TWENTIETH CENTURY.

A time when home life is no more
For souls a holy tie,
Nor household shrines, where once before
To Godhead man drew nigh ;
Creator, creature in communion one,
The mortal and Eternal Being alone :
Now, whether do our frenzied steps, so fast ?
For pleasure-seeking, knowledge-blinded haste ?

In every age, filth, vice and crime,
Earth's loveliness have marred;
But who as natural or sublime
Did social sin regard ?
Then, those who virtue sought, looked up to God ;
Now, man relies upon a personal code ;
Until but slight discernment do we find
'Twixt shame and honour in the modern mind.

Alas, for civilization's boast,
Of overthrowing faith,
The world's inhaling, to its cost,
Pollution's poisonous breath :
In lives and loves the coarsest of the beasts
To civilization's children are high priests,
Unshrinking sin they; Science but supplies,
A safer, surer way of hiding vice.

But are the martyrs of research,
Who every sphere, explore,
Or those who carry learning's torch,
And scientific lore,
Or even those, for righteousness athirst,
In ceaseless fight, 'gainst moral wrong accursed,
Are all these benefactors of their race,
Deprived of faith, full happy and in peace ?

What man the least of life creates ?
A worm or insect small ?
How helps his learning when awaits
The inevitable call ?
Nor ever human research penetrate,
Unto the mysteries of human fate,
Beyond the grave, which since the world began,
Hath been the end of every power of man.

How empty then our childish vaunt
Of our achievements high ;
When we religion can but taunt ;
But cannot teach to die !
The fledgling deems its nest the universe,
Nor doth the bird a vainer notion nurse,
Than in his pigmy scope, with confidence
Man, trusting in his own omniscience.

H. KAVERI BAI.

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : B. L. RALLIA RAM.

Vol. I February, 1931 No. 9

NEWS AND NOTES

Our Message and Purpose.

At the All-India Secretaries' Conference held early in January at Matheran more than one speaker referred to this important subject in their addresses. A suggestion was made that the Association needs to restate its message and its purpose in a clear and unambiguous form. In one local association a group of "active" members have been meeting from week to week in a study circle to clarify their own ideas of the purpose for which the association exists in their town. A summary of their discussions and conclusions is being published in this issue of the *Y.M.I.* for the benefit of "active" members of other associations. We may venture to suggest that Study Groups of this nature may be organized in all our associations and the results of their deliberations sent to us. We may remind our readers that this study is also asked for by the World's Committee in connection with the forthcoming World's Conference and thus Study Groups started for this purpose in India will not only be for our own use but their conclusions would be sent to the World's Committee as India's contribution to a clearer definition of the Association's Message and Purpose.

Meanwhile, here is a "statement of purpose of the Young Men's Christian Association of Canada" which may be a starting point for our discussion :—

"To lead young men to faith in God through Jesus Christ; to promote their growth into fulness of Christian Character; to lead them into active membership in the church of their choice; and to make the extension of the Kingdom of God throughout the world the governing purpose of their lives."

Y.M.C.A. Blazers and Badges.

We read in "*Men*", the official magazine of the Y.M.C.A., Sydney, that the

"Y.M.C.A. Club members are informed that Association button-hole and blazer badges are on sale at the General Office, and combined blazers and badges are procurable at Harding's Mercery, 1a Hunter Street. The price of the silk pocket badge is 6*s*. 6*d*. and buttonhole badges 1*s*. 3*d*.

"The symbolism of the badge may not be known to new members. The following explanation, therefore, may be of service. In the main, the badge is in accordance with the international badge. The basis is a red triangle, with a circle

suggesting the globe resting upon this. From the centre of the circle appear the letters "Xp," abbreviation of the Greek word pronounced "Christos," who is the centre and inspiration of the Y.M C.A., and from whom radiates the principles of universal love, which is suggested by the rays extending to the border of the badge, on which appear the words "Ut omnes unum sint"—"That all may be one." In the centre of the badge is the abbreviated shield, with the anchor and crown, distinctive to the Sydney coat-of-arms, and giving the badge its particular significance for the Sydney Y.M.C.A.

"The badge is quite distinctive, and yet would be recognized in any gathering of Y.M.C.A. men, as closely related to the international badge."

We have often wondered if the Indian Associations do not need some features of this kind to link up its membership in this country and to make it realize the international character of its fellowship.

Sunday Games.

Last month we referred to this subject and expressed our own personal opinion. Meanwhile we have been able to collect the opinions of a few of our Senior Secretaries on this subject. We are not pursuing this discussion with a view to controversy or with any desire to legislate for individuals or individual associations. However, we are convinced that it would help the Association to know the opinions of a representative group of men interested in the Association programme. We shall be grateful if Non-Secretarial Members of the Association would frankly and freely express their opinions.

At a later stage we will attempt to summarize the opinions that are received by us and then lead the individual Associations to determine their action in light of the expressed statements.

* * *

RURAL WORK IN CHINA.

"Weiting, which took its name from a military incident two thousand years ago, suddenly discarded its dormant appearance on September 28th and a jubilant spirit burst out in all the village. For it was the day for the celebration of the Second Anniversary of the Y. M. C. A. Rural Service Station there. More than one hundred young villagers, organized into small teams, busied themselves in making arrangements for the reception of the guests invited from Shanghai and Soochow to rejoice with them for the benefits derived from the Y. M. C. A. service.

"Sixty-eight distinguished persons left the pleasures of Shanghai behind them and went to Weiting to be guests of the humble farmers. They were escorted by the farmer-ushers to see what efforts they were making for local improvements, invited to their homes for refreshments, requested to participate in their formal ceremony, and finally conducted in their boats to visit the beautiful lake nearby before their departure from Weiting. The guests were all pleasantly surprised to find the warm reception and highly delighted to notice the beginning of new life in those old villages.

"The Y. M. C. A. Rural Service Station is pursuing a five year plan. The past two years has been spent on the changing of the farmer's heart through the enlivening influence of genuine friendship, the development of co-operative and progressive spirit, and the imparting of practical knowledge for solving local problems. The next three years will be spent on the actual reconstruction of the entire social order to make it a model for other villages. The money for the reconstruction is to be secured from the development of the farmers' own economic resources, for which a very promising beginning has already been made in the introduction of 'cut silk' as their supplementary industry."

FACTORS IN RAISING MONEY.

BY O. O. STANCHFIELD,
Regional Director, Income Production, National Council Y.M.C.A., Chicago, U.S.A.

ONE of the problems of the Y.M.C.A. is the securing of contributions from friends to enable the Association to have an adequate programme of services to the Association members and the community. There may be a self-supporting Y.M.C.A. in which the receipts from members and endowment and earnings cover the entire cost, but I have never been in a city where this happened to be true. If there is such a city association it has my utmost sympathy, because then it is not necessary to continually be on the look out for new friends to support the Association. The deadest Church I have ever known was one in which the entire Church support was provided by endowment. Fortunately members of the Board of Directors and Secretaries of the Associations have in most cases developed the right philosophy in connection with money raising operations. Such terms as 'begging for the Y.M.C.A.' have been eliminated very largely from the vocabularies of Secretaries and Laymen. The winning of the interest of the individual givers has become a worthwhile service in itself. The Association has found that men and women, Christians and Non-Christians, around the world have been willing to invest some of their money resources in order to make the Association programme rich in service of men and boys. Fortunately there is no limit to the numbers of those who will give generously to maintain and enlarge the Association programme if properly informed about the purpose and opportunity of the Association and its fruitfulness in character building. Therefore each Board member, and each secretary should consistently develop skill in winning friends to support the Association programme in his community. One is not born to raise money. It is a skill he develops by practice and effort. Those who are most diffident about undertaking to interview others on behalf of the Association programme have developed marked success in winning support for Association work.

One of my friends, in many ways the best money raiser I know, believes that the fundamental factor in money raising is to have a short prayer before each interview. He believes that prayer is the most important thing in raising money. Another friend who is also a very remarkable money raiser for the Association believes that the important thing is to know everything about the one he is to interview. He believes he must know who he is, to what Church he belongs, what his hobby is, whether he is a club member and so forth. To him the most important method in money raising is to know all about the person who is to be asked to give. Another friend, also very

successful, believes that another method is fundamental. He will not carry out an interview without a letter of introduction. Now if you ask me what is the most important thing in money raising I would not agree with any of these three men although each method believed in and practised by them has a great deal of merit and undoubtedly should be used by others in their money raising efforts. The most important thing in raising money, in my mind, is to ask for it in a personal interview. That is the most important thing I am sure. Many Association programmes are limited in their scope, because enough people have not had a chance to decide themselves whether or not they would like to have a share in the Association work in their community. The important factor in raising money for the Y.M.C.A. with all its established traditions and well-known services lies in going to people and asking them to take as large a share as possible in the Association work. The number who respond is remarkable and the number of unselfish and generous gifts staggers one.

People who give to the Y.M.C.A. give for different motives. A friend of mine who has recently made a study of motives which lead men and women to give to the Y.M.C.A. has listed thirty-two different motives out of his own experience. In one Association, where I happened to be the first secretary, when the finance campaign was carried out, a doctor said he would give five dollars saying when he did so that he was only interested in the religious programme of the Association and was afraid that all of the activities would be along the line of sports. Down the street from him a banker gave twenty-five dollars but said that he was not at all interested in the religious work of the Association but was only interested in the athletics. At the end of the year the doctor said his fears had been realised; the programme of the Y.M.C.A. had been athletics only and there had been no Bible study and religious programme. Therefore he would not renew his subscription. The banker was interviewed and would not renew his subscription because he said the whole programme was Bible study and religious meetings and there had been no athletics. As a matter of fact, a well-rounded association programme had been carried out but the publicity had been inadequate and had to be remedied before either of these donors would give again to the Association.

Here you have two fundamental factors in money raising. One is that most people gladly give to some one small section of the total Y.M.C.A. programme of their community. The motive that impels them to have a share does not encompass the whole place of the Association in the community. Therefore in your interviews it is well to bear in mind those parts of the Association work which are likely to interest the particular person who is being interviewed. The other

important fact indicated in the foregoing illustration is that the Association must have an adequate programme of education and publicity if donors are to be secured for the first time and if their renewals are to be secured year by year.

What I have attempted to say in this brief article is that each Secretary, each Member of the Board of Directors and many Members of the Association should share in winning friends and support for the Association programme in their communities. Second that the success depends very largely on the Secretary or the Board Member. Raising money for the Y.M.C.A. programme is not a begging proposition, it is offering an opportunity of enlarged services to boys and men. In the third place, I have suggested that the most important single foctor in raising money is the interview. Finally, that interviews should take into account the particular part of the Association programme in which the donor is interested.

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GATHERING IN NEW TOKYO BUILDING.

As a farewell to the faithful straw hats which had protected them from the burning rays of Japan's summer sun, members of the Tokyo Y.M.C A. gathered at the new building in Kanda around a huge pile of more than 300 discarded head coverings.

The meeting was in the form of a social gathering in order to bring together members who have been separated during the summer vacations and to inaugurate the fall season for the organization.

The group joined in singing The Song of the Hats, and Kan Kan Bo, the Japanese slang for straw hat. Mr. Akaboshi, translating as Red Hat, also addressed those present, the spirit of the meeting being one of comedy.

Following the gathering the hats were sent to the Zensei Leper Hospital at Higashi Murayama where they will be worn by the lepers while working in the fields.

In the evening, Mr. Kensuke Mitsuda, president of the hospital, who has been engaged in leper work for 30 years for which he is well-known both here and in the United States, addressed a meeting at the Y.M.C.A on the subject of the care of lepers in Japan. Motion pictures of leper activities at the hospital were shown to the guests.

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CHRISTMAS GREETINGS FROM NATIONAL COMMITTEE OF Y.M.C.A.'S OF CHINA.

Lord, Thou art the Spring of Life, the Light of Mankind,
I desire earnestly to obey Thy Will,
May Thy Glory be shining upon me,
So that I may be enabled to realize fully Thy Command.

Lord, Thou art the Living Vine,
The Life of all dense branches and tendrils,
I desire to have my trifling life connected with Thine,
So as to fill life with streams of the Living Fountain.

Lord, Thy Truth remains the same in the present as well as in the past,
All souls who are worshipping Thee and love Thee,
Thou wilt bless with bountifulness,
Therefore I desire to devote my whole life to serve Thee !

AT WORK WITH THE LABOURING CLASSES.

III

NAGPUR.

The first experiment of the Y. M. C. A. in the industrial field was made in Nagpur in 1919. The Empress Mills, the first of the series of large industrial enterprises launched by the Tata family, requested the Y. M. C. A. in that year to organize welfare work for their eight thousand employees. They turned over to the Y. M. C. A. all welfare work to be carried on outside the Mill premises during the work people's leisure hours, and kept in their own hands other welfare activities such as medical work, creches, co-operative credit society, etc., which had been going on for many years inside the Mills. The new work was put under a Board of Management of ten members, half of whom were appointed by the Manager of the Mills and half by the National Council of the Young Men's Christian Associations. The Y. M C. A. agreed to supply the staff required, and the Mills to furnish the funds including the salaries of the Indian Secretaries on the staff.

In 1919 the first welfare centre was opened in one of the largest Mahar villages or bastis, where about seven hundred millhands lived with their families Over 50 per cent of the workers are Mahars and belong to the depressed classes. We started our work among them because their need was the greatest, and because they were the only workers who live together in fairly large groups. From the start the Y. M. C. A. took the line of trying to find out what the people themselves wanted. The people's first request was for a night school. These depressed class people felt that education might help them in their struggle to stand on their own feet and to overcome the handicaps of centuries. Soon there were requests from two other bastis for night schools One of the great difficulties we faced from the beginning was that the Mill population was so scattered over the entire city of Nagpur that it was impossible to concentrate our work in one or two large centres, and we have therefore had to be content with starting work on a comparatively small scale in quite a few places. We now have work organized in fifteen widely scattered bastis.

Our night school buildings have from the start differed from those of ordinary day schools in that an effort has been made to make them community centres catering to the various needs of the people. A room in each building was turned into an institute and reading room where the workers could come to talk, to play games, to hold meetings of their "panchayats" or village councils and to hear the news of the world from some one who could read the newspapers and magazines provided. In one centre a register of births and deaths was kept in order to save the people the trouble of going to a distant police station. In many ways each centre has tried to meet the peculiar needs of the people living around it.

The next request from the workers was for "akhadas" or wrestling pits. Where these have been built by us our aim has been to improve on the ordinary type of village akhada by making the buildings larger and better ventilated, and by supplementing to old type of exercises with others based on modern ideas of physical education. From these akhadas has grown our present physical work, which is under the guidance of a trained physical director. This is a field in India in which the Y. M C. A. have done pioneer work, and we drew on the Y. M. C. A. Physical Training School in Madras for the organizer of this work in Nagpur. From the start we have emphasized the value of sports and group games, both Indian and English, in addition to calisthenics and exercises of various kinds.

The next request was for a doctor who could visit in their homes workers who were too ill to go to the Mill dispensary, and to attend to the medical needs of the women and children in the bastis. This work was done for some time by the voluntary work of two public-spirited doctors, but later a doctor was added to the Y. M. C. A. staff. He has attended to emergency cases and held daily dispensaries in various bastis. The difficulty has been that no one man could possibly look after all the millhands who were unable to go to the Mills' dispensary.

A severe water famine brought a request for water pipes from one of the poorest and most congested areas, where practically no conveniences of any kind had been provided either by the Municipality or the owner of the land. With a donation of a thousand rupees which the Governor of the Provinces gave us when he saw the condition of this basti, we were able to provide four water taps for four thousand people, to improve the only village well which had good drinking water, and later to

build a raised pathway or into the basti which made it possible for the workers during the rains to walk to their homes on dry land rather than plough through mud sometimes knee-deep. Also our representations to the Municipality finally resulted in their providing a few street lamps for this area. It is hard to visualize the conditions under which many of these people had to live unless one has actually seen them. The difficulty we experienced in trying to improve such conditions made us all the keener to go ahead with a plan which had long been in the mind of the Manager of the Mills, that of a model village for the workers. This plan was not to materialize till some years later.

By 1922 seven centres had been opened with several hundred men, boys and girls in night schools. At first millhands and their dependents were admitted but later we decided to limit the night schools to actual millhands and to encourage the small children to go to day schools We also found from experience that only younger men and boys between twelve and twenty-one could be counted on to attend school regularly. We are now trying to help the adults in other ways than through night schools. The night school curriculum was supplemented by frequent lantern lectures, debates, etc., and once a week an entertainment of some kind was given for all the basti people. These entertainments took the form of "bhajans" or "kirtans" (religious and folk songs), magic performances, gramophone concerts, dramas produced by the people themselves, etc. One especially popular drama was written by a member of our staff, on the subject of the battle between health and disease, and was put into musical comedy form. It drew large audiences in several bastis during the Municipal Health Week. During this Week, though there were only men on the welfare staff, we organised and held baby shows in all the bastis. The best babies from each basti were sent to the Municipal Baby Show and took several first prizes. This was the start of the work among the women and children, which has since been turned over to more competent hands. It includes classes for the women and girls in sewing, cooking, singing, care of children, etc., as well as instruction in the three R's. Perhaps the most worthwhile work of all has been the house to house visiting done by the ladies in charge, when they have a chance to form friendships with the women in their homes, and when the basti women gradually learn a new and more enlightened point of view.

At first we were rather doubtful about the possibility of the boys from the depressed classes becoming good Scouts. We made a start with a few boys, and sent twelve of them to the first Provincial Scout Camp made up of over a thousand Scouts from the Central Provinces and Berar. These Mahar boys made so good an impression, actually taking first place in some of the competitions, that we were encouraged to go ahead on a larger scale. We now have almost four hundred Scouts, and it has proved one of the most successful and really worthwhile piece of work which has been undertaken. It is not difficult to see a change come over a boy soon after he has become a Scout, and we have even had tributes from the Mills saying that a Scout often makes a better workman. In the bastis the Scouts are always in the lead in any plan of community betterment.

While the understanding with the Mills has been that the Y.M.C.A. should restrict its activities to work outside the Mills, we have been asked at various times to undertake work inside the Mill premises. The first task was the running of a shop where millhands could buy sweets, etc., during their off-hours. Next we were asked to secure a cinematography machine and to arrange for a supply of pictures so that free cinema shows might be given inside the Mill compound to millhands and their families. Often crowds of three or four thousand people attend these shows. Later we were asked to help in organizing a co-operative store for selling grain to the millhands on co-operative principles. This Store has sold several lakhs worth of grain a year. The next development was the organizing of noonday shows and entertainments for the millhands during the rest hour. Recently an institute and reading room just outside the Mill gate has been opened and is very popular.

That the Mills did not use welfare work as an excuse for not having trade union organization among their workers, and that the Y.M.C.A. did not necessarily feel that they were meeting all of the workers' needs by carrying on welfare work is shown by an interesting incident which happened several years ago. One of the Y.M.C.A. staff felt so strongly the need of a strong, well-organized Union of the workers in Nagpur that he withdrew from the welfare work in order to make an attempt with several others to form a union of all the textile workers. The effort met with a certain amount of success from the start. Over two thousand workers of the Empress and the Model Mills joined the Union and paid their fees. The Manager of the Empress Mills recognized the Union and dealt with its representatives from the beginning, and the Manager of the Model Mills followed suit some

time after. The Union was the first in the Province to be registered under the new Trade Union Act. The Secretary of the Y.M.C A. who had helped in this work was elected as Joint Secretary of the Union and served in that capacity for a year and a half. All sorts of questions relating to working conditions and wages, were taken up by the Union with the Managers of both mills, and on the whole it can be said that the Management went half way to meet the points of the men. Present political conditions have had their effect upon the Union in Nagpur as well as in other centres, and it is difficult to tell what the ultimate result will be, but this is a fact worthy of notice that during these recent years when nearly every large industrial centre in India has been upset by long and bitter strikes, the Nagpur Cotton Industry has had no real labour trouble. This probably is due in large part to the sympathetic attitude which the Empress Mills authorities have always taken towards their employees, but it also may be partly due to the existence of a Union which can air the grievances of the workers before they become really serious.

Perhaps the most lasting and important of all welfare work undertaken by the Empress Mills is the model settlement which they have started for the housing of their employees. After several years of effort the Mills were able to secure from Government two hundred acres of land for this purpose A former Governor, the late Sir Frank Sly, took a deep personal interest in the whole scheme, and agreed to give the land on favourable rates to the Mills in order to help the plan along. A lay-out of the land was made by the Y.M.C.A. Architect, providing for schools, hospitals, playgrounds, and parks, and a total of 150 houses, on an average of only seven and a half houses per acre. The average at Bournville is seven per acre. The plan in Nagpur allowed each worker a separate house as well as a roomy compound, and a private water flushing latrine and water tap for each house. Each group of twenty-four houses was arranged around a central "village green" an acre in extent; trees have been planted in this open space; and soon it will provide a shady place for the children to play as well as for their parents to sit in the evening and discuss the events of the day. People have been encouraged to build their own houses according to their own design, provided they comply with certain minimum standards necessary for health and comfort. A few houses have been built by the Mills for sale, and most of these have already been sold. In all over one hundred and fifty houses have been built. The most encouraging feature is the evident pride that most house owners take in their homes, as shown by the neatness and cleanliness of the houses as well as by the flower and vegetable gardens many of them have started. The work has only begun. The Mills expect to spend twenty-five lakhs on the scheme and have announced that when necessary they are ready to extend the settlement beyond the two hundred acres already secured.

J. L. M.

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RANGOON SPORTSMEN'S DINNER.

The fifth sportsmen's annual dinner, organised by the Y.M.C.A., was held under the presidency of Sir Benjamin Heald.

The dining room was tastefully decorated for the occasion. The Vienna Cafe orchestra discoursed a suitable selection of music during the evening.

Covers were laid for eighty-five Those at the Chairman's table included Mr. C G. Wodehouse, U Kyaw Myint, Mr. L. H. Wellington, Mr. A. H. Phipps, Mr. H. M. Mathew, Mr T. Dumble, Mr. L.Q Hignell, U Ba Dun, Mr J. P. Doyle, Mr. W. B Hilton, Mr. C. A. Soorma, Mr. U Tun Nyo, Dr. Jury, Professor D G. E. Hall, Major Passanha, Mr R. J. Journey, and U Ba Lwin.

After a good dinner, the toast of the King-Emperor was duly honoured.

Mr. C. A. Soorma, President, Muslim Students' Society, proposing the toast of "The Clubs", said before he did so he would thank the executive of the Y.M C.A. for inviting him that night. He felt that the very representative character of that assembly was the best proof which they might have of the great appeal the Y.M.C.A. had for all the people who inhabited this beautiful land. (*Applause.*) He was glad that the gathering was called a sportsmen's dinner and there was one thing which appealed to him and also appealed to all of them, and that was the sense of sportsmanship.

There were many clubs in Rangoon and he was proud to be the president of the Muslim Students' Society. (*Applause.*) In conclusion, he said that in conveying to the other sister clubs in Rangoon his appreciation, and he was sure their appreciation as well, he was sure that he was voicing the sentiments of all present. (*Loud applause.*)

SUNDAY GAMES IN THE ASSOCIATION.

We publish below the opinion of some of Senior Secretaries of the Y.M.C.A. in India on this important subject. We hope to obtain an expression of opinion on this topic from other leaders of the Association Movement in the course of the year, including the practice of the Association in other countries:—

I have no objection to young men playing games on Sunday, Where and When it does not involve :—

(1) Interruption of Church attendance ;
(2) The necessity of servants and 'Chokras' working seven days a week ;
(3) Large gathering of spectators ;
(4) The disturbance and annoyance of many members and supporters who strongly object to Sunday games. (You can never please every one but the opinion of a considerable section of members and supporters should not be ignored.)

I favour a beginning being made with quiet games such as chess, draughts, ping pong and with small groups going for walks, swims, etc. At present I do not believe that the Colombo Y.M C.A. should open its tennis courts for play or promote Sunday foot-ball, cricket, hockey, basket ball and such games. But some other Y.M.C.A. working under different conditions might be rendering a real service by promoting Sunday games. With me it is purely a matter of expediency. I see no wrong in Sunday games *per se*. It all depends upon local circumstances and local public opinion No rule will fit all Associations. I am not in favour of either a strict or a wide open Sunday. Sunday should be a day that contributes to a man's greatest needs. Most men need a change from games on Sunday, some different type of activity and certainly opportunity for quiet, for serious reading and for worship. But for those men who have had little or no time for recreation during the week Sunday games may be a real benefit. And I am sure wholesome games on Sunday are preferable to idling about all day doing nothing seriously or enthusiastically. I much prefer to see our hostellors, for example, playing ping pong, chess or draughts than flapping about all day, aimlessly chatting in easy chairs.

A practical objection to Sunday games under the auspices of the Y.M.C.A. is that they require supervision and therefore certain members of the staff must be on duty when they ought to be free of all responsibility.

Personally I usually have so many other interesting things to do on Sunday that I have no desire to play games. But occasionally I do like to go swimming or play a game of tennis on Sunday. And sometimes I like to take the entire day for an outing in my car. In any case I am always glad when Sunday comes, for it is a day when I can be free from the usual routine and can enjoy taking a church service, addressing a group of students, attending a quiet place of worship, having a long swim, or taking a drive in the country.

G. P. W.

II.

Sunday games have never become a controversial question in the Madras Association When the question has been raised, we have found Hindu and Mohammedan members prepared to advocate the policy of no games on Sunday, out of respect for the Christian Sabbath. I know that some of our colleagues take a liberal view on this matter. We are not prepared to tell the associations at Bombay and Lahore what the Christian attitude in this matter should be. Individuals and, I suppose, associations must make up their own minds. It was said of old that the Sabbath was made for man. But so far as we in Madras are concerned, I believe we are in a much stronger position without a Sunday physical programme. Non-Christians as well as the Christian community have so far apparently taken it for granted that the Association should pay the traditional respect to the Sabbath. Surely it is well that we should concentrate upon the development of the religious programme and the cultivation of the spiritual life of the members for at least one day of the week. Moreover our staff responsible for the development of a physical programme during six days of the week also need Sunday as a day of quiet.

It is my impression that this demand for Sunday games has come not so much from our non-Christian friends as from our Anglo-Indian friends. I know there is much more to be said. I do not want to be dogmatic, I do not ask our members

to spend their Sundays in Bible Classes and Churches and I do not oppose reasonable recreation on Sabbath Day. But so far as a definitely organised programme of Sunday activities is concerned, I am dead against it. I think I speak for an overwhelming majority of our members and Board of Directors and Committees and staff. Let us keep one day in seven for Re-creation, mental and spiritual, and for a stronger and more definite programme of religious activities, including co-operation with the Churches.

D. F. M.

III.

It is a subject which has exercised our minds for some years. Following the excellent report of the Lake Placid Conference 1924 on "The Association and the right use of Sunday" which was circulated to our Board members as well as selected Ministers in Rangoon, we decided to grant the men of the Central Branch the privilege of playing Cricket in the name of the Association on Sundays. We did this for the following reasons :—

1. That it did not interfere with Church services in that the matches start about 11 A.M. and finish by 5 P.M.
2. It is not possible for men to play cricket here on any other day in the week. They do not leave office till 3 o'clock on Saturdays and it is dark by 5-30 during the cricket season. We have not extended this to other games as we do not think the reasons apply.
3. On several occasions over a period of a year we had a group of young men who wanted to play cricket and on account of our refusal they naturally joined other Clubs and were very often lost to the Association. We felt that we had a responsibility to these young men and that we ought to consider carefully whether we could provide cricket on Sundays under the auspices of the Association.
4. The problem of the men themselves : What are they to do with the Sunday in an Eastern City ? Is it not better for them to be out in the open air playing a quiet game like cricket which helps to keep them fit than just having nothing to do—a state which Satan is not slow to take advantage of. This problem is in fact with us all. What do we do on Sunday ? One goes for a constitutional walk, another is interested in photography and so on. To me the ideal way of spending Sunday is where both games, religious meetings and study groups come naturally in their turn and are both appreciated, as in our Camp programmes.

We cannot bring men into touch with God by cutting off their recreation and making a sin of playing a game on Sunday.

W. B. H.

IV.

I should say that we should make up our minds first of all as to whether the Jewish Commandment regarding the Sabbath is binding upon the Christians. Personally I do not regard it as such, and I do not find anything in the New Testament to suggest that this Commandment was carried over into the Christian Church. It seems to me therefore that any discussion on the subject should proceed first on the basis of the New Testament, and secondly, on general principles regarding the need for a special day devoted to rest and religion.

To judge from the New Testament it seems to me that there gradually came about a setting apart of the Sunday for special religious services on account of its being the Resurrection Day of our Lord. This, however, was very gradual and does not seem to have been general in the first century. As far as we can learn, there seems to be nothing in the New Testament to suggest that healthy recreation is prohibited on this special day.

As regards general principles, I think that experience has shown the necessity of one day a week on which we are as far as possible free from our worldly occupations so that it can be specially set aside for the culture of the Religious and Devotional Life. This does not to my mind necessitate the banning of all recreation. It should, I think, provide opportunity for religious services and make it possible for all those who wish to do so to attend them. It should also, I think, preserve the emphasis on the religious side of things, and should not tend to make the amusement or recreational side predominant.

The practice of large sections of the Christian Church, such as the Roman Catholics and the Church of England, has been to give freedom for a healthy use of

the Sunday while at the same time emphasising the necessity for devoting some considerable portion of the day to Religious exercises and to common worship. It would be a great pity to do anything which would help to deprive the day of its special character.

The definite question as to what the Y.M.C.A. should do in regard to the question of Sunday Games is, I think, a matter to be decided partly by local circumstances. If there is considerable part of the Membership of the Y.M.C.A. which finds it difficult to get sufficient opportunity for recreation during the week, then I think there is a clear case for the allowing of Sunday Games. These should, however, be so arranged as not to interfere with attendance at the Church services and so as not to take too large a part of the time on the Sunday.

Another factor to be borne in mind is the attitude of the local Churches. We should, I think hesitate to do anything which would be strongly opposed by the large majority of the local Churches. It may be necessary to educate the Christian people in the locality so as to take a broader view of the whole question of the Sunday. In most cases this can probably be done without too great difficulty, and I imagine it would be wise for the Y.M.C.A. to endeavour to do this, whatever we may think about it individually, the whole trend of thought of to-day is towards a freer use of the Sunday than was common in our own childhood. It is important, I think, not to be pushed merely from step to step, but rather to try and reason out the right course of action consistent with our principles which will ultimately win the approval of most Church Members. Our Lord did not lay down any legislation on this matter. We know that his practice was to attend the services of the Synagogue, but it is quite clear that he did not subscribe to all the prohibitory rules laid down for the use of the Sabbath. This was indeed one of the main articles of the attack upon him by the strict Jews.

H. A. P.

V.

I have no personal objection to playing games on Sunday, provided that such games do not interfere with attendance at public worship, and provided that they do not prevent Sunday from being a day of rest, and a day on which one's activities are different from those of the other days of the week. I believe that the principle that human nature requires a *change* of activity and a measure of *rest*, one day in seven, is a sound principle and in accordance with the laws of nature. I also hold that it is important for the healthy development of human life and character that there should be one day in seven on which there is sufficient respite from the daily round of work to afford opportunities for public worship.

On the other hand, I do not find that there is anything in the teachings of Christ which makes it *wrong* to play games on Sunday; and I think that in many cases it is much better for young men to be allowed, or even encouraged, to play games, rather than to loaf about in the streets or in the countryside, with nothing to do except to get into mischief.

There is, however, one other consideration which needs to be borne in mind. In some places, I imagine that the Christian community would view the practice of Sunday games under the auspices of the Y.M.C.A. with a grave displeasure; and while I do not myself share that feeling, I recognize that the Y.M.C.A., as an ally of the Christian Churches, ought to respect convictions which are sincerely held, and are perhaps shared by some of its own members. I should, therefore, feel that the question of Sunday games in Y.M.C.A.'s ought to be settled locally, in relation partly to the feelings of the local Christian community, as well as to the needs of the young men whom it is our duty to serve.

In this as in many other things, I would like to see the Y.M.C.A. *leading* the way towards what I should regard as a more truly Christian view of life, and declining to be bound by Sunday observances which I regard as 'survivals', partly from the Old Testament, and partly from Eighteenth century Puritanism in the West. I think that some of our friends who are strict Sabbatarians forget that the idea that games and amusements are forbidden on Sunday is an exceedingly *modern* conception, and (as far as history shows) one which had no place in the Christian Church until the Seventeenth or Eighteenth centuries A.D.—and then only in the Protestantism of Northern Europe. But since Christianity has come to India largely from that section of Protestantism, I know that this 'Puritan' view of Sunday is widely prevalent among Indian Christians, and is often regarded as the *only* Christian view.

Thus, while I would like to see the Y.M.C.A. leading the Church towards what I regard as a more really 'Christian' view of Sunday observance, I should not wish

to see it acting in such a way as to violate needlessly the sincere convictions of other Christian folk; and I recognize that in many parts of the world, the practice of Sunday games and Sunday amusements *has* led virtually to the exclusion of any sense of the duty of public worship, and has deprived great masses of working people from that *real* rest, which both their bodies and minds require periodically, if they are to do their best work. Unless these opportunities for rest and worship are safeguarded, Sunday games may do more harm than good; but I cannot in any case regard them as *in themselves* contrary to Christian principles.

E. C. D.

VI.

I have approached this subject with an open mind and I do not think the Association has anything to gain by promoting Sunday games.

It has been my experience that those who are most keen on Sunday Games, make little or no contribution to the higher side of our work. It is very doubtful whether we gain the goodwill of non-Christians when we lower Christian standard.

While I may not forbid Sunday Games, I would not encourage them as part of our Y.M.C.A. programme.

W. H.

VII.

I am not in favour of Sunday games on Y.M.C.A. premises. Neither am I in favour of our buildings being locked up and dead on Sundays. On Sundays they should be attractive with facilities for reading, music, classes, appropriate lectures and discussions, and religious meetings.

D. S. H.

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RURAL RECONSTRUCTION TRAINING.

NEXT SESSION OF MARTANDAM SCHOOL ANNOUNCED.

An attractive pictorially illustrated folder, announcing the 1931 Session of the Martandam Practical Training School in Rural Reconstruction has been issued. Requests from Governments, Co-operative Departments, Missions, Schools and other Organizations and from private individuals in various parts of India have made it necessary to set aside a definite period in the year for training in Rural Reconstruction. It is no longer possible to take all as apprentices as has been the practice.

Practice, not Theory.

This is a longer course than the Travancore and Cochin Summer Schools have given. Students are invited to come at the time of the Training School which opens on March 16th and continues six weeks. This school is characterized by a maximum of practice and a minimum of theory. The main part of its instruction is given actually in the villages, the students going day after day to different villages, joining with the staff and honorary workers in actually doing the reconstruction work that is being carried on there.

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OOTACAMUND Y.M.C.A.

ANNUAL GENERAL MEETING.

The Annual General Meeting and the Social Gathering of the above Association took place on the evening of Saturday, the 6th December 1930.

After tea, an exhibition game in Volley Ball was played off. This was followed by the general meeting presided over by Rev. W. M Theobald, the President. Judge Verghese opened the meeting with a prayer. In the musical programme, Mr. Fewkes, F.T.C.L., Mr. Howie, our Sub-Registrar, Miss Dickinson, Miss Goodchild, Mr. Reuben,' Dr. Isaac Joseph, and Mr. Danson took part. The several items were greatly appreciated.

Mr. Bury, M.A., Head Master of the Breeks' Memorial School, gave the address of the evening, his text being chosen from the 20th chapter of St. John's Gospel.

During the meeting prizes were distributed for the various games and the Annual Report was then read.

"OUR MESSAGE AND PURPOSE."

The following statements are the results of a Study Group consisting of some of the leading members of the Board of Directors of the Lahore Young Men's Christian Association. The discussion is still in progress :—

STATEMENT.

We, members of the Lahore Y.M.C.A., have given careful thought to the problems of the Mission and Message of our Association and have prepared replies to the questions set forth in the World Conference Study Outlines, Series A, No. VII. Before recording these findings, we must explain that our Association,—starting from small beginnings and with a membership mainly Christian,—now finds itself with a large non-Christian associate membership, mostly students, whom we have come to recognize as our chief responsibility.

We now turn to the questions in Part III of the Study Outlines, Series A, No. VIII.

I. LINE OF DEVELOPMENT.

We believe and maintain that—although recreational, educational and other character-building activities take a larger place than ever in our programme,—we still hold as our aim (the conversion of Men's soul) or (the winning of men to know and love Jesus Christ). We hold that our programme is justified on three main grounds. First, it provides an avenue of approach which is little, if at all, met by any one else in Lahore and which reaches a field of work which can be reached otherwise with difficulty, if at all : second, it cultivates this field in the way most suitable to its soil ; and third, it provides the sower with a unique opportunity for implanting his seed in the hearts of individual young men.

While we view our position thus stated with some satisfaction, we are far from any feeling of complacency, for while we feel that our Association has altered neither its fundamental character nor purpose and has followed a process of development which is both necessary and inevitable, we are conscious of certain grave defects. Generally speaking we recognize that, while not diverging from our goal, we have pursued it on too low a level of inspiration. In particular we feel that our Secretaries are shouldering nearly all the burden and our Christian members as a whole have failed to visualize the opportunity of the work of cultivation or seed sowing in the field entrusted to us, much less to see personal responsibility towards it. The general neglect of the Week of Prayer this year was another symptom of the same defect. We are inclined to attribute this to lack of leadership, and the first fruits of our corporate study will be an endeavour to put this matter right. We also feel that we are out of touch with the Churches. This matter falls to be discussed under the next heading.

II. RELATIONSHIP WITH OTHER INSTITUTIONS.

We consider that our Association can and must serve the whole personality. Its special contribution to the work of spreading Christ's Kingdom in the hearts of men is based on its doing so.

We consider that its relationship to other institutions carrying on the same functions should be one of co-operation where possible. For example, we should make use of the resources and organization of the Boys Scouts Association in our boys' work and encourage our members to help the latter by taking up Scout work. With communal bodies, such as the Young Men's Sikh Association, co-operation may not be possible, but it should be considered whether we cannot get in friendly touch with them through sports, etc.

There are no churches in Lahore carrying on activities similar to our own and we consider that our Association could give the churches valuable aid by helping to develop the Physical, Social and Mental lives of their members. Such work should be the outcome of a raising of the Spiritual tone of our members who

should make their influence felt in their own churches towards the starting of some such institutional work, and should draw on the experience and resources of the Association in carrying it out. It is not desirable that our Secretaries should take an active part in this work, even if they had the time (which they have not). It is important that the Movement should start in the Churches and should be manned by their own members. To be a success the clergy must be aware of our aims and methods and sympathize with the one and understand the other.

III. CO-OPERATION WITH DENOMINATIONAL GROUPS.

As we have indicated above we consider our Association should give its help to all Denominations who desire it by helping their own members to organize (so called) non-religious activities. It seems desirable to us that the demand should come from the Denominations even though it be inspired by men who are members both of the Association and of the Denomination and who have themselves been inspired through their connection with us. By this means the religious lives of our members will find more chances of expression and will consequently be strengthened. We shall not be placing an impossible burden on our Secretaries, and we shall demonstrate that our aim is co-operation and not competition.

IV. THE MESSAGE.

Misunderstanding due to difference of theological belief has not been an acute problem with us, perhaps this is due to our lack of a more intimate touch with the Churches. We feel that, where differences arise, the primary need is not so much to try and understand each other as to seek more earnestly *the mind of Christ*. This is the unifying principle and is more important than a unifying point of view.

At the same time, situated as we are at the meeting point of the chief religions of India, it is incumbent on us to seek a common form of expression of our belief which will, in the first place, give as full an expression as is possible of the Gospel of Jesus Christ, and will, in the second place, avoid identifying us with any sectarian point of view and avoid an attitude of destructive criticism of other faiths.

We believe it to be our duty to tell our neighbour, by our lives and our friendship rather than (or as well as) by direct speech, of a God Who loves Man and Who calls *all* men to love Him as Father and to give their lives to His Service; Who gives power to change lives of futility or of failure or of wickedness into lives of glorious service of His Kingdom and of personal holiness. While we are *not* called upon to declare that God cannot be approached by Man by any other path, we may boldly say that the *Way* we have followed is Jesus Christ, and we know no other which leads to "*the Father*".

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CHINA—THE SHANGHAI MODEL VILLAGE.

For the past four years the Shanghai Y.M.C.A. has been conducting a model village for workers at Pootung. There with the co-operation of the surrounding factories and organizations the Association has built some 24 simple but sanitary houses for rent to the workers at only $ 3 Mex. to $ 4 a month, supplying them also with free water and other facilities. The Association conducts in the Village Hall a day school for the workers' children (numbering 150), and an evening school for adult workers (of whom 45 attend). Through these educational efforts many workers have improved their physical, financial and family conditions. The village is regarded as an experiment centre. From many places in the interior of China requests have come to the Y.M.C.A. for information and advice regarding the improvement of housing conditions, and attempts have already been made in other cities to copy the work of the Pootung Model Village.

Since the beginning of the year the Shanghai Association has been planning to extend its social work, and has bought ground in the city in the vicinity of about 40 modern factories with approximately 40,000 workers of various types. Here the Association will put up a simple hut as the beginnings of a social centre. At the outset the centre will work mainly for the promotion of the workers' health and education, and will contain class and reading rooms and a clinic for handling the common medical needs of the neighbourhood.

THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

INDIA.

INDIA'S RELIGION OF GRACE AND CHRISTIANITY, COMPARED AND CONTRASTED. By Professor Rudolf Otto. Translated by Frank Hugh Foster, D.D. (S. C. M. 6s.)

In this exceedingly useful little book we have a reproduction of some lectures delivered by Prof. Otto in Sweden. They are to a certain extent a summary of the leading ideas of the writer's larger volume on "Western and Eastern Mysticism", and set forth these ideas in a concise and pointed way.

Dr. Otto gets immediately to the heart of the problem by propounding to question: "Has Christianity any rivals?" He contends that we simply cannot neglect the appeal made to the religious consciousness, and especially to the Christian consciousness, by certain religions of the East, and not necessarily only those religions which have the largest following, the longest history, or the most elaborate mysticism. Those which present the religion of 'salvation by faith alone' are particularly important. After a brief description of the worship of the Japanese *Amida*, Dr. Otto proceeds to a comparison of the system of Śankara and Rāmānuja, and any one who wishes a concise account of the teachings of these two leaders would do well to have recourse to this book. Dr. Otto regards Rāmānuja as the protagonist, in comparatively modern times at least, of the religion of *bhakti*, and he sets forth this type of religion in all its attractiveness and its apparently close similarity to the teaching of Christianity. Yet although Dr. Otto pleads for careful and sympathetic consideration of the possible rivals to Christianity in faiths of this character, he is distinctly opposed to the prevalent modern tendency in the direction of facile identification. He discovers and emphasizes important differences. The *bhakti* religion, for instance, has no adequate conception of the Kingdom of God in its social implications and its idea of the dominance of God in the region of history. It has, in fact, no genuine respect for a world which is nothing more than a state of existence from which we have to be delivered. But finally the most important difference of all is that *bhakti* does not associate sufficiently closely the idea of holiness with the idea of deliverance, and so cannot appreciate the full significance of the demand, "Be ye holy as I am holy". *Bhakti* knows a saviour, but not an atoner, who may positively help us to realize in ourselves and in our world the ideal of righteousness.

W. S. URQUHART.

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THE RECONSTRUCTION OF INDIA. By Edward J. Thompson. (Faber & Faber Ltd., 10*s.* 6*d.* net—pp. 320.)

Mr. Thompson, who has, for many years, done educational work in Bengal and is now Professor of Bengali at Oxford, gives in this book a masterly analysis of the relations between England and India since the Mutiny. In a small chapter the history of the British connection prior to the Mutiny is briefly sketched. The first part is historical, and with regard to the period since the Viceroyalty of Lord Curzon, almost every fact and event of importance in the emergence of Indian Nationalism has been vividly and lucidly described, down to the Lahore Congress and the publication of the Simon Report. Throughout the book Mr. Thompson has evidently done his best to be scrupulously fair both to India and his own country, and while he is no blind admirer of things Oriental, he is quite ready, when occasion demands, to denounce the British Government and his own countrymen in scathing

terms for the non-fulfilment of clearly worded and binding promises and resolutions. " We have fed them with the east wind, and they have been, the most of them, marvellously patient." It will be difficult to lay one's hand on a more brilliant and more evenly balanced account of the recent political history of the two countries in relation to each other.

The central theme of the book may be said to be an appeal to the two nations, India and British, for a mutual understanding and a plea for Dominion Status with, of course, an intervening transition period. Mr. Thompson is emphatic that Britain has always promised Dominion Status and nothing else. It is curious that he makes no reference to the elaborate distinction between Responsible Government and Dominion Status which was drawn by Sir Malcolm Hailey in the Assembly in 1924; and it has been only after five years of ceaseless agitation and discussion that the idea of Dominion Status is now declared to be implicit in the Declaration of 1917. Even to-day, India attaches far more importance to an equality of " Status " than to the theoretical ideal of pure responsible democracy.

In the course of the development of the main theme, Mr. Thompson necessarily subjects to a critical analysis many of our (particularly Hindu) social and religious institutions. There is much in the criticism which cannot fail to hurt our national pride. However, unlike Miss Mayo, the criticism is offered in a really helpful spirit, and obviously has no political purpose behind it. In these days, when the average educated person's thoughts are concentrated on politics, almost to the exclusion of everything else, it is refreshing to have some candid criticism of our own shortcomings, particularly in the social sphere. After all, almost all our prominent politicians—even of the most extreme school—have been alive to the rotten spots in our own social system. The Sarda Act (though imperfectly enforced) clearly demonstrates that India is determined to get rid of antiquated and barbarous social customs. Nothing indicates better the attitude of the progressive nationalist towards social questions, than the long extract (p. 268) from Mr. Sen Gupta's speech at the time of the Calcutta Congress in 1928.

The analysis of the communal dissensions is keen, fair and generally accurate; but Mr. Thompson pays altogether inadequate attention to the diabolical part which his own countrymen have played in relation to the communal question. He admits indeed that so far as the communal electorates are concerned, the Government threw the apple of discord in our midst in 1919. But he accepts as gospel truth the superficial account of the event, and is probably unaware of the inner history of the whole episode, given by Mr. Mahomed Ali himself as President of the Cocanada Congress in 1923. There is no getting away from the fact that 'the two co-wives' complex' has firmly established itself in the mind of the average British official, high or low, and is clearly responsible for the scramble for unreliable and selfishly communal support of the minorities in almost every provincial legislature in India. One is disappointed that Mr. Thompson as a detached and impartial observer makes practically no observations on the ' merits of the case '. Each of the two contending communities make the most extravagant claims, and there is much to be said for Arbitration by an impartial eminent politician with international experience of the minority question. His award need not be held to be binding, but it will at least indicate where truth and reason lie as judged by the best world standards.

There is a very interesting and instructive chapter on ' The Problem of the Princes '. The existence of the States appeals to the different parties in various lights. " To the tourists the States are picturesque survivals of feudalism; to British officials they are bulwarks against ' sedition ' and modern ideas; to the statesmen among those officials they are a sphere where Indian administration can develop along indigenous lines; to Nationalists they are an annoyance and a nuisance." Fortunately, as the recent progress of events in London seems to show

the problem of the Princes will be easier of solution than other great questions, particularly that of the Communal Minorities.

The book contains some very delightful stories of Princes; though their accuracy is not vouched for, they certainly deserve to be, and probably are, true.

One well-known Maharaja (who has persuaded to abdicate) was inordinately stout; and once when he had to turn sideways into a throne towards which a vast concourse of his subjects was gazing reverently, he paused midway to ask his Resident, "What would your Punch give to procure a picture of me at this moment?" The same worthy member of the "Order" is reported to have spent three lakhs of rupees on the marriage of two pet pigeons. This Maharaja, however, looked a bigger fool than he really was. After his abdication, Lord Curzon, at the time of a visit to the State, 'cut' the fallen greatness and refused to visit it. The Prince bided his time; when Lord Curzon's reign ended in his dispute with Lord Kitchener, the Maharaja sent him a telegram: "Now that we are both in disgrace, may we not meet?"

But when Mr. Thompson refers to the Indianization of the Administration, his usual sense of fairness seems to desert him. Everywhere he takes it for granted that the substitution of Indian for British agency will mean loss of efficiency; and this, in spite of the actual overwhelming evidence of the capacity of Indians to manage with ability and distinction every department of the Civil Administration. All that is really necessary to keep up present standards is rigorously to keep out purely communal considerations in the matter of recruitment. One can only say that some prejudices die very hard indeed!

As is to be expected, throughout the book Mahatma Gandhi is the central figure A beautiful pen picture of him is given in Chapter XII. He is the "Spinner of the Nation's destiny". For long he was not unfair, not a man stirred by any rancour or any racial bitterness. Ever since the Zulu Rebellion in South Africa the Mahatma tried repeatedly to win British co-operation by working with the British. In fact, one may truly say that the progressive transformation of the Mahatma's attitude towards Britain from the days of the South African War to the Lahore Congress forms a true barometer of Britain's moral earnestness in her relations with India.

In conclusion, I may give a small extract from Mr. Thompson's appeal to his own countrymen: "With this Indian situation, I can see no hope unless the British people—irrespective of any Commission's Report, while giving it the careful consideration that it deserves—take the whole problem into their own hands, and face the people of India with that natural frankness and kindliness which has made their power a tolerable experience for the rest of mankind. If they will do this, I see not merely hope, but certainty that we shall have a settlement, and that the world will proceed to a future of peace by a longer stride than could be brought about by many naval conferences." V. S.

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CHRISTIAN THOUGHT TO-DAY.

THE TEACHING OF KARL BARTH. By R. Birch Hoyle. (Student Christian Movement. Price 7*s*. 6*d*.)

Mr. Birch Hoyle's book will be welcomed by a large number of readers who have by this time heard the name of Karl Barth as that of a teacher whose message is arresting the attention of the theological world to-day, but who have not had the time or the opportunity to read Dr. Barth's own writings. Those who have read the books of Barth or his disciples, either in the original German, or (in the case of some of them) in their English translations, will probably not find very much that is new to them in this book; but they also will welcome it, as a convenient summary of Barth's teachings.

Mr. Hoyle is an admirer of Barth, and believes that "if Protestantism and Evangelical Religion on the Continent of Europe are to recover their ancient power, it will be by such a message (if not the method) as Karl Barth and his friends advocate" (p. 273). Yet at the same time he criticizes certain elements in Barth's teachings, and shows himself a discriminating disciple. In the main, he is content to set forth Dr. Barth's views as clearly as possible, and to leave them to the judgment of his readers. He has succeeded in making the salient points stand out in strong relief, and has not confused his readers with an undue mass of detail.

These 'salient points,' familiar enough to the readers of Karl Barth, are as follows:

(1) A fundamental pessimism with regard to the world as it is and its prospects in the future. The nature of man is totally depraved (p. 101) and man possesses "no organ for miracle" (p. 109) with his own faculty, by which he himself can receive the Divine Power which might break in and redeem him from a lost world. Neither Science, History, nor Philosophy, offer us any roads by which we may attain to a real knowledge of God and of reality.

(2) Yet in spite of this pessimism, which would seem at first sight to preclude every ray of hope, Barth affirms, passionately and dogmatically, that there *is* a way of salvation, which is absolute and final. He has the typical German contempt for all that is partial and relative (p. 29); he insists that "God must be either altogether revealed or altogether known, or else not revealed at all and not known at all" (p. 253). He rejects absolutely the contention that it is possible for us "to know in part" and yet to know *truly*, within certain limits; and because Science and History can obviously offer only a partial knowledge, he dismisses them as worthless from the point of view of absolute truth. Similarly he insists on the absoluteness of the revelation in Christ or, as he calls it, the "once-for-all-ness of Christ" (p. 167). He seems to repudiate entirely the idea that there is any real common ground between Christianity and other religions; for he insists that Logos is recognizable only in Christianity (p. 150).

(3) But while thus he asserts with the utmost vigour the fact that Absolute truth is revealed through Christ, he seems unable to state (at any rate in terms intelligible to the Anglo-Saxon mind) what is the *content* of this revelation. He will not tolerate the favourite phrase of modern liberal Christianity that "God is *like* Jesus" in human character; but he insists that the human Jesus is "the Great Incognito" (p. 173), and indeed that "Jesus was no human person" (p. 158). Nor does he encourage us to think of God as Love, at any rate in any sense which that word bears in human life. The heart of the Gospel, for Karl Barth, is not found in the saying that 'God is Love', but in the First Commandment of the Old Testament. "I am the Lord thy God, Thou shalt have no other Gods before me." God's separateness from man, rather than his love for man, seems to be the core of the 'New Calvinism' of Barth.

And still we are left uncertain what *is* the 'content' of that strange Other Being, to whom Barth directs our attention as the Absolute God? He tells us that this God is All-sovereign, above His law, and never to be judged by man; He is indeed revealed through Jesus, but not through 'the Jesus of History'; His absolute standard is discoverable in the Scriptures, as the Word of God (p. 46), and yet the Scriptures themselves are not that Word, and may be subjected to the severest historical criticism (pp. 100 and 101).

It is indeed a message very hard to receive, for those who have been accustomed to welcome all knowledge and all thought as partial, but real, avenues that lead to the truth as it is in God. Yet there is no mistaking the *reality* of Barth's conviction, or the power of his message. He certainly has given a needed challenge

to the shallow optimism that underlies a good part of Liberal Christianity. His relentless logic may be one-sided; but it cannot be merely dismissed as foolish.

His mind evidently thinks primarily in terms of Europe, and of Post-war Europe; to him, the presence of "the Negro on the Rhine and Lenin on the throne of the Czar" is a conclusive proof that the civilization which he, as a German, has inherited is doomed to destruction, and that the "ways of European men are impossible in relation to ethic of Christianity". So he comes before us a man who has been forced back to think out his view of life afresh from the very basis. His old foundations of faith have been utterly undermined, and he has been flung into the abyss of despair. From that abyss he comes out, not crushed, but triumphant; affirming that he has been laid hold of by the Absolute and has been saved. And in these days, when many like him are finding the old foundations insecure, it is not wise to disregard the testimony of any man who can show us by his conviction and by his changed outlook on life that he has come into contact with great realities. Such a man is Karl Barth, and such a message is New Calvinism which he preaches.

E. C. D.

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THE STUDENTS OF THE WORLD IN 1930.

"BUILDING BRIDGES"—The Report of the W.S.C.F. for 1930.

"LEARNING BY HEART"—The Report of the British S.C.M. for 1930.

"AMERICAN STUDENTS AND CHRISTIANITY"—The Report of the American S.C.M. for 1930.

We have received three Reports from the various branches of the Student Movement, reviewing the work done during 1930: (1) "*Building Bridges*," being the Report of the World's Student Christian Federation; (2) "*Learning By Heart*," being the Report of the Student Christian Movement of Great Britain and Ireland; and (3) "*American Students and Christianity*," being the Report of the Students' Division of the North American Y.M.C.A. for the same year. Each of these three Reports contains much that is of interest to all who are watching the trend of thought to-day among the younger generation; and it is interesting to notice that there are certain movements which seem to be common to all young men and women of many parts of the world at the present time.

The Report of the World's Student Christian Federation is naturally the widest of the three Reports in its outlook, since its field is world-wide. It opens with a reference to the current feelings among the students that everything to-day is in a state of 'flux' and uncertainty: "Whirl is King, having driven out Zeus," Confronted with such a situation, the W.S.C.F. boldly puts forward its claim to possess The Message which is the absolute truth for all times, and in all places and races. Much of the phraseology of the report suggests that the leaders of the Federation have been influenced by the 'Barthian Theology' of the European Continent, and feel with Karl Barth that a religion which does *not* claim to be final and absolute has very little value for the modern age. At the same time they recognize fully that the claims of a religion to-day cannot be based merely upon the appeal to authority, but that what is needed is "a message which will prove its power to us all". Such a message cannot be "found", but must be "God-given"; and the primary function of the religious soul is in the first place to listen rather than to create (pp. 11 and 12). Here again, the 'Barthian note' is unmistakable; and indicates a notable departure from the tendencies of the Student Movement in Anglo-Saxon countries during the last two or three generations of the student life, when the predominant note was (and in many quarters, is) that of Liberal Protestantism with its emphasis on "following the Master" and "building the Kingdom of God on earth".

But while the 'motive' of the Federation is thus couched in a language somewhat unfamiliar to the passing generation of students in England and America, the actual activities undertaken by the Federation follow, on the whole, the old familiar paths. In this programme, conferences hold a central place (p. 12); and 'Evangelism' seems to be coming back to something of its old importance in many countries notably in New Zealand, Japan, Burma (p. 13).

Very interesting is the account of the Russian Movement among the exiled Russian students dispersed over Europe. The intensity of the religious fervour found in this section of the movement is perhaps keener than anywhere else; and it is interesting to notice that it is a movement in which religious and patriotic (or nationalistic) ideals are closely combined. "The House of our movement," writes Mr. Zernoff, "is the only place in Paris where every Russian boy and girl can find a true Russian atmosphere, can meet their own compatriots, and hear Russian language and Russian music" (p. 15). It seems to be one more example of the way in which Christianity and Nationalism, in which many parts of the world seem to find themselves to-day somewhat at variance, are yet able, under conditions which enable them to co-operate whole-heartedly, to form a dynamic and intense religious-patriotic movement. The Federation also reports that in many countries 1930 has seen a distinct revival of *missionary* interest among students, in contrast to the declining interest which had marked previous years.

The same tendency is noted in the Report of the British Movement (pp. 22-23); and Scotland in particular reports "a growing interest in international and missionary questions" (p. 48) If this really indicates a 'turn of the tide', and the beginning of a fresh wave of missionary enthusiasm among the younger generation of Christians, its results are likely to be far-reaching and significant.

The British Report, "Learning By Heart," is particularly interesting this year, because it describes a new chapter in the history of the movement, in which the leadership has been transferred entirely into the hands of the younger generation; and judged from the Report, this venture seems to have justified itself by its results. It is true that the religious situation in England gives much cause for anxiety. The report quotes Sir Charles Grant Robertson: "If a Census were taken of undergraduates, male and female, who habitually go to church, it would reveal a very low percentage, of communicants still lower, and of those who daily and privately say their prayers because they believe in prayer, probably the lowest of all." It is true that behind this, there is a respect for Christianity; but this does not lead to any serious effort to attempt to live a Christian life. "It is not that they criticise Christianity, disagree with it, or reject it—it simply has no meaning for them" (p. 14). Nevertheless the British Student Movement reports progress in many directions. Revival of missionary interest is indicated by the Student Volunteer Missionary Union, which records "a good year with 150 new members"; while 91 Student Volunteers went out to foreign lands as missionaries during the year.

Not the least interesting feature of the Report is the new Statement of the Aim and Basis of the Movement and the conditions of membership. The latter is now exceedingly simple, and probably reflects the desire of the younger generation to be free from elaborate dogmatic creeds: "The S. C. M. is a fellowship of students who desire to understand the Christian Faith, and to live a Christian life. This desire is the only condition of membership."

When we turn to the American Report, we find a good many signs of a similar spirit and movement of thought among the students. The sense of the need for a deeper view of Christianity than has been characteristic of American student-life is reflected at several points. "Retreats" are multiplying and are evidently felt to supply an essential need in the midst of the incessant rush and noise of Western civilization. No less significant is the reference to the "revived interest in group

worship" ; and we read that the National Student Secretaries Assembly at Estes Park gave a whole day to the practice of worship and united intercession. The concluding message of the Report strikes a fine note ; not, indeed, altogether the same as that which is struck by the report of the Federation, coming from Central Europe ; but a note in which the Anglo-Saxon interpretation of Christianity as the great adventure for the Kingdom, finds noble expression.

> "In Jesus we find man's highest ideal, the supreme pioneer in the religious life, the revelation of what God intends man to be, and our most adequate symbol of what God is.....To work for the Kingdom of God is to help people, one by one enter into the reality of sonship, to God ; and to strive for the control of all of life by faith in the worth of persons and by love which admits no barriers." (p. 26.)

A study of these three Reports will show both the wide variety and the essential unity which characterizes the movement of the spirit of Christ to-day in the hearts of the younger generation of men and women students. E. C. D.

BOOKS RECEIVED

1. THE NEW DIVINE ORDER. By Karl Heim. (Student Christian Movement. 4*s*. 6*d*.)

2. INDIA'S RELIGION OF GRACE AND CHRISTIANITY. By R. Otto. (S.C.M. 6*s*.)

3. VENTURES IN BELIEF. By H. E. Fosdick. (Scribners. 7*s*. 6*d*.)

4. CHRIST IN THE GOSPELS. By H. Easton. (Scribners. 7*s*. 6*d*.)

5. HINDUISM INVADES AMERICA. By W. Thomas (Beacon Press, $3.50.)

6. THE PHILOSOPHY OF THE GOOD LIFE. By Bishop Gore. (John Murray. 10*s*. 6*d*.)

7. DAWN IN INDIA. By Sir F. Younghusband. (John Murray. 10*s*. 6*d*.)

8. CHRISTIAN STUDENTS AND MODERN SOUTH AFRICA. (Student Christian Association of South Africa.)

9. A YEAR IN ENGLAND FOR INDIAN STUDENTS. By W. Thornley. (Allen & Unwin. 2*s*. 6*d*.)

10. THE REALITY OF THE RESURRECTION. By G. R. B. Shafto. (S.C.M. 2*s*.)

11. CHRISTIAN DHYANA. By Fr. Verrier Elwin. (S.P.C.K., Bombay.)

12. INDIAN INDUSTRY. By Miss C. Matheson. (Oxford University Press. Re. 1.)

13. THE PARABLES OF JESUS. By A. T. Cadoux. (J. Clarke. 6*s*.)

14. BEHAVIOURISM. By various authors. (S.C.M. 5*s*.)

15. THE FRANCISCANS. By Fr. James. (Sheed & Ward. 2*s*. 6*d*.)

16. THE JESUITES. By Fr. Goodier. (Sheed & Ward. 2*s*. 6*d*.)

17. THE FREE CHURCH SACRAMENT. By T. W. Coleman. (J. M. Dent. 2*s*.)

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY E. C. DEWICK, NATIONAL COUNCIL, Y. M. C. A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: E. C. DEWICK

Volume XLIII March, 1931 Number 3

RELIGION AND SECULARISM

AN ADDRESS DELIVERED AT THE Y.M.C.A. IN OLD DELHI, ON OCTOBER 26th, 1930, BY C. B. YOUNG.

MY subject is such a wide one that all I can hope to do in the short time at my disposal is to survey the ground in a very cursory fashion, and to say one or two things about the conflict between the two which have a practical rather than a speculative bearing on the problem. From the practical point of view I need not attempt at the outset any very precise definition of either term. By 'Secularism' I mean any conscious attitude to life which leaves out of account any spiritual forces higher than the human, any world beyond that which our senses reveal and Science attempts to explore. In 'Religion' I include every reaction to the universe which includes some belief in high spiritual powers and a world which transcends the world of space and time. In each case we shall concern ourselves with them more as personal attitudes affecting our life than as theoretical systems of belief. Thus defined, each covers a wide variety of attitudes of varying degrees of validity and value : the range of each is too large to admit of easy generalizations. The term 'religion' includes views and ways of life varying from the highest spirituality—of a Buddha or of a Jesus Christ—to the most degraded forms, the fear-obsessed animism and devil-worship of primitive tribes. So too with 'secularism' : the one term embraces attitudes high and noble ideas as well as those plainly unworthy of serious consideration, sensual self-indulgence on the one hand and altruistic theory and practice on the other.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

It is well to grasp at the beginning the perplexing mixture covered by our terms. For it becomes at once obvious that there is no simple clear-cut struggle between good and evil, false and true in the opposition of the two. We have to analyse and distinguish different forms of each before we can judge on which side of the fence we ourselves should come down. And even that metaphor is inaccurate: the two spheres are not territories walled off from each other; they overlap. There is much common ground; there is also much ground occupied by each which the worthiest supporters of each have already abandoned or will have to abandon before the final issue becomes clear.

I am here this evening to plead with you the claims of religion to offer something nobler than even the highest form of secularism. But I do not stand here as the defender of all that goes by the name of religion, nor as the opponent of much that the best secularists are fighting for. At a great international gathering of Christians held two years ago in Jerusalem, a thesis was propounded which has obtained wide currency and acceptance among Christians: that the essential conflict of our time is not between one great religious system and another, but between religion as a whole and the non-religious attitudes to life which are conveniently named secularism. If we are Christians, it is claimed, it is not Hinduism or Islam that we are fighting against; nor Christianity and Hinduism that we should combat, if we are Mussalmans. Rather, below our differences as religious folks there is a deeper unity; and the great struggle of our life is one in which men of every religion, Hindus, Muslims, Parsis, Christians, stand shoulder to shoulder against a common foe. Secularism is the enemy, and the common enemy of all of us alike. Now in that contention there is a great truth: it is indeed the basis on which I stand before you to address you to-night. But it is a truth that can be understood wrongly: that conceals dangerous possibilities of misunderstanding and error. The disentanglement of truth from error in the proposition that secularism is the foe that all of us have to fight will be my main aim to-night.

Against the secularism that is mere indulgence of impulse and appetite we all stand united. There are people to-day who proclaim to us the gospel of self-realization by trying out every form of experience. I do not think I need to say much about that. If there is any one here who believes that the highest and fullest of life is to be found by obeying his every inclination, and yielding to every passion, no argument will be of much avail. He can only learn his mistake (and he will learn it speedily enough) by trying out his method. He will find that the path of license leads speedily to bondage: that what he thought the life of freedom from law proves to be the life of servitude to habit; and that true freedom can only be achieved by discipline and restraint.

But there is a secularism of quite a different character: a secularism that recognizes, as clearly as the great religions have done, that self-realization in the truest sense is achieved not by self-indulgence, but by self-mastery and self-denial. And that is the only form of secularism which can make on us any strong and lasting appeal. The strength of the movements against religion to-day lies in the fact that many of them appeal from the worship of God to the service of man. Religion, some of them declare, is the enemy, not because it interferes with man's selfishness and freedom to follow his animal appetites, but because it has proved itself (so they claim) the obstacle to human progress. It chains men's minds in fetters of dogma and superstition and prevents the growth of knowledge and thought: it has always been a conservative force, allying itself to social abuses and political tyrannies. It ties people down to antiquated social customs: or it concerns itself with meaningless or at best trivial ceremonies, and treats them as matters of life and death. It drives men into fiercely hostile camps over highly dubious theories or unintelligible mysteries or differences of meaningless ritual performances; and all the while the more urgent problems of human betterment go by the board. So, in place of religions which profess to reveal that which transcends experience, and must (say they) for ever remain unknowable, they offer to us a practical religion based on the certainties of actual experience—the religion of social service, devotion, not to some imaginary divine power which may or may not exist, but to humanity: love, not of God whom you have not seen, but of your fellow-man whom you have seen, who is round about you, and who desperately needs your help.

Now to such a secularism as that, what is to be our response? Not, surely, an attitude of simple hostility or even unmixed opposition. If we, as religious men, simply fight against it in defence of the God whom it ignorantly assails, or of a religion which we feel they malign, we may in the end be found to be fighting against the very things which, as religious men, we should be defending. It is related in the New Testament that when the first disciples of Jesus were opposed by the Jewish religious leaders and thrown into prison for preaching their message, one of the wisest of the Jewish Council advised against any drastic measures. "Take heed," he said, "what you do against these men: if this work of theirs be of men, it will come to naught; but if it be of God, you cannot overthrow it. Let them alone, therefore, lest you be found to be fighting against God." There was wisdom in that warning, which applies to every case of religious conflict. Let us be wary of how we oppose any movement that professes to be for the service of men, lest we be found, after all, to be fighting against God. Yet a purely non-committal attitude is as far astray as the attitude of indiscriminating opposition. Surely we

have to go beyond it, and say: "We are one with you in your appeal to the service of man. In so far as secularism is a positive message of social and political reform, a call to self-denial and unselfish living for the sake of our fellow-men, secularism is not the enemy but the ally of religion; and whether we are Christians or Mussalmans or Hindus, our faith in God does not require that we fight it, but rather that we proclaim our oneness with it. We are not against it but for it in its insistence on the primary and fundamental importance of fighting oppression and wrong, and uprooting evil customs and social abuses of every sect."

And even that is not, I think, the whole case on this side of it. We have to recognize, we who would defend religion, that the secularist is not wholly and utterly wide of the mark on the negative side of his propaganda. The strength of the case for secularism lies not only in its humanist appeal, but in the weaknesses and abuses which have actually sheltered themselves under the cloak of religion. It has found out the weak spots in our armour, and we can meet it only by repairing them, and by discarding weapons that are old and rusty, and as often or not recoil to injure their users. That is where lies the danger of the claim that all who profess religion should unite against the common foe. Not all that has called itself religious is worth defending. Religion has been in the past, and is still in the present, used to buttress up old and new harmful customs, or customs that once good, have outlived their usefulness; religion has historically often proved a harmfully conservative force: it has in the past resisted the progress of knowledge; and there is still the danger of its shutting its eyes to new truth. Religion again has often in the past concerned itself (and still in the present concerns itself) far too much with the minutiae of outward ceremonial observances; and the religious man now, as in the time of Jesus, is in danger of tithing mint and anise and cummin, insisting on punctilious observance of minor religious rules, and neglecting the weightier matters, justice and mercy and faith. And if we would be effective supporters of true religion, we have got honestly to confess and own the errors and abuses which have brought religion into disrepute. The real enemies of religion are not those people who attack it, because they only see the evils and errors which have crept into association with it and not the true essence of religion which is as hostile as they are to these things; the real enemies of religion are those who would try to deny or to defend the perversions and abuses connected with it; the folk who, as we witnessed last year in a few instances in the controversies over the Sarda Bill, when a great social reform is promulgated, fight it with the cry—"Religion is in danger!" I believe that the chief strength of secularism, and any hold that it has over the younger generation here in India, is due to this unholy alliance that is sometimes witnessed

between social and political evils and some of the official supporters of religion. I believe that secularist propaganda, at least in its noblest exponents, is an appeal against irreligion which masquerades as religion, to a purer religious idea : that it is a revolt at bottom religions against perverted religion. That was certainly true of the attack on religion made a little more than a century ago by one of the noblest and purest idealists among the great English poets, though often sadly mistaken,—the poet Shelley. He called himself an atheist because he saw (or thought he saw) that the God proclaimed by the existing Christian churches was only an omnipotent tyrant ; he denounced Christianity because the Church appeared to him the ally of cruelty and injustice in State and Society and Family ; priests and tyrants he linked together as inseparable allies and the chief foes of mankind. Yet Shelley was in reality deeply religious,—perhaps the most deeply religious spirit of all the great English poets. His opposition to religion was to a debased form of it : his implacable hostility to Christianity was an appeal from a perversion of essential Christianity to its founder, " the dethronement of current Christianity by the spirit of Christ." In a lesser degree I believe the same thing to be true of the fierce spirits among the opponents of religion to-day; of such a man as Bertrand Russell who has no use for religion because he believes that the Church and its teaching obstruct social reform, and foster a closed attitude of mind, opposed to the progress of thought. Is not the same thing true to some extent of the Anti-God Movement in Russia, bitter and fanatical as it is? It is the reaction, indiscriminately but not wholly wrong, against the narrowness and illiberalism of the Russian Orthodox Church and the connection between it and the Aristocracy. I am told that it also exhibits a tremendous devotion and spirit of self-sacrifice. If all that is so, our attitude to these movements must not imitate their mistakes : we must not oppose them at every point, but must proclaim that we are one with them in their opposition to superstition and obscurantism, to unspiritual formalism in religion, and to any alliance of religion with reactionary attitudes to social and political reform. The struggle of religion with secularism is on two fronts at once : against all the unworthy and illiberal and anti-humanitarian elements that can be found lurking in the temples of religion, as well as against professed irreligion. For the time irreligion is to be found as much among those who wear the badges and liveries of religion as amongst those who march under a banner inscribed with the words " Religion is the enemy of Man! "

But now I would turn to the other side. The attack of the secularists on religion can only be met, I have argued, if we are willing to profit by it, and reject what is false and evil, even though it has usurped the name of religion ; and if we are willing to see and

fairly acknowledge what is noble and true in the secularist programme, the idealism often concealed beneath its negations. But we shall not stop there. We must also press home the side of things which secularists fail to see. They are, indeed, in their rejection of all religious ideas, like the careless nurse who, asked to throw away the bath-water after the baby's bath, proceeded to empty out the baby with the bath. They get rid of the essence of religion, which is of incalculable worth, in trying to eliminate its worthless accretions. The highest form of humanism (*e.g.*, in such a form of secularist religion as that of the followers of Comte), is a noble and unselfish creed, the service of humanity, but it is blind to one whole aspect of reality—and that the highest. The world which Science explores is not the only world, though it is the one which forces itself on our notice first. Over and beyond it is the greater world of the unseen and the spiritual, the world of ultimate reality, the realm of God. The secularist shuts his eyes to that, declares it as either non-existent or unknowable. He is like a person who, living in a beautiful house surrounded by still more beautiful Nature, remains indoors. The light of the sun streams through high-up windows, and lights up the objects in his room. But the sun itself he never sees, nor the wide expanse of sky and earth outside; for the windows are too high up to see out of them, and he refuses to open his door or raise a ladder to look out. Something there may be outside; but what it is he never knows, and thinks it must always be uncertain. Meanwhile there is light in the room, and objects of interest and beauty enough to spend his life using and studying. The noblest secularism is, in the words of Carlyle about the utilitarian philosophy, "*heroic*, but an *eyeless* heroism"; heroic in that it gives itself to the service of man, and seeks fearlessly and disinterestedly to follow the truth of science wherever it may lead: but an eyeless heroism, in that it is blind to all deeper reality than the things of space and time. Its aims may even be spiritual: it may acknowledge as final values truth and goodness and beauty; but it denies and ignores the supreme reality in which these subsist: it is blind to the God which is truth and goodness and beauty in one.

The good, says the proverb, is the enemy of the best; and that is what we must say of every non-religious humanism. It is good, but it is not good enough. And by holding out to us something that is not ignoble, it may be an insidious foe. For there is, I think, on its good side a special appeal to us in India to-day. Religion, we may often be tempted to think, is the foe to the progress of our country. Is it not responsible for the communal strife that is the great obstacle in our way? Here, on the other hand, is something that appeals to our patriotism, to our human sympathies, to our impulse for service. Let us respond to the call of human service, and forget religion,

which simply propounds doubtful answers to insoluble problems, and is a begetter of strife; that seems withal knit up with customs and practices which we see to be meaningless when not positively harmful. In some such way we are tempted to respond to the appeal of secularism. Nevertheless I urge you to turn a deaf ear to its call. For it remains true, despite all that can be urged against certain manifestations of the religious spirit, that if you lose religion altogether—if with its perversions you throw away also the faith in God which is its vital essence, you lose the highest thing in life. You lose that which holds the secret of the happiest, the noblest, the fullest living.

Religion illustrates the Latin proverb "the best corrupted proves worse". History may have no wars and persecutions to show so ruthless and inhuman as those of religion; but these are the products of *corrupted* religion, of religion that has lost its essential salt and savour, of religion turned sour and putrid. The depths to which it can sink in its corruption are the gauge by which we can measure the height of the greatness to which religion in its purity can raise the human soul. There are noble and heroic secularists now living, there have been in the past heroes and martyrs of secularism; yet religion holds the secret of a sublimity of character attainable, I believe, in no other path. There is a higher-toned goodness, which is the peculiar possession of religion; we call it in English by the name of 'holiness' or 'saintliness' and though these words have lost some of their peculiar value by the spurious instances offered us in all the religions, the real 'saint' is still recognizable wherever he appears: and he appears only under the banner of religion. In the West one thinks of such a man as Francis of Assisi, the man vowed to poverty for the sake of his suffering fellows, the friend and helper of lepers and sufferers of all kinds, the lover not only of his fellow-men but of all God's creatures, the birds and fishes, whom he called his brothers and sisters, and even "brother-wolf" whom he tamed; the fearless devoted follower of Christ who found that "perfect bliss" consisted in being reviled and maltreated and returning good for evil. Here in this country one thinks of Mahatma Gandhi, with his utter oblivion of self, his hatred of all injustice, his fearless search for truth, his utter devotion to his country, and freedom from bitterness and hatred even of his opponents, his calm benignant serenity of spirit. Can you find outside the annals of religion any parallel to the lives of these men and of scores of others like these, the true saints of the religions, or any parallel to the singular heights of sheer goodness to which they have risen? If you ask them how they have attained them, while they would disown any signal goodness, they would declare that anything that was good in them came to them from their faith in God.

And on the other hand you and I, who are ordinary folk, have to admit that in our weakness and frailty we need the support of something beyond and above the mere force of ideals which we admire and acknowledge and even make our own. The same knowledge of God, the same trust in Him, which is the secret of the heights to which the true saint rises, is the one hope for you and me to rise above ourselves and cease to be failures and victims of sin, as we too often are. In the face of strong and sudden temptation, even more perhaps in contact with the gradual "contagion of the world's slow stain", the desire to serve our fellow-men, the merely humanitarian impulse, is too weak a safeguard for most of us. Religion teaches us and teaches truly that there is a power higher than ourselves which can turn our weakness into strength. Some of us have proved by experience that God is such a strength and a stay and a transforming power; that the secret of strong living is in dependence upon one who is greater than our own hearts, and yet dwells within them. Faith in God alone is a strong enough force to enable most of us to fulfil those ideals of human service which secularism equally with religion may put before us. Secularism can inspire us, can enthuse us, can show us even where there are cankers eating the heart of our religions: but it cannot give us a lasting dynamic, a power strong enough to withstand the slow deteriorating influences of the world and the world's cynicism, nor to uphold us against the discouragements and disappointments, and even the tragic frustration of our aims which will meet us in the battle with evil in the world. If you give up faith in God you surrender the one supremely victorious force in life; you will fail even to achieve the aims and ideal which secularism is putting before you.

For lack of time I must leave those who succeed me to speak to you of a whole aspect of this great subject, which I merely hinted at before passing on—the lack of any message or hope of a wider life: of secularism's confinement of our hopes, and aims and interests to this brief life in "this dim spot which men call earth".

This is a serious limitation to any claim to be either an answer to life's problems or a gospel for men. But even ignoring this restrictedness of scope, the case against secularism and for religion stands good, I think, in its lack of any adequate dynamic to maintain and make good its own aims. Let me remind you in conclusion of the saying of one of the great and noble souls, lifted from obscurity to world-wide fame by the great War. Miss Edith Cavell, when that War broke out, was an English nurse working in Brussels, the capital of Belgium. She devoted herself from the outset of the War to tending the wounded and made no distinction in her ministrations between her country's friend and foe. When the Germans occupied Brussels she continued her work of purely disinterested service: but refusing to own any obligation to the Germans' cause she assisted some prisoners to escape, and for this

she was tried by the Court Martial, sentenced to death and summarily executed. I do not criticize myself the abstract justice, according to the Military code, of her sentence. But what the whole world recognized was the heroism and unselfish nobility of her actions from a higher point of view than that of a technical code, and to her last words attaches a peculiar force and appeal. She who was sentenced to death for aiding her country against the foe, gave as her last message to her countrymen this: "Tell them," she said, "that patriotism is not enough: we must have faith in God." That is, I think, a message peculiarly appropriate to us in India to-day, when all that is high and noble in us responds to the call of service to our country. Service of one's country is fine; but it is not enough: you must have faith in God. Indeed if you stop short of the latter, you will fail to perform the former. If you love your country and would serve her you must seek for strength and guidance where alone it can adequately be found in God. God, your Father, the God of all nations of the world, is the God of India too, and is waiting to use your lives for her service. In proportion as you love your country, you cannot do without His help.

NEW IDEAS IN SCIENCE

II. TIME.

BY PROF. H. JOHN TAYLOR, M.Sc., *Wilson College, Bombay.*

I RECENTLY heard of a cabinet maker in Scotland, whose bill for a certain piece of work included the following item:

"To time and screws..... 1*s.* 6*d.*"

This, though somewhat amusing as an item in a bill, may nevertheless serve to introduce the question of the reality of time. And it is a very important question, which concerns not only the Physicist, but the Philosopher and the Religious Man as well. Is Time to be thought of as having the same sort of reality as screws? We know it is vividly real in some sense; but there is an air of the incongruous in associating with it ordinary material things, like screws. It is real, and yet unreal; of all things it has the most complete control over all our activities, it binds us at every point, and yet we cannot grasp it. It is a mystery which has been felt ever since man has thought about his Universe, and in some respects it will never cease to be a mystery.

The Physicist approaches the question of time from the standpoint of Bergson, who was the first to point out clearly that there are two distinct kinds of time. There is first of all the time of consciousness, the time which we *feel* even if we close our eyes and ears and thus shut ourselves off for a moment from the external world. We can roughly estimate and compare intervals, we feel ourselves existing, we feel that time is going on. It is a knowledge which comes to us not by means of the senses, but by a more intimate mode of perception which one cannot define. It is one of our primary experiences, and by that very fact baffles all attempts at real definition.

Then there is the time of Physics, which is quite easily defined. The definition is, "Time is that which is measured by a clock". It might take a great deal of space to explain fully and without ambiguity what exactly we are to understand by a clock, but there is no fundamental difficulty here, and we shall just consider the definition as it stands. Notice that we define time not by reference to "duration", or "interval", or other question-begging epithets; but by reference to the manner in which it actually comes into our experience, and in which we measure it in practice.

Here then are the two times; let us proceed by neglecting the first for a moment and considering only the time of Physics. The method of Physics is to find out knowledge by actual experiment, and so we must regard time as something to be investigated in this

way, and avoid making any pre-judgments. When considering space in the previous article, we pointed out that many mistakes had been made, because it was thought that space must correspond to certain conceptions which Euclid evolved "in his head" two thousand years ago. We are liable to make similar mistakes in regard to time ; and indeed Einstein's Theory of Relativity starts by clearing away misconceptions which had arisen in this way. Consider, for example, three points in time—events we may call them—A, B, and C. We might suggest the proposition that the time from A to C is equal to the time from A to B *plus* the time from B to C. Probably the average man will smile at such a proposition, and regard it not only as self-evident, but inevitable. But the Physicist cannot accept it, however obvious it may appear, until it has been tested, and although the statement may at first appear paradoxical, we now know that it is not true, except when the events A, B and C happen to occur in the same place. Now as we are limited to the Earth, which is a comparatively small body, all the events directly accessible to our observation do occur practically at the same place, and so our proposition has always appeared to be true. We have made again that very natural and human mistake of supposing the whole of reality to be like that tiny portion of it with which we are acquainted. When investigating physical time, *dogma* must give way to experiment.

Let us ask another question. My clock defines time for me, but what about time at other places? How are we to know what time it is at a distant point ? The only possible way is to send a message from the distant point, whether that message be a letter, a telegram, or a flash of light. In each case there is a certain delay. The letter I receive to-day from England actually left there some fourteen days ago, which fact I can calculate and allow for by knowing the speed of the ship and the distance travelled, except that this procedure is not necessary in such an absurdly simple case. But a flash of light also takes time to travel, and for distant events such as those which take place on stars even this swiftest of all messengers takes a long time, perhaps hundreds of years. But by knowing the speed and measuring the distance I can calculate that the events which I observe through my telescope to-night actually took place three hundred years ago. We even speak of things happening "now" on the star, which we cannot hope to observe through the telescope until three hundred more years have passed. So by this process of calculation based on a knowledge of the speed of the messenger, we contrive to extend our system of time reckoning throughout the Universe, and place even the most distant events in our own time scale.

Until recent days it never occurred to anyone to doubt the correctness of this procedure. It seemed that the word " now " meant a definite instant throughout the Universe, although some of the events

happening "now" were not to be observed until some future time. Furthermore it seemed that if every observer made his measurements correctly, and his calculations also, all would reach the same result. If Smith calculated the time of some event on a star as being three hundred years ago, and the result of Robinson's calculation was only two hundred and fifty years, it was very naturally assumed that either Smith or Robinson must be wrong, and they would be asked to do it over again. Now we recognize very clearly from experiments (not just of this simple type, but equally convincing) that if Smith is at rest and Robinson is in motion, they will inevitably reach different answers, though each takes the most elaborate precautions to obtain an exact result. But even here the reader will doubtless suggest that we should accept Smith's result, since he is at rest and is not affected by any complications due to motion. I would gladly accept this suggestion, but the difficulty is that we cannot decide whether it is Smith or Robinson who is at rest, or indeed if either is at rest. Both are on the Earth, which is moving round the Sun. The Sun is careering through space with a high velocity, carrying the Earth with it. We can measure its speed with reference to the stars, but then the whole group of stars may be moving with any speed in any direction ; there is absolutely no method of finding out. We can only measure or detect motion by reference to something else, and we have nothing else left to refer to. "The way in which we are really moving" is a phrase which perhaps is meaningless, and at any rate it is clear that we can by no process detect or measure that hypothetical motion. It follows that in all fairness I must ascribe equal value to the results of Smith and Robinson, since we can never find out whether there is any state of "rest" in which one is and the other is not.

The faster Smith and Robinson are moving with reference to each other, the greater the discrepancy in their results. And the more distant the event which they are observing, again the greater the discrepancy. On the Earth our distances are so small, and our relative movement so slow, that the most refined measurements detect no discrepancy in the timing of all ordinary events. At the distance of the planet Neptune, however, there may be as much as eight hours discrepancy in the timing of events. As Eddington has humorously put it, if a young man on the Earth were to fall in love with a young lady on Neptune, and they agreed to think of each other at the same moment, he would have to think of her continuously for eight hours before he could be really sure that he had fulfilled his promise.

So this method of spreading our "now" throughout the Universe theoretically, at least, has had to be abandoned. It is only retained because it has a certain practical convenience and we have

got used to it. And we must recognize further that this connection between time and motion is a very fundamental one, which could be exemplified in all kinds of ways. A clock which is moving through space loses time compared with a clock at rest. Theory indicates it, experiment confirms it. But here again the smallness of the effect for all ordinary motions has hitherto prevented its detection. Smith and Robinson observe one another's clocks while they are moving with respect to each other, and Smith's clock is seen by Robinson to go more slowly than his own, whereas Smith, observing Robinson's clock, sees precisely the reverse phenomenon, Robinson's clock going slow with respect to Smith's. It appears paradoxical, impossible ; but that is because we have never had experience of high velocities, if we had it would appear the most natural thing in the world. The effect does not at all depend on the nature of the clock. It may be anything which can be used to record time, a piece of mechanism, a vibrating atom, even the processes of growth in our own bodies. A man moving with an exceedingly high velocity, 180,000 miles per second for example, would be observed to grow more slowly than ordinary unhurried persons. To *his* observation, however, he would be growing at quite the normal rate, *we* would seem to be growing unusually slowly.

All this shows (and indeed a great deal more might be said on the subject) that Physical Time is relative to the observer. My time is not your time, unless you and I both happen to be at rest (with respect to each other) and in the same place. It is no longer 'absolute' in the old sense. Venturing beyond Physics for a moment, we might recall the words of the Psalmist "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." This presumably refers to the time of consciousness, but the modern Physicist is much more ready to enter into the spirit of such a saying with sympathy and understanding, after realizing how the old, 'hard', Physical time has been transformed in the new light which has been thrown upon it by the patient work of the last thirty or forty years.

To the Physicist the most extraordinary thing about time is its unidirectional character. We speak of time as a fourth dimension, and it finds its way into our equations in that disguise. But any direction we take in space admits of two possible motions, forwards and backwards, which we often conveniently indicate by using the signs plus and minus. But in time there can be no backwards, we proceed along the time dimension, if such we may call it, uniformly and in one direction only. From the point of view of most of our Physical laws this is an incomprehensible thing ; there is absolutely nothing in our equations to suggest why it should be so. We have a forwards and a backwards, a right and a left, an upwards and a

downwards, why not a future-wards and a past-wards? We can only say that the Universe is made like that, without attempting an explanation. Eddington speaks of it as time's arrow: in the time-dimension there is one way traffic only.

It has come to be recognized, however, that there is at least one law in Physics which is concerned not only with time, but with time's arrow also. Many people fight shy of this law, because it has a very imposing title "The Second Law of Thermodynamics", and speaks of a curious quantity known as "Entropy". People go to the dictionary to find out what entropy can be, only to discover that many of the very best dictionaries do not mention it, and they give up the attempt in despair. Now with a little care it is possible to make quite clear what entropy is, in spite of the dictionaries, and then to understand what the law is about. Entropy is the *random element in the Universe.* Organization is the opposite of randomness. Think of a disorderly mob and a company of trained and disciplined soldiers, and you have the whole thing. The mob has less organization, more randomness, or, to use our new word, more entropy. Consider the molecules of matter instead of men. A rifle bullet in motion consists of a large number of these molecules all moving in the same direction; their motions are organized. When the bullet strikes a wall, damage is done (or, as we say in Physics, work is done) and that organization is destroyed, the entropy increases. A compressed gas consists of a large number of molecules close together, here we have organization of *position.* If we destroy that organization by allowing the gas to expand, we may drive an engine with it and obtain useful work. Again, the entropy has increased, because there is less organization than there was before.

Now the second law of Thermodynamics states that entropy (or randomness) *always* increases. If you ask why, let me offer a further illustration. Take a pack of cards and arrange them all in order, and then shuffle them. By shuffling we eventually have all the cards at random, but no amount of shuffling will ever bring back the orderly arrangement again. Why? Because the chances are so overwhelmingly against it. With an ordinary pack of 52 cards the chances against ever getting back the orderly arrangement are 2000000000000000000000000000000000000000000000000000 to 1 approximately, as anyone who knows a little algebra may calculate. That is why I can be so certain about it, such a staggering array of figures carries a certainty which could be carried by no ordinary proof. The figures represent the chance of recovering the lost organization of the fifty-two cards. But when I deal with the organization of molecular energy, I am not limited to fifty-two units only, but the tiniest quantity of matter with which one can deal contains untold billions of molecules. The number representing the

chances of recovering lost organization would be enormous—it could not be written out in full if all the paper in the world were used. The recovery of the lost organization *is impossible, because it is so infinitely improbable.* Entropy, says the second law of Thermodynamics, is continually and inevitably increasing, and there is no escape from this conclusion.

This is a truly remarkable law, and it is the one clue we have in Physics to the problem of time's arrow. The arrow points from conditions of small entropy to those of large entropy. In other words, we have found something in the Universe which tells us what otherwise only the direct recognition of consciousness could tell us. And from this knowledge we can deduce consequences of great philosophical importance. As energy becomes disorganized, or as entropy increases, the energy becomes increasingly less useful. The possibility of using energy depends altogether upon its being organized. The water vapour in the air possesses plenty of energy, but it is impossible to use it until we can get that energy organized, as is done in an engine by having it at a high temperature or pressure. Our law means then that the energy of the Universe is becoming less and less available, although its quantity remains the same. It is something like a clock driven by a weight. When the weight has fallen to the lowest position, the clock stops. The weight is just as heavy as before, but it cannot drive the clock until it is wound up again. The energy it possessed has not disappeared, but has been changed by friction into heat, and its organization has gone. We say that the clock has 'run down'. The significance of our present considerations is that in exactly the same way the Universe is running down, for the entropy is always on the increase.

Now the amount of energy in the Universe is large, but it is certainly not infinite, and there must have been a time when it was all as completety available as possible,when the entropy was as small as possible. If a clock is going now, we can be quite sure that at some not very remote time it was wound up to the top, and if we wish to investigate beyond that point we have to consider the fact that somebody wound it up, for we can be quite sure that it did not wind itself up. So in the same way we are forced to the conclusion that the Universe is not infinitely old, but at some time not infinitely remote the highly available, or highly organized energy was supplied which has been growing less and less available ever since. The Physicist cannot go beyond that, if you ask what was before he has no answer. It certainly seems to point to a definite act of creation. It does not matter to Physics *how* that energy was supplied; it may well have been in the form of radiation of high availability. I do not see how we can get beyond the description given thousands of years ago by a Hebrew thinker "God said, let there be Light". We now attach a meaning to those words which the Hebrew thinker never dreamed of, but if ever words were inspired, these were. The mystery remains, of course, but there

is a deep satisfaction in tracing the origin of things back to the most real thing of our experience, the Spirit.

In like manner a clock will eventually run down, and so there will be an end to the Universe when the energy ceases to be available at all. This time too, though unthinkably distant, is not infinitely remote. There can then be no further increase of entropy, and there will be none of that highly organized matter which in our experience is always associated with life. Since entropy will not change there will be nothing to distinguish the direction of time. Time will presumably exist, but it will not *go on*. It will be a dead, though possibly a warm Universe, which will endure unchanged for the rest of eternity, if such a phrase can mean anything to us. It may be asked whether a new Universe may not arise on the ashes of the old, by some new creative act. We do not know, again we are forced to admit that God's ways are past finding out, we cannot hope to comprehend them. Physically, it is absolutely certain that the present Universe is doomed, and it is impossible to see what eternal purpose could be served by repeating it. As Eddington says "I am an evolutionist, not a repetitionist." Bertrand Russell* considers this point. "For countless ages the hot nebula whirled aimlessly through space. At length it began to take shape, the central mass threw off planets, the planets cooled, boiling seas and burning mountains heaved and tossed, from black masses of cloud hot sheets of rain deluged the barely solid crust. And now the first germ of life grew in the depths of the ocean, and developed rapidly in the fructifying warmth into vast forest trees, huge ferns springing from the damp mould, sea monsters breeding, fighting, devouring, and passing away. And from the monsters as the play unfolded itself, Man was born, with the power of thought, the knowledge of good and evil, and the cruel thirst for worship. And Man saw that all is passing in this mad, monstrous world, that all is struggling to snatch, at any cost, a few brief moments of life before Death's inexorable decree · · · · · · · · And God smiled; and when He saw that man had become perfect in renunciation and worship, He sent another sun through the sky, which crashed into Man's sun; and all returned again to the nebula."

"'Yes,' he murmured, 'it was a good play; I will have it performed again.'"

No, the spirit rebels before such a conception, God is not like that.

And so these questions have to remain unanswered. It is not here that Science conflicts with Religion, but rather strengthens and supports it. Our consideration of the mystery of time leads us to the point where we have to confess our ignorance, and the only point of light in the darkness is that deepest conviction of the religious mind, the reality of God.

*Bertrand Russell: "A Free Man's Worship", one of his essays. Reprinted in "Mysticism and Logic"; Longmans, Green & Co. 1925.

SOME SOCIAL VALUES OF JESUS

BY 'RAMADASA'.

THERE is a passage in the Gospels which is unsurpassed in simplicity and sublimity in the religious annals of the world. John the Baptist has heard vague rumours about Jesus and is not able to make up his mind. He therefore sends his disciples to ask of Jesus Himself "Art Thou He that should come, or do we look for another ?" What is Jesus' answer ? No assertion or claim. Not even the usual statement of his Sonship. "Go and tell your master all that you have seen. The deaf hear. The blind see. The dumb speak. To the poor the gospel is preached. Let your master put these data together and make his own deductions."

Startling as it may seem, that answer holds the clue to the whole attitude of Jesus towards his contemporary social life. He saw, nay, he discovered, the infinite varieties of human misery. His heart was touched. And he made his choice. He befriended the outcaste, the cripple, the ignorant and the poor. He gave freely out of the abundance of his power to make the paths of life level and straight to those around him. Amidst the strains and stresses of an exceptionally stormy career he sought for every opportunity of self-expression in helpfulness to humanity. He sought them not in leisure or in comfort, or among the well-placed and strangers, but in the immediate familiar and every-day contacts of life.

One question often comes to our mind in this connection. Why was it that Jesus in his great effort to improve contemporary social conditions left out the secular channels of social uplift, and even went out of his way to exhort men to render unto Caesar the things that are Caesar's ? He lived his life and preached his message among a subject people and in an atmosphere of active political hostility to the rulers of the land. We do not find any trace that he desired the secular power for the propagation of His message, or that he felt the need of the machinery of a free constitution for ushering in the advent of his Kingdom. To say that his Kingdom was not of this world, to the extent of excluding the physical equivalents of spiritual values, would not be correct. Nor does it do justice to a life every ounce of which was poured out in service under trying conditions.

The truth perhaps was that Jesus had more faith in the free and independent functioning of spiritual forces than in enshrining and ultimately imprisoning them in secular institutions in a world "where moth doth eat and corrupt and thieves do come in and steal". He must have foreseen the decay which was soon to overtake the political organization of his time and the rapid mutations to which secular

oganization of every kind was subject. To him the State was merely a rudimentary expression of human affinities needing considerable evolution before it could be relied upon to give effect to his message. As an arrangement of environment it was bound to respond and adjust itself to the irresistible urge of spiritual forces. He therefore proceeded without the aid of rules and legislation. He taught the spiritual approach to the problems of poverty and crime, the care of children, the treatment of the disabled and the outcaste and the true theory and function of punishment. The political history of Christian countries has justified his faith.

The condition of the world to-day is much dissimilar to that of Palestine at the time of Jesus' ministry. The change in some departments of life has been revolutionary. The times are calling for emphasis on virtues different from those of ancient days. Nevetheless a solution for contemporary difficulties can be found in the revelation of the Divine plan for the rectification of human lives which Jesus gave in his life. Though the world has often turned away from his message in the hardness of its heart and its fondness for material possessions, the message of Jesus continues to shine with added lustre and fresh phases of appeal.

This furnishes some explanation of the incurable optimism of Jesus and of the unassailable faith he had in his message and mission. It may also explain why he expected his ignorant and timid disciples to succeed where he himself had failed. In the human reckoning of his time, his life was an unrelieved failure. It is now known that it was a triumph for ultimate truth. Jesus was an architect in eternity. He built upon enduring values. He saw over and beyond temporary set-backs. In the seeds of power that he sowed, he saw the beautiful flowers of humanity that were to blossom in succeeding generations.

The world is still for all of us a theatre for self-expression. It is still a problem for all of us what form the self-expression is to take. The life of Jesus is a shining pattern for inspiration and emulation. It has compelled unique loyalties. It has stimulated unparallelled effort while defying complete achievement. One thing is certain. In the great adventure of the imitation of Christ there can be no failure or waste of effort. Progress alone can result, progress from greater to lesser imperfection.

SOME PERMANENT ELEMENTS IN CHINESE RELIGION

BY THE REV. D. E. SIKES, *formerly of the M. E Mission, Jubbulpore.*

ONE afternoon I was sitting in my study when the servant came to the door and announced the arrival of Mr. Wu, whom I know to be a devout admirer and disciple of Lao-Tsze. I was very anxious to learn more about the teachings of " The Old Philosopher ", and so it was a pleasure to welcome one who could tell me more about the subject than I had thus far learned from books or lectures.

When Mr. Wu had taken his seat, and the servant had brought us some tea, we began to discuss the present situation in China. My friend lamented the evils that harassed his country—the anarchy in the Government, the poverty of the people, the recurrence of great famines, and the failure of many reforms to bring any popular benefit because of the corruption among the officials—and then he said that in his opinion it was all due to one cause.

" What may that be ? " I asked in a surprised tone.

" The reason lies in our departure from the rules of the Tao, " he said—" and I do not think there will be any hope of improvement until we realize this fact and return to proper conformity to It. "

This furnished my opening for a discussion on this subject, so I asked him if he would not give me his views more in detail.

" I shall be very pleased to do so, " replied Mr. Wu—" and when I have finished it will be a great surprise to me if you do not agree with me in many, if not all, of my ideas."

" First of all, " he began, " I should say that we need to rediscover the eternal meaning that is implied in the Tao. In English you have called it by many names, but let me emphasise the fact that this Word stands for the Highest Reality we can conceive, and as one of your own Westerners has said—' the Highest can never be spoken '. Lao-Tsze himself said—' The Tao that can be expressed in words is not the Eternal Tao,—the Name that can be uttered is not the Eternal Name .' In a sense therefor you can see that the Tao is even antecedent to God, *i.e.*, as most people think of Him. As Lao-Tsze said again,—' Without a Name it is the originator of Heaven and Earth ; with a Name it is the Mother of all things .' Thus the essential point is to understand that the Tao calls men to realize the infinite Mystery at the heart of things. If men will only do that it will help them to be humble and reverent, and also zealous, in conforming their own lives to the Eternal order that is in the Universe."

"But how may we know this Eternal World-ground?" I asked.

"Listen again to what Lao-Tsze told men," answered Mr. Wu.

"Only he who is forever free from earthly passions can apprehend its spiritual essence; he who is always clogged by passions can see no more than its outer form. These two aspects, the unseen and the seen, though called by different names, in their origin are one and the same. This sameness is a mystery—the mystery of mysteries. It is the gate of all that is spiritual."

"Thus you see," went on my friend, "that the Idea of the Tao really means that that the final Reality is Spiritual in its essence, and that it can only be understood by men when they are spiritually akin to it. In my opinion you Westerners are causing China to lose all sense of the Tao, for your system is based on the things that are seen, and you care little for those which are not seen. I believe that you, and we also, need to learn to wait and to be still in the contemplation of this great Truth of Lao-Tsze."

"Do you really mean," I asked, "that you would have us cease our tremendous activity to progress in our efforts to make this a better world?"

"I certainly do," he replied, "for the truth of the matter is that you are making things worse and not better. The reason for this is that you only change the world in accordance with your own ideas and pay no attention to the Eternal order. Compare your organizations and your activities with what Lao-Tsze tells us of the way in which Heaven accomplishes its own purposes.

"It is the Way of Heaven not to strive, and yet it knows how to overcome; not to speak and yet it knows how to obtain a response; it calls not and things come of themselves. It is the Way of Heaven to take from those who have too much and to give to those who have too little. But the Way of Man is not so! What man is there that can take of his own super-abundance and give it to Mankind? Only he who possesses Tao. The Tao of Heaven has no favourites. It gives to all good men without distinction. Tao is eternally inactive and yet it leaves nothing undone. He who acts, destroys; he who grasps, loses; therefore the Sage does not act and so does not destroy; he does not grasp and so he does not lose. The Sage occupies himself with inaction and conveys instruction without words. Who is there that can make muddy water clear? But if allowed to remain still, it will gradually become clear of itself."

"What is Lao-Tsze's ideal for Mankind?" I asked.

"The answer to that question would be to tell you what Lao-Tsze gave as his own ideals," said Mr. Wu. "I have three precious things which I hold fast and prize. The first is gentleness; the second is frugality; and the third is humility—which keeps me from

putting myself before others. Be gentle and you can be bold ; be frugal and you can be liberal ; avoid putting yourself before others, and you can become a leader among men." As regards others, Lao-Tsze gave this opinion—" Purity and stillness are the correct principles for Mankind. There is nothing in the world more soft and weak than water, yet for attacking things that are hard and strong, there is nothing that surpasses it, nothing that can take its place."

" This can all be summarised," added Mr. Wu, " by saying that we ought to yield our lives to Nature and to Natural principles, for thus we can acquire the strength and orderliness of Nature in the virtue of our own souls."

I could not help but express my interest in these ideas, and I also said that it would be splendid for people in the West if they tried to understand and apply them in their lives. What a difference it would make to live for the Eternal order instead of for the passing moment ! However, I desired to know what Lao-Tsze had said about the relations between the Government and the people, and so I requested some opinion to be cited on this point.

" Lao-Tsze said," replied Mr. Wu, " that the more restrictions and prohibitions are in the Empire, the poorer grow the people. The more weapons the people have, the more troubled is the State. The more there is cunning and skill, the more startling events will happen. The more mandates and laws are enacted, the more there will be thieves and robbers. Therefor the holy man says—' I practise non-assertion and the people of themselves do reform; I love quietude, and the people of themselves become righteous ; I use no diplomacy and the people of themselves become rich; I have no desire and the people of themselves remain simple.' "

This conception of Government appealed to me greatly and I told Mr. Wu that I wished we had some Taoist missionaries in America to preach this doctrine to legislators, who seem to delight in turning out hundreds and thousands of laws every year. Just at this time, however, my servant again announced a visitor, and he turned out to be Mr. Chang, the Head Master of the Government school. I thought this would be an excellent chance to include him in my conversation with Mr. Wu; for he was a Confucianist and I knew I should hear some fresh ideas and some different conceptions on the various topics of discussion.

I did not expect him to agree with everything that Mr. Wu had been saying, for Confucius had once referred to the Taoists as follows—" These men travel beyond the rule of life. I travel within it—consequently our paths do not meet." Nevertheless we were cultivating a friendly atmosphere over our tea cups, and the two men were old acquaintances, so I was confident that our exchange of views would be entirely amicable.

"I understand what Mr. Wu means by emphasizing the idea of the Tao and of Wu-Wei" (inaction) began Mr. Chang; "but let me state at once that if they are mere subjects of discussion or speculation, I am not interested in the least. I think it is futile to engage in such empty exercises, for Confucius himself refused to discuss the Nature of God. He believed in Him, or perhaps I should say 'in Heaven,' but he has expressed our opinions perfectly when he said that it was useless to talk about Heaven, when we could not understand Men themselves. In other words, we are more concerned with our relations with other Men whom we can see, than with 'Heaven' whom we cannot see."

"That is, you are men of practical affairs rather than of theoretical speculation," I interposed.

"That is the point exactly," agreed Mr. Chang.

"Then please tell us more about your conceptions of the relations between men," I continued.

"When we think about Man," began Mr. Chang, "we realize that his life is always passed in some form of association—whether that of the Family on the one hand, or of the State on the other. You have told me that Mr. Wu has complained about the evils that your Western materialism has done in China. Let me add that in my opinion the chief harm has been done by your doctrine of Individualism, which has encouraged our young people to rebel against the old established order of Society, and has made them want to live their own lives in their own way.

"We Chinese have had it ingrained in our nature that Filial Piety is the highest virtue of Man; but even that is being called in question to-day. You know that our ideograph for this virtue is the figure of an old man above and a son below. Confucius himself said—'The service which a filial son does to his parents is as follows:—in his general conduct to them he manifests the utmost reverence, in his nourishing of them his endeavour is to give them the utmost pleasure; when they are ill he feels the greatest anxiety; in mourning for them (when dead) he exhibits every demonstration of grief; in sacrificing to them he displays the utmost solemnity. When a son is complete in these five things, he may be pronounced able to serve his parents.' Furthermore, Confucius taught that if a man is a good son he will also be a good citizen, and so this idea of right relationship to Father and Mother is inseparable from that of right relationship to the Head of the State. Indeed, the Emperor himself was regarded as the Son of Heaven only as long as he behaved like one, and if he was unfilial in his character toward his people, it was their duty to dethrone him."

"You are essentially democratic then in your social and political theory," I said. "That is really remarkable when you remember how

long we have taken to reach this conception in the West ; but now please tell us some more of the Master's teaching regarding good government."

"We read in the Analects," continued Mr. Chang "that one of the Teacher's disciples asked him this same question. Confucius replied—'It consists in providing enough food to eat, in keeping enough soldiers to guard the State, and in winning the confidence of the people.' And if one of these three things had to be sacrificed, which should go first ? The Master said—' Sacrifice the soldiers.' And if of the remaining two things one had to be sacrificed which should it be ? The Master said—' Let it be the food.'

"From the beginning men have always had to die. But without the confidence of the people no government can stand at all."

"How is the confidence of the people to be won?" I interposed.

"Once when Confucius was asked what reform he would first introduce in case he were called upon to govern, he answered—' I would begin by defining terms and making them exact. If terms are not correctly defined, words will not harmonise with things. If words do not harmonise with things, public business will remain undone. If public business remains undone, order and harmony will not flourish. If order and harmony do not flourish, law and justice will not attain their ends. If law and justice do not attain their ends, the people will be unable to move hand or foot. The wise man therefore frames his definitions to regulate his speech; and his speech to regulate his actions. He is never reckless in his choice of words.' "

"Thus far," added Mr. Chang, "I have told you of two of the great and permanent values to be found in the sayings of our famous Teacher. Do you not agree with me that not only China, but also the whole world, will always profit from the increase of Filial Piety and the observance of Right relationship?"

When I had answered this question with a hearty assent, my friend proceeded as follows—"There remains one more important value which was assumed indeed by Confucius, but which was elaborated and defended most explicitly by our later sage, Mencius. We believe that morality of a high order is natural to man, and that it will be surely reflected in his conduct if he receives sufficient instruction. You know that I am a schoolmaster, and that in China we have always had particular respect for rulers and teachers because they were the learned men of the land. Confucius taught us that when men do wrong it is because they do not know better. If they are to follow the Right they must have a right example, and so for this reason we have always regarded Education and Example as the great means whereby erring men may be returned to the correct path and harmony be restored again to society. Here is a passage from '*The Great Learning*' to bring out this idea more clearly :—

"The ancients who wished to illustrate illustrious Virtue throughout the Kingdom first ordered well their own States. Wishing to order well their own States they first regulated their families. Wishing to regulate their families they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. From the Son of Heaven down to the mass of the people all must consider the cultivation of the person the root of everything beside."

"Confucius has given us a wonderful statement of the way in which he cultivated his own person," pursued Mr. Chang. "It is as follows :—

"At fifteen my mind was bent on learning.
At thirty I stood firm.
At forty I was free from delusions.
At fifty I understood the laws of Providence.
At sixty my ears were attentive to the Truth.
At seventy I could follow the promptings of my heart without overstepping the Mean."

"It was the dream of our Master that all Mankind should be composed of superior men, and we believe that he has shown us the way in which we may achieve that ideal, first by cultivation of our better Natures; secondly, by practising Right relationships; and thirdly, by exercising Filial piety."

Mr. Wu and I had listened with close attention to this exposition of the ideas of Confucius, but as the afternoon was now far advanced they both arose to take their leave before further discussion could take place. I thanked my two friends for their company and their interesting conversation, and after they had left I decided that I would visit a Buddhist friend the next day, so that I might learn from him what values there were in his faith that might supplement those in Taoism and Confucianism.

Accordingly I started early the next morning for the Monastery of the Blue Lotus, which was situated in the mountains a few miles from our city. In a short time I drew near to the wooded glen where the Monastery nestled among the trees, and as I came to the cool and quiet shelter of the mountains, I seemed to realize for myself at least one of the reasons for the never-failing charm of Buddhism. Where could one find a more favourable place than this was, when one grew weary of the world and wished to draw apart in peace and quiet to meditate on the Eternal Truths ? The Monastery was located on a little knoll in the centre of the wooded hill-side. In the glen below ran a small stream in which I saw numerous lotus flowers

blooming in the still waters. All was peace around this sanctuary, and wild life was not afraid of man, for no harm was ever done to any living creature. Even the stream itself was full of fish, and they rose to the surface when they saw my shadow on the water, as if they expected food. "This is a testimony more eloquent than words," I said to myself, "of the witness that Buddhism has always born to the teaching of kindness toward all living things."

I passed the gates of the Monastery and crossed the courtyard silently to avoid disturbing several worshippers who were sitting there in motionless meditation. A monk came to meet me and he took me to the chamber of the Abbot whom I wished to see.

My friend greeted me with proverbial hospitality, and when some light refreshment had been brought for me (though he would not touch anything, as it was not the hour for food) I soon felt that my long journey had been worth-while apart from any conversation which might follow. However, when I told the Abbot of the purpose of my visit, he was delighted to think that I was interested in his religion, and especially since I was the first missionary who had ever been to see him.

"How long have you been here?" I asked.

"My parents brought me to this place when I was only a child," he replied, "and all my life has been spent in these holy precincts. I know that outside, there is sorrow and pain, but I have only found increasing peace and joy here." Then after a moment's silence he went on, "That is one of the things in which we differ from the followers of Confucius. You see this mirror on the wall, and the images that it reflects? Even so, according to our holy books, do men see the objects and effects in the phenomenal world as though they really existed, but we know that they have no more real existence than the images in the mirror. And for this reason we believe that men should turn away from the external world, and find peace in contemplating the Eternal world where reality abides."

"But," I interposed, "this may be all very well for you and a few other gifted spirits, but you cannot expect the multitudes yonder on the plains to forsake the world for such a life. What is Buddha's word for them?"

"Do you not know," he answered, "that our Buddha is the Merciful and Compassionate One who has a place in the Land of Bliss for all his children after death? However various may be their callings here, and whatever trials and difficulties they may have to undergo here in that Land there is room and compensation for all. This is not a perfect world and hence there must always be inequality and hardship in it. But the other world, in which Buddha Amitabha waits to welcome us, is perfect, because He is there, and if people have simple faith in Him and do the best they can to fulfil His law in

this life, they may trust Him to care for them in the future. This is the promise which we have in our sacred book, the *Sukhavati Vyuha*.—'Every son or daughter of a family who shall hear the name of that repetition of the Law, and retain in their memory the names of those blessed Buddhas, will be favoured by the Buddhas and will never return again being once in possession of the transcendental true knowledge. Therefore, O Sariputra! believe, accept, and do not doubt of Me and those blessed Buddhas. Whatever sons or daughters of a family shall make mental prayer for the Buddha country of that blessed Amitayus, the Tathagata (*i.e.*, one who has arrived at Deliverance) or are making it now or have made it formerly, all these will never return again—being once in possession of the transcendent true knowledge. They will be born in that Buddha country, have been born, or are being born now. Therefore, O Sariputra! mental prayer is to be made for that Buddha country by faithful sons and daughters of a family.'

"This all means," explained the Abbot, "that salvation from rebirth and entrance into the Land of Bliss is assured to those who engage in mental prayer to Buddha; whoever they may be and wherever they may be. But of course they ought also to obey His Law and avoid the five sins which He especially abhors.

"They are killing, stealing, lying, committing adultery and drinking liquor. But if he has faith in Amitabha Buddha—that is the essential thing, and that will gain entrance for him into the Paradise beyond even if his deeds may delay the realization completely. Here is another passage from our *Vagrakkhedika Sutra* to show this—'And if, O Subhuti! a woman or man sacrificed in the morning as many lives as there are grains of sand in the river Ganges, and did the same at noon and the same in the evening, and if in this way they sacrificed their lives for a hundred thousand of niyutas of kotis of ages; and if another, after hearing this treatise of the Law should not oppose it, then the latter would on the strength of this produce a larger stock of merit immeasurable, innumerable. What should we say then of him who after having written it, learns it, remembers it, understands it and fully explains it to others?' We have here the three classes of people first, those who sacrifice apart from Buddha and His Law; secondly, those who hear His Law and do not oppose it; and thirdly, those who teach and understand it. The first class have no benefit, but the last two will surely go to Paradise. The only difference is that Monks see the Divine Buddha before laymen because they have reached a higher stage of excellence in this life."

I understood the good Abbot's thought though I was not convinced by the authority he quoted for it. However, the important thing was the faith which people had in a Merciful and Compassionate Saviour, and the certainty they had that there was some other world where

the sorrows and wrongs of this one would be redressed. I next asked him to tell me something of this Land of Bliss, and he quoted this brief description of it from one of his Scriptures.

"The Land of Bliss is fragrant with several sweet-smelling scents, rich in manifold flowers and fruits, adorned with gem trees, and frequented by tribes of manifold sweet-voiced birds." "But I do not want you to think that there is no connection between us and Buddha until we die," he added. "You remember that we have a proverb in China 'A Kwanyin every household.' Kwanyin then is the gracious and kindly helper in our homes and in our daily lives, and it is she who saves us from all evils in this present world. We do not think then entirely of a Paradise in the future and indeed, the description I have read you is one which is obviously intended to appeal to simple folk who like to think of Heaven in such terms, while the presence of Kwanyin helps them to bear their ills in this world. Our religion, then, assures us of help in the present, and of eternal deliverance in the future—through faith in a Merciful and Compassionate Buddha. And please remember, especially, that we believe in salvation for all, no matter how far they may appear to be from the true Buddha nature. In fact it is a regular practice among us to pray that we may not enter the Land of Bliss ourselves, until we can take every living thing with us. Do you know of any other religion that is as kind and charitable as this?"

This last question was one which gave me food for thought as I took my leave of the Abbot and prepared to start on my homeward way. My old friend accompanied me to the gates of his Monastery and as he bade me farewell he concluded his remarks in this way—"You see, my brother, the followers of Lao-Tsze tell men of the Tao, but we know the Tao in the gracious person of Amitabha Buddha. And the disciples of Confucius speak of Filial piety and Ancestor worship as the basis of all conduct and virtue; but I think we are more pious and virtuous than they are, because our religion gives us all a blessed salvation in the Paradise of our Buddha."

I took leave of the Abbot with many thanks for his beautiful exposition of the spiritual treasure which he had found in Buddhism, and I said to myself as I thought over my conversation with my three friends about their respective faiths—"Truly the Lord has not left Himself without the witness of His Spirit in the hearts of men, and there is something in each of these great faiths that is of value for China and for the world."

"EXCEPT THE LORD BUILD THE HOUSE—"

A PLAY

BY THE REV. G. KEABLE, *Bishop's College, Calcutta.*

The following play was acted at Bishop's College, Calcutta, on Founder's Day (1930) and lasted about an hour. It is based partly on the Rev. L. E. Browne's "From Babylon to Bethlehem", to which book all interested are advised to turn for further reference. The period of the Return from the Babylonian exile and the rebuilding of the Temple is usually little known. The Prophecies of Haggai and Zechariah, Ezra, Nehemiah, and chapters 40-66 of Isaiah are our main authorities. The purpose of the play, then, was partly to stimulate further study.

But its aim is wider than a mere study of a particular historical period. It is an attempt to depict the tragedy of a well-meaning but misguided religious leader who is led by his very ideals into taking a downward course. It might be called in fact, "The Bigot".

Two questions of the day—South Indian Re-union and the Arab Problem in Palestine—are of course in the background of the piece. Haggai's post as Land Settlement Officer and his murder are apocryphal. Haggai's present to Zerubbabel in Scene 2 and Isaiah's plucking of the tree in Scene 4 illustrate one of the well-known methods of Hebrew prophets—the use of Dramatic Symbolism.

"EXCEPT THE LORD BUILD THE HOUSE—"

—being the tale of a prophet
who built in vain for a jealous God,
and found God loving and lowly.

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Prologue.—The "Sacred Processional Way" in Babylon.
Date: 540 B.C.
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Sc. 2.—A room in the Governor's Palace, Jerusalem.
Date: 520 B.C.
Sc. 3.—The half-built Temple.
Date: A month or two later.
Sc. 4.—A room in Haggai's house.
Date: A few days later.
Epilogue.—(*a*) Before the Gates of Sheol.
(*b*) The Court of Heaven.

(*We are indebted to Moffatt's translation of the Bible for all quotations.*)

INCIDENTAL MUSIC.

Bach.—Sinfonia.
Bach.—Air for "G" strings.
Granados.—Villanesca.
Glagounov.—Interludium in modo Antico.

PROLOGUE.

Scene—"*The Sacred Processional Way*" *in Babylon. Date, 540 B.C. Before the curtain goes up, Psalm 137, verses 1-5* "*By the rivers of Babylon*" *is sung off the stage. At verse* 6 *curtain rises, disclosing Isaiah seated against a pillar chanting verse* 6, *while his disciple Haggai, also seated, is swaying to a plain-song tune. During the second half of the verse, Zerubbabel enters left and after making his salaams leans against a pillar.*

As this music dies away, the wild crashing of Babylonian music sounds in contrast in the distance.

Isaiah—Listen ! what are those sounds of music ?

Hag.—To-day is the feast sacred to Bel, when the cursed dogs carry in procession their idol 'nothingnesses', as the Master here rightly calls them.

(*Enter procession of musicians, priests, idol of Bel and rabble of Babylonians in their festival clothes.*)

Is.—Bel crouches, Nebo cowers ;
Their idols become bales for beasts,
Lifted and laid on weary cattle !
They crouch and cower, these gods together.
Rescue their loads ?
They are themselves bundled into captivity !
Listen to me, O household of Jacob,
All who are left of Israel's household,
My load since ever you were borne,
Whom I have carried since your mother bore you ;
Even to your old age I will be the same,
When you are grey-haired, still I will sustain you ;
I have borne the burden, I will carry it,
Yes, I will carry you and save you. (*Is.* XLVI : 1-4.)

Hag.—That's true ;—a young man needs a living god, a living religion, that will bear him up thro' all the swirling currents of life—and Yahweh alone is He—but these poor vanities, so far from carrying him, must themselves be borne by their deluded worshippers. Would that some of Abraham's stock had remembered *that*, instead of faithlessly turning towards these hateful heathen gods !

Zerub.—Yes, when will come the promised time when we Jews will return once more to Zion ? How sick my heart is of these accursed flat plains and their dreary monotony ! How I long to see the hills of Jerusalem and her neatly-kept farms and cottages, clinging to the sides of the rolling hills ! Till we all settle once more in our own Sacred Land, weaklings in the faith will

ever be won over to foreign worship. If only a Saviour would appear among us, we should be rescued from these defections !

(*Enter Merchant Jew.*)

Merchant—Greetings to you, Masters. Have you heard the rumours that are coursing through the bazaar ? This prince of Anshan—plague, what is his name ?—Cyrus—hath defeated the mighty King of Lydia, the far-famed Croesus. The Lydians are in full flight and Cyrus is master from the Western Sea to the very borders of India. The Delphian oracle—that lying cheat of the Sons of Javan—played Croesus a dirty trick, ha ! ha ! When Croesus asked if he should advance against the Persian he was told if he advanced against Cyrus, he would destroy a mighty Kingdom, but he never stopped to ask which—Cyrus's or his own—ha ! ha !

Zerub.—Are you sure this news is true ?

Merchant—True ? Why, I heard it from the fruit-seller as I stopped to quench my thirst and his aunt's cousin was one of the camp-followers of Croesus and had to fly for his life and got here yesterday with naught but a shift to clothe himself—victory ? Why, it's a crashing victory. (*Exit.*)

Zerub.—If this be so, then it's the best news we've had for a long time. This Cyrus, master of Persia, Media and Lydia will soon cast longing eyes at this cursed city. Can it be that *he* will free God's chosen ones ?

Is.—The word of the Eternal your redeemer,
He who formed you from your birth :
" I confound sooth-sayers and their omens,
I make diviners mad ;
But I am he who carries out his servants' words,
His messengers' predictions,
Who says to Jerusalem, Be peopled !
To the temple, Be founded !
To Judah's towns, Be built—
Who says of Cyrus, ' He is my friend,
He executes my purpose.' "
Thus the Eternal, the true God
Hails Cyrus whom he consecrates. (*Is.* XLIV: 24-28.)

Hag.—O, my master—then the midnight gloom is breaking—the dawn is at hand. Once more we shall behold the gates of the daughter of Zion, that my home-sick eyes are ever longing to see again. But what of the remnant—the rabble of the people we left behind in Jerusalem when Nebuchadnezzar devoured her with the sword and flame ? They say that those have committed abominations in marrying strange women of the hateful Samaritans—why, priests from the very dregs of the people carry on

worship at the broken altar of Zion, they and not the sons of Zadok. Ought not Yahweh to punish them for these hateful sins ? Ought not we to be his instruments ?

Zerub.—Yes, I'm told our brothers who stayed behind are no better than heathens. They have made friends with Samaritans and they have absolutely corrupted our Sacred worship. It is we Exiles and we alone that are true to Yahweh.

Hag.—Then the first thing we shall have to do when we get back is to clear out all these corruptions, and to build the Temple again.

Zerub.—Our greatest need now is a strong prince—one who will rule the land with a strong and mighty hand and put down all these iniquities. From the Sons of David we must choose one to be governor and quench these wrongs. It may be Yahweh is calling me to this great task.

Is.—Console my people, console them—
It is the voice of your God—
Speak to Jerusalem tenderly :
Proclaim to her
That her hard days are ended,
Her guilt paid off,
That she has received from the Eternal's hand
Full punishment for all her sins.
Hark, there is one calling, " Clear the way
For the Eternal thro' the waste !
Level a high-road for our God
Across the desert :
Every valley must be filled up,
Every mountain and hill lowered,
Rough places smoothed
And ridges turned into a plain." (*Is.* XL : 1-4.)



You must prepare yourselves by repentance for that triumphal march, with Yahweh at our head, to our homeland !

(*Curtain.*)

SCENE 1.

A Room in the Porch of Pillars, Jerusalem. Date 534 B.C.

Haggai—(on judge's dais, just finishing a case)
Hear my decision—this property at Anathoth belonged originally to Abinadab. He lost it when the Holy City fell and had to endure the miseries of Exile. To him this farm belongs—Ben-bildad here has no right to be squatting on the farm and must be ejected. The case is finished.—Bring in the next case !

Abinadab—Thanks I owe to you, most noble Haggai ! You have no equal for upholding our rights against these insolent intruders.

Ben-bildad—May God reward you Abinadab for this injustice!
(*Exit fighting with Abinadab.*)

Clerk.—The next case, milord, is between Phinehas and Johanan—concerning a farm near Bethlehem.

Hag.—Call Phinehas and let him state his case.
(*Enter Phinehas and Johanan.*)

Phin.—Milord Haggai, the facts are these. My family have held a parcel of ground in Bethlehem for many generations. Here is our genealogical tree and I can prove that my fathers possessed it in the reign of King David. It is known as the "Farm of the Cave", for there is a great cave in one of its fields. When the Babylonians came, I was a little boy and was taken prisoner to Babylon and there as I grew up, my dearest wish was to return again to the farm of my fathers. When I came back two years ago, I found this fellow had calmly appropriated the land and was farming it. I wish to appeal to you as Land Settlement Officer to order the restitution of my farm to its proper owners.

Hag.—What have you to say, Johanan?

Joh.—It is now fifty years that I and my father have been holding this farm. My father found the farm-house a blackened ruin and the fields a jungle of weeds; by his energy and good farming he has built a comfortable home and brought back the fields into a high state of cultivation. They were practically worthless when he took over the land—now, they yield many ephahs to the square reed. By toiling from early dawn to late evening, by the sweat of his brow, we have made a smiling farm out of a desolation.

Hag.—Did you sink any capital on the farm?

Joh.—Yes, we sank all our capital and now we are to lose everything, if this man wins his case. I and my family will starve as unemployed in the city streets if I am to lose my livelihood. Let us stay on and give him land elsewhere; or if not, let him at least compensate us for all we have done to improve his holding. It may be that legally the land is his, but the Exile was an exceptional occurrence and upset all our normal lives. His father lost his farm, but so did my father. My father and I suffered just as much from Nebuchadnezzar's invasion, even though we were not taken into exile. I protest that it would be rank injustice to eject me after all these years. I crave your clemency to see that justice is done.

Hag.—Hard cases make bad laws. Yours, Johanan, is indeed a bad case, but then, is Phinehas to lose his father's land for ever? Justice demands that I should restore it to him who was

the original owner. He has suffered untold hardships in Babylon, while you were safe here in Canaan. My decision is the farm must be restored to him.

But if he is able, equity would allow him to make some compensation to you for your pains. I make this proviso, then, that whatever his purse permits, should be paid as compensation to you.

Meanwhile the claims of God must not be forgotten. We are hoping, as you know, to restore one day the Temple of God in Jerusalem that still lies in ruins. It would be a generous act on the part of Phinehas if he were to make a thank offering towards the Fund we are collecting.

Phin.—A thousand, thousand thanks to you, Haggai. Once more I shall be able to sit under my fig tree and under my vine. In gratitude to the God of Heaven, I would like to offer these shekels for the building of God's house. But as to compensation, I fear I am a poor man and cannot give Johanan here a single shekel.

Joh.—It's a lie, my lord, it is a lie—I know for a fact he has returned from Babylon with a well-lined purse. While we were toiling at his fields, he made a fortune in a rich Babylonian business house. The blackest wrong is being done to me and I insist on getting some compensation. I protest you are a hypocrite, Phinehas, a whited sepulchre of extortion.

Hag.—Yes, Phinehas, you must pay—but it is not in the competence of my court to enforce it. So remove the disputants.

Joh.—I'll get even with you yet, you vulture!

(*Exeunt fighting.*)

Hag.—Call the next case, please.

(*Curtain*).

SCENE 2.

A Room in the Governor's Palace, Jerusalem. Date 520 B.C.

(*Zerub. is reclining on cushion, listening to music played by female attendants. As music stops, attendant enters.*)

Attendant—The prophet, Haggai, wishes to see you, Sir ; he has brought a basket of presents for Your Excellency.

Zerub.—Haggai ! Why does he want to see me at this hour ? Still, if he has brought some presents, show him in!

(*Exeunt musician and attendant.*)

(*Enter Haggai with basket.*)

Hag.—A basket of gifts for you, Zerubbabel !

(*Zerub. opens basket and produces a purse full of holes, a dead chicken, some withered grapes, a locust, some tiny ears of corn.*)

Zer.—(*furious*) What mean these gifts, Haggai? How dare you bring me such contemptible presents? An old purse full of holes! A dead chicken! A locust, some miserable grapes and corn! It's a positive insult! (*throws some of them at Hag.*).

Hag.—Hear the word of the Lord of Hosts—"Come, consider how you have fared. You have sown much and harvested little, you eat and you never have enough, you drink but you can never drink your fill, you clothe yourselves but you cannot keep warm, and he who earns a wage puts it into a purse with holes. Is it a time for you to be living in panelled houses of your own, when My House is lying in ruins?" Until we restore the Temple, we shall continue to be blasted with drought, the locust, and the caterpillar. *That* is the meaning of my gifts, Zerubbabel.

Zer.—Drought and plagues! You say they are caused by our failure to restore the Temple? Listen to *my* reason—you have been guilty of rank oppression in settling the Exile into their former homes. Every day I receive new complaints about your injustice. Can you explain that?

Hag.—It is true, Zerubbabel, I have had to settle some hard cases in what seemed an unjust way; but our God is a jealous God. Can the Eternal be content while each of you takes pleasure in his own house and leaves His House in ruins? Only the altar stands with its meagre covering, where the swallow may fly in to make her nest. God's House is now the house of the sparrow. Yet in my work of settlement, I took certain measures whereby we can start building the Temple now. Thus alone can we avert God's wrath. It was my duty to favour the returned exiles, for they alone hold the lamp of true religion and they alone are Yahweh's true children.

Zer.—It may be so, and that the charges of injustice against you are false, but you have chosen an unfortunate time for your request, Haggai. As you know, the emperor Cambyses, son of Cyrus, is dead and revolts are shaking the Persian Empire from end to end. Gomates and Darius are quarrelling for the mastery and the bonds of discipline are slack. Who knows but that this is the moment to cast off our yoke of servitude and regain our independence?

Hag.—Fear not, Zerubbabel, for this is the message of the Eternal—I will shake sky and earth, I will overthrow royal thrones and shatter the power of the empires of the nations; I will overthrow chariots and those who ride in them, and horses and their riders shall be struck down, each falling by the sword of his fellow. But on that day, I will take you, Zerubbabel, my servant, and highly honour you, for I have *chosen thee as mine*, the Lord of Hosts declares.

Zerub.—This is indeed the oracle of Yahweh ! If I am really to sit on the throne of David as King, the Messiah of the Lord, and no mere governor, then I must lose no time in seeing that His House is worthily repaired. Ho there !

(*Enter clerk to whom he gives orders.*)

Hag.—Now at last *my work is done*—and yet " Except the Lord build the House, their labour is in vain that build it."

(*Curtain.*)

SCENE 3.

The Half-built Temple. Date—A month or two later.

Jewish carpenters and masons busy building the Temple on right ; Zerubbabel and Joshua, the High Priest, are watching and looking at plans on left.

1*st Jew*—(*wiping sweat from his brow and sitting down*) Why, it's quite a month now, that we have been working at this Temple. Now we shall not need to fear any more droughts or plagues.

2*nd Jew*—Yes, and we shall have a Temple fit to compare with the temples of Babylon, or Egypt.

3*rd Jew*—It's all very well, but it won't be a patch on Solomon's Temple.

(*Enter Haggai.*)

Hag.—Your fear is the meagreness of the Temple ? But who is left among you that saw the House in its former splendour ? And what do you think of it now ? You think nothing of it ? Yet courage, O Zerubbabel, says the Eternal ! Courage, Joshua the High Priest ! Courage, all you people of the land, says the Eternal ! Courage, do your work, for I am with you, says the Lord of Hosts. The later splendour of this House shall outshine the former and I will make this place prosper, says the Lord of Hosts.

1*st Jew*—Now *there's* encouragement for you—without this prophet of ours we should have been nowhere. "The later splendour of this House shall outshine the former"—I wonder what he means by that ? I suppose he means we shall have to put on a golden roof ?

2*nd Jew*—Yes, that's it, of course.

3*rd Jew*—But what about the furniture inside ? It's no use having a gay outside that is only an empty shell. We shall need all the latest fittings. But who are these important-looking people coming in ?

(*Enter Samaritans through the audience, singing Psalm 80 verses 1-3.*)

1*st Sam.*—Greetings to you ! We are envoys from your brothers in Samaria and we want to speak to Zerubbabel the Governor on important business. (*Brought before Zerub.*)

We have heard, Your Excellency, that our brothers in the South were rebuilding the Temple. The sight of these eager workmen has brought back into our minds the happy days of old when all Israel worshipped in one Sanctuary of Solomon here in Jerusalem. Bitter quarrels broke out between North and South and divided the land, and it was those factions which weakened us and gave us over for a prey into the hands of the Gentiles. Now, praise be to Yahweh, those days are gone and we can reunite with you. Will you give us permission to join with you in the glad work of building up once more the Holy House of God ? Then will all men see that the sons of Abraham are one again.

Zer.—Well now, this is a most important suggestion. You desire, I suppose, to renew once more the Throne of David ? And to make the two peoples one ? Of course, you would desire that I who am of the line of David and of his seed, should sit on that throne ?

1st Sam.—No, Sir, it was not of worldly or political reunion that we spoke, but of reunion in our religion. We want to build with you the Temple and be recognized as fellow-worshippers with you.

1st Jew—What ! These dogs of Samaritans propose to be allowed to build our Holy House ! Why, they would defile it ; they are sons of a Gentile race, no true sons of Abraham but half-breeds, inheriting the vices of both.

2nd Jew—Yes and look at their religion—their king Jeroboam made priests of the very lowest of the people. Our priests are descended in direct line from Zadok, the great priest of Solomon and of Aaron's line. But they have no rules for choosing their priests ; each congregation choosing its own.

Hag.—Thrice defiled should we be, if we allowed their proposal to succeed. But what say the priests ? O Joshua, decide this point for us :—if a man is carrying consecrated flesh in the skirt of his robe, and if his skirt touches bread or pottage or wine or oil or any food, will that become consecrated ?

Josh.—No—the food will not become consecrated.

Hag.—And if a man who is unclean by contact with a corpse touches any of these things, will it become unclean ?

Josh.—(*after a pause*) Ye-es, it will become unclean.

Hag.—So is *this* people (*pointing to Sams.*) and so is *this* nation in My sight, says the Eternal—and so is every work of their hands and what they will offer there is unclean.

1st Jew—He is right—*we* are the holy people, but our holiness won't make them holy. They are unclean and that uncleanness will defile us and this Holy House.

2nd Sam.—It's false ! Our lineage is genuine and true, and our religion purified. There was a time when you Jews worshipped

Baal at the High Places, and we too were ignorant. Now our religion is purified no less than yours.

3rd Sam.—But apart from religion, in the name of humanity hear us. Ever since we got the news that Jerusalem was overthrown and the Temple laid in the dust, we have never ceased to fast and lament. 70 years have gone by and during the whole of that time we have mourned for that sad overthrow. Surely, our sympathy shown thus deserves some recompense.

Hag.—Such fasts or feasts—I know not which to call them—you may have offered, but they were not to Yahweh but to some other God. It was for your own pleasure that you fasted, not a real heart-felt fast.

Zerub.—If you will consider the matter of the kingdom, something might be said.

1st Sam.—No, Your Excellency, we have told you that we will not put ourselves in bonds—we spoke of the faith of our fathers and reunion of the sons of Abraham only in that sense.

Zerub.—Then hear my answer—" You have nothing to do with us to build a house unto our God ; but we ourselves together will build unto Yahweh, the God of Israel, as King Cyrus, the King of Persia, hath commanded us." (*Ezra 4-3.*)

2nd Sam.—Our only answer must be a prayer to Yahweh—our Father and yours (*Prays*). Look down from heaven, look out from thy fair sacred palace.

Where are thy jealous care, thy prowess,
Thy yearning and thy pity ?
Though Abraham may ignore us,
Though Israel regard us not,
Thou, O Eternal One, Thou art our Father.
Our deliverer from of old.

(*As the Samaritans depart, Jews run after them jeering.*)

(*Curtain.*)

SCENE 4.

(A room in Haggai's house ; a few days later.)

Haggai is host at a feast in honour of his success. Abigail is filling the cups of the guests.

Hag.—Fill the cups again, Abigail. You were saying ?—

Wiseman—As the meeting of earth, sun, and water ; so is the meeting of wise men fruitful. May we know the reason why you invited us to this excellent feast ?

Hag.—Well, my friends, my life-work is nearly accomplished. The Temple of the Lord is well on its way to completion, and we have made a great stand for the purity of our faith by sending away the Samaritans. I feel I can die happy now. I wanted you to share with me my joy.

Joshua—Yes, we have done well, but there are breakers ahead. I saw His Excellency this afternoon and found him in a great rage. It appears those Samaritan envoys went away in a great huff over our refusal of their offer. They were insulted, if you please, at our answer and sent off post-haste to the Viceroy of the Great King, Tattenai, asking him as ruler of all Palestine to put a stop to our Temple-building on the grounds of sedition. Luckily, Tattenai doesn't seem to take their complaint seriously and will not compel us to stop the work. But meanwhile he has written off to the Emperor of Persia to know what he is to do. So you will have to make your peace with Zerubbabel. He is furious that the matter has taken a political turn just now.

Hag.—Well of course, you can't separate religion and politics in this country. But we could not allow our holy faith to be spoilt, just because Zerubbabel is afraid of making political enemies. Still, I suppose, Samaria will be our deadly enemy now and may use all kinds of intrigues with Persia and our old foes from Edom—I—I hadn't thought of *that*.

Jewish Merchant—H'm, politics! I don't know any more about politics than that old tabby cat over there. But what I do know is that these Samaritans helped us tide over that terrible time after Jerusalem fell. I don't know where we'd be now if their business firms hadn't come forward with oats and wheat and wine and all manner of eatables. Yes, and my son-in-law is in the pickled fish trade and he often tells me his biggest customers live up Samaria way. So it seems to me if we aren't friends with them Samaritans, we shall lose a goodish bit of our trade.

Hag.—Yes, yes, I know that. Our pockets may be touched a bit. But don't you see we must pursue a policy of isolation if our holy faith is to survive at all? We saw in Babylon the results of indiscriminate mixing with the heathen in *innocent* trade. Innocent trade! Why half the Jews who traded with the heat then lost their faith, and became to all intents and purposes Babylonians. There they are in Babylon to day. We must keep ourselves separate if we are to hand on to our children God's sacred revelation of Himself given to us in the past.

Jewish Wiseman—I agree with Haggai—only I should stress our culture rather than our religion. I believe we can reach God through the Beautiful and the True and we cannot allow our culture to get swamped by these barbarians, whether they are Samaritans or any other heathen. But you are very silent, Isaiah. What do you think?

Isaiah—(*During the last two speeches Isaiah has been absent-mindedly picking off the leaves of green plant. With a quick gesture, suddenly realising the significance of his action, he strips the whole of one branch in one motion.*) You are all false gardeners of My People. Behold this tree with its fresh green leaves appearing. The false gardener lops off every green leaf that it puts forth till in time the tree dies. Even so are ye, leaders of my people. Ye lop off from my people every fresh bud and green leaf that is the sign of new life, till the tree be left a desolate stump and a lifeless log.

Hag.— But was it not our duty to prune the vine of Israel from its unhealthy suckers ? You speak of spiritual isolation, but I fear that the true life of the Jews would be swamped by these untaught semi-heathen.

Is.—Hear the word of Yahweh: O ye Samaritans who stand in awe of the Eternal's word.

Listen to what He promises : (*Is.* XI: 5-6.)

"Your Kinsmen, who hate you for your faith in Me.
Sneer thus 'Let the Eternal show His might,
That we may see this joy of yours,'
They shall be taken aback !
Hark! the city is in uproar !
It is coming from the temple !
'Tis the Eternal dealing vengeance
To the full upon His foes !

Jerusalem is the mother of Samaritans, yes and of all nations who will fear his name. Thus saith Y:—

"The hour is near for summoning all nations and all races, to witness my display of might, a signal deed of dread—and they shall bring your kinsmen home, back to my sacred hill, back to Jer. as their one offering to the Eternal.—Some of these kinsmen I will make Levites and priests, says the Eternal. For as the heavens and earth I make anew shall last before Me, the Eternal promises, so shall your name and race remain."

(*Sounds of a crowd outside the house.*)

Hag.—What is that noise, Abigail ?

(*Abigail bursts into tears.*)

Abi.—I heard tell in the city there you have many enemies, Haggai. They lost their land when the exiles returned and they blame you for it. It may be that they want to speak to you. Shall I go and see what they want ?

Hag.—Yes, let them in and I will explain to them again that I was right.

(*Abi. exit, a moment later a mob comes rushing in and guests break up in confusion.*)

Benbildad—Where is he ? Kill him !
Johanan—We'll get even with him, Kill him !
Hag.—(*stabbed, with many wounds gasps out.*) "God's holy nation, God's holy house !" (*dies.*)
Abigail left alone sobbing over Haggai's corpse. (*Curtain.*)

EPILOGUE.

Before the Gates of Sheol. The Recording Angel is receiving souls.

Enter Haggai who marches confidently in. Angel goes to bar his progress.

Hag.—Dread Spirit, show me, I pray you, the Gates of Sheol whereby the Blessed enter into peace.
Ang.—What claim do you make, what deeds have you done in the flesh that I should admit you to the place of the Blessed ?
Hag.—The very highest claims ! did I not build the Temple of the Lord ?
Ang.—But the Lord dwelleth not in Temples made with hands. His abode is in the souls of men.
Hag.—Did I not stand up for the rights of the Exiles when they returned to their home in Palestine ?
Ang.—But who made thee a judge and a divider ? It is the task of a prophet to build up and edify the souls of men.
Hag.—That too I have done. Did I not keep the faith of Yahweh's people pure by sending away the cursed Samaritans ?
Ang.—What said Isaiah your teacher?—" Jerusalem is the mother of Samaritans, yea, and of all nations who will fear His Name. Thus saith Yahweh, the hour is near for summoning all nations and all races to witness my display of might."
Hag.—(*after a pause*) But shall not God send His Anointed One to destroy the strength of the nations ?
Ang.—He will indeed send His Anointed One, yet not to destroy, but to save all who follow Him.
Hag.—Then Yahweh, I have failed Thee. I have betrayed Thy Holy Name. Yet now, Lord, I believe, help thou mine unbelief.
Ang.—God shall unveil the future, Haggai, and show thee His Purpose from the foundation of the world. Behold thy King cometh, not dread and mighty, but loving and lowly, lapped in cloths and lying in a manger. Behold, Haggai, thy Lord & thy God !
(*Draws back curtain and shows the Manger.*)
Haggai prostrates himself.
(*Curtain.*)

RURAL SERVICE SECTION

A RURAL FESTIVITY.

BY K. T. MATHEW, *Areacode.*

THE sun shone on Areacode with magnificent splendour as if envying it. The day was the 14th of December, 1930. Areacode with its scrupulously clean streets and bye-paths, its inhabitants dressed in their best attire and its Moplah School decorated with green cycas and differently tinted flags looked far more magnificent than even the "Lord of the Day". The arched gateway was a mute welcome to the passers-by. Was there any special reason for this? Yes, it was the day fixed for the celebrations of the "National Health Week". For various unavoidable reasons the day had to be fixed on December 14th and not in the last week of November.

The various items fixed for the celebrations by the Celebration Committee representing the Y.M.C.A., the local Government officials and the local Moplahs, had to be cut short for want of finance due to the depression of money prevalent in this area. The Y.M.C.A. had taken the lead, since the others were falling into the back-ground in spite of their promises of help. It was an arduous task for the Y.M.C.A. to run round for collections and to make the arrangements as most of the members in the Committee had to leave the place on account of other urgent matters. But the Omnipotent who helps His children stretched His helping hand, which was earnestly grasped by some.

By 2 p.m. people began to gather in the school. Then came the processions of school boys, the Y.M.C.A. Industrial and Night Schools taking the lead. It was a joyous sight to see the boys, with flags, attired in different colours of Moplah *lungis*, marching in the midst of cheers and cheerful note of the drums. The building seemed to groan since its four walls were not able to contain the boys and girls about 250 in number and grown-up people of about the same number. The meeting began with one of the local officials in the chair. There were small speeches and songs suited to the occasion. The Y.M.C.A. Secretary, as Secretary of the Celebration Committee, dealt elaborately on the purpose and usefulness of such gatherings especially in rural areas and indeed it was more of a lesson to the Moplah audience than a speech. The meeting lasted for an hour, and was followed by the distribution of light refreshments to the younger generation and Kanji to the poorer class, both young and old. Nearly 200 were there with vessels (*kudukas*) to receive the Kanji. It was a genuine help which the Celebration Committee rendered to the poor in these hard and struggling times.

After the distribution there was a procession in which boys, girls, men and women of all castes and creeds, the Moplahs with their coloured *lungis*, caps and *thatlams*, the Hindus with their shirts and upper cloths, and Cherumas (Adidravidas) with their small upper mundoos and their bare bodies, yet thickly ornamented in the case of females, took part accompanied by drummers. The procession went from the school as far as the Areacode bazaar and returned the same way and came to a close at the arched gateway at which the procession dispersed, with three hearty cheers to Their Majesties, Emperor and Empress of India.

POEMS

I. TO MOTHER INDIA.

Ai Mata Ji! Beloved but long estranged! I stand without
Lest you should say me Nay.
I knock: I wait before the Door whence never yet
Hath one in beggar's garb gone grieved away.
Behold me clad in saffron robe with bowl and rosarie,
Hidden within its veil my face—forgotten quite—
My hands outstretched.
Ah! take the bowl—'tis filled with love—
And give me what you will.
The Rosarie I keep
In memory of communings at dusk beneath the pipal tree
Which angels listened to and bore to God.
My Rosarie!
Not a remembrancer of "The Name" graved
On my heart—and yet—
No devotee could hold his string of beads more dear
Than I hold mine:
For I regard each one a shrine
In which to keep some precious word of thine
This one! and this! and.....
(Can *you* forget what once you said to me?)
"*Child of the West:—yet mine;*
May naught but Death part thee and me."

A. D.

II. "THE FLOWER OF LIFE."

With green the rose is hid in bud,
When blooms, it spies the world in red;
But next day's dawn in dark and grey
Sees the red rose all robed in grey.

When life is grey the flower of life
Turneth to grey: we find it rife.
The cuckoo from the winter dark
Enters the well-lit chamber, hark!

A little space it flutters there,
And then departs; we know not where.
The beginning and the end obscure,
The days of life do thus expire.

R. MADHAVAN NAIR.

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : B. L. RALLIA RAM.

Vol. I March, 1931 No. 10

NEWS AND NOTES

Ourselves.

"With the 'Y'" was started as a News-Sheet of the Y.M.C.A. policies and activities in India and elsewhere, purely on an experimental basis. We are encouraged to find that there is a general desire that this section of the *Y.M.I.* be continued in its present form. Proposals were made at the session of last All-India Secretaries Conference that the two sections of the *Y.M.I.* be separated into two separate magazines. It was proposed that "With the 'Y'" Section be transformed into a magazine primarily meant for the younger members of the Association as a link between the Movement as a whole. We wonder if a small magazine conducted mainly for the members would receive a response from the younger members of the Y.M.C.A.'s in India. Will they regard it as a magazine of their own, just as a college magazine is run by the student body of a college?

This proposal is worthy of consideration, but meanwhile the Indian National Council has decided that the *Y.M.I.* continue to run on its present lines. We are glad to announce that Rev. H. C. Balasundaram has accepted the invitation of the Council to assume the Editorial responsibility of the magazine from the 1st of July. "With the 'Y'" Section will be edited by the National General Secretary for the time being.

Our Finances.

The readers of the *Y.M.I.* and the friends of the Y.M.C.A. Movement in India will be gratified to know that the Indian National Council was able to close its books without a deficit. It was also able to raise the necessary Rs. 60,000, from public subscriptions and from contributions made by the local Associations. This success is very largely due to the devoted and continuous labours of the Rev. H. A. Popley, who was responsible for the raising of the revenue during the last year, and the generous and wholehearted support he received from his colleagues and the local Associations.

While we can congratulate ourselves on the success of the past two years, we have difficult years ahead of us. Our readers will regret to hear that the National Council of the

Y.M.C.A.'s in the U.S.A. and Canada are obliged to reduce their budget by $260,000. In the necessary consequential retrenchment, India is to take its due share, and since England and Australia have also withdrawn, under compelling circumstances, some of their support, the Movement in India is faced with a serious and perplexing situation. It has become necessary to reduce our commitments materially and though the budget-estimates for 1931 have been almost 'balanced' it has meant considerable handicap to several of our centres and lines of service.

Not only the Association Movement, but the Christian enterprise as a whole is face to face with shrinking resources both in men and money. Surely a situation like this must be a real challenge to the best that is in us. We are called upon to re-think our methods and to discover for ourselves the message from God that must reveal itself to us as we courageously face the growing opportunities for service.

We are thankful that not only the Indian National Council, but many of the local Associations have also closed their books in a satisfactory way. We sympathise with Rangoon where their expenditure for the year exceeded their income by Rs. 13,000. In Bombay also there was a deficit, but we believe that both these Associations are facing the future with determination.

Claims of the Rural Youth.

We have on our table the first issue of a Rural Bulletin issued by the World's Committee of the Young Men's Christian Association, Geneva. It is to be published quarterly, and can be had from the headquarters of the Committee for £0-1-2 per annum. This bulletin is welcome because it is symbolical of a change that is coming over our entire Movement in the world. In its earlier stages the Y.M.C.A. was distinctly an urban Movement. Much of its programme, its buildings, its hostels, etc., are designed to meet the needs of young men placed in large cities with all their trails and temptations. Slowly but surely the Association is being called to serve the boys and youth of the rural communities. In the development of this service the Indian Movement has taken an honourable part. It is a matter of regret that one of our rural centres in India is threatened with extinction for want of funds at a time when the rural service of the Association is receiving a due recognition.

The bulletin publishes the summary of the proceedings of the first conference of the rural Association leaders held at Dassel, Germany. Twenty-nine delegates, representing fourteen countries, including India, were present. The plans were laid at this conference to ensure that this phase of the Y.M.C.A. programme will receive its adequate share of attention from the World's Committee. One of our own prominent leaders, in a personal letter written to Dr. Mott pressed on him the point of view that the future of the Association in India lies in strengthening rural Associations even at the sacrifice of Associations in large cities. The Missionary Societies are also becoming alive to the needs of the rural communities, and Dr. Butterfield's Report indicates many lines of useful service. Dr. Butterfield in his report suggests the inauguration of rural reconstruction units more or less on the lines already started by the Association. Thus the rural programme of the

Y.M.C.A. in India and elsewhere is a distinctive contribution to the Christian and Missionary cause in the world.

We hope that through the bulletin and through the stimulus that would come to the rural work of the Association by methods advocated at Dassel, a new chapter is being opened in the world-wide programme and history of the Young Men's Christian Association.

We should state here that the city Associations themselves can play an important part in the development of the Y.M.C.A. programme amongst rural communities. There is no city in India which does not have villages within reach, and could not the city Associations harness their membership in voluntary services for the boys and young men of the villages?

Farewell.

Soon after this issue of the *Y.M.I.* is in the hands of its readers several of the secretaries of the Associations would be leaving India, two of them perhaps for good. Mr. J. L. Mott of Nagpur has intimated his inability to return to India after his furlough on account of family reasons. His departure would be a distinct loss to India. Mr. Mott is the pioneer of the Association work in industrial centres. He has been instrumental in building up a first-class piece of work in connection with the Empress Mills in Nagpur. In this work he associated himself with an Indian Secretary at an early stage in the person of Mr. S. C. L. Nasir who was able to relieve him of the main duties of this work some years ago, and since then Mr. Mott has given a good part of this time to the development of an interesting and most useful scheme of a Model Town for poor workers in connection with the Empress Mills. Mr. Mott will be greatly missed at Nagpur and in the Central Provinces and the Y.M.C.A. circles in India. We are also sorry to lose Mr. and Mrs. Waldo Heinrichs who have made a unique contribution to the Lahore Y.M.C.A. Mr. Heinrichs was instrumental in starting the Lecture Department and bringing it to a very high standard of efficiency. We understand that Mr. Heinrichs is to be called to an important position in another country. Our great loss will be somebody else's gain.

We also wish God-speed to Rev. F. S. Coan and family, and Dr. J. H. Gray. We look forward to their return to our fold, after a much-needed rest.

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WHAT THE YOUTH OF GERMANY READS.

German boys and girls read a great deal more than did their fathers and mothers. They show, moreover, considerable independence in their choice of books, and are not disposed to let themselves be advised about what to read. Books are judged on their own merits, and the fact that a book is forbidden no longer constitutes its chief charm as it did to an older generation.

In the November number of "Fuhrerdienst" Herr S. H. Sakel gives an account of a study he has made regarding the literary tastes of German boys and girls. He conducted his enquiries throughout schools all over Germany, and arrived at fairly definite conclusions. Favourite authors are Strindberg, Tolstoi, Thomas Mann, Selma Lagerlof, Lagarde, Bismark; Nietzsche is hardly ever read, nor oddly enough are works, very common in Germany, of authors who loudly proclaim youth's right to revolt. Thrillers, of course, are popular, but not psychological novels. Historical romances, travel, adventure, books of technical information and athletic interest are much read. War stories and books that deal with social questions find little favour, but there is a considerable demand for philosophy.

SOME PROBLEMS RELATING TO THE ASSOCIATION'S MISSION AT THE PRESENT TIME.

AS a militant Christian movement, bound together, if not by the letter, at least by the spirit of the Paris Basis, our main objective is and must ever be to help young men to become disciples of Jesus Christ. The Master's "Follow Me," applied to the specific problems of the modern world and in relation to the needs of young manhood—both those needs that are timeless and those that are peculiar to youth in our time—has fixed our mission. In the discharge of this mission, our Movement has been characterized from the beginning of its history by great mobility and by a unique power of adaptation to new needs. It has had the distinctive honour of being a pioneer movement and of having blazed trails that were followed later by other organizations.

We have now, however, reached a juncture, in our history, when it is necessary to reinterpret our mission, both in relation to our supreme Christian mandate and to the new situation that has been created for our Movement in many parts of the world.

In view of this necessity and in order to contribute to the urgent task of instituting a process of collective self-examination and adjustment, herein is offered an analysis of a few of the most salient features and problems of the Association at the present time.

1. Our Association began as a spiritual movement in which the evangelistic interest, that is, the interest of leading youth to a living faith in Christ, predominated, and in which all other activities, both recreational and altruistic, were secondary. Our Association has since developed, in very many places, into an *institution* with a Christian atmosphere, in which recreational and altruistic activities predominate, and in which the evangelistic aim has become secondary or has been replaced by a programme of character-building.

Has the Association altered its fundamental character and purpose, or has it followed a process of development which is necessary and inevitable in the life of an institution which aims at meeting the needs of youth in the spirit of Jesus Christ?

When the Association was founded, and for a considerable time thereafter, it was the only organization which undertook the all-round development of youthful personality. Not so many years ago it was the only organization possessing a gymnasium and a swimming pool in many important towns. Now, however, several of these exist in most communities, being owned and run by local clubs and churches or by the municipality, while these same organizations undertake recognized Association activities.

2. Can the Association really serve the whole personality? Can it assume responsibility for the spiritual life of its members if it attends

to other aspects of their personality? On the other hand can it deal at all with their spiritual life unless it attends somewhat to those other aspects?

In cases in which functions of the Association, such as boys' work, have been undertaken by other institutions, what should be the relation of the Association to these and to their work?

What, in particular, should be its relation to churches which carry on activities similar to its own? Should it offer to become the churches' organ for such activities? Should it carry on its own activities independently of the churches? Or should it abandon such activities entirely to the churches or other organizations, in order to undertake pioneer work in other directions?

3. Our Association began as a movement of youth; it has since become, in most places, a movement *for* youth. The destinies of all too many local Associations are guided by governing boards, the members of which are elected to office in virtue of their financial standing or reputation in the community, but few of whom take an active part in Association activities. Between this body and the membership has grown up a professional class of Association technicians, who are responsible for the programme. An anomalous situation has thus been produced, in which the lay character of the Movement has been largely lost, and ordinary members feel very little responsibility for the promotion of its ideals.

4. For many years the Association carried on its work exclusively in connection with the Protestant Churches. Affiliation to such Churches was, in many cases, a condition of active members, while the vast majority of associate members were Protestant in a general sense. Now, however, and especially since the Association became established in non-Protestant and in non-Christian countries, it is possible for young men who are not Protestant to become active members by signing a personal declaration of Christian faith, while in very many cases, the great majority of associate members have no religious affiliation, or belong to Roman Catholic, Orthodox, or non-Christian communions. In some countries an official understanding exists between the Association and the predominant ecclesiastical groups.

Should it be the aim of the Association to become the official organ of such groups for special non-religious activities, leaving all religious activities to the officially appointed representatives of these groups, or should it endeavour to carry on its full programme, including the religious part of it, among all its members, irrespective of the ecclesiastic affiliation of the latter?

5. Theological belief has become very complicated and confused among the Churches of Christendom since the World's Alliance came into existence by the signing of the Paris Basis. This situation is reflected in our Association world. Our Movement feels

the influence of the conflicting tendencies and of the intellectual and spiritual struggles of our day in all their divisive but dynamic force. In some Associations, for example, thought and activity are based upon the conception of God's immanence; in others, they are based chiefly upon the conception of His transcendence. In some, the emphasis is placed upon Jesus as the greatest religious teacher; in others, as the incarnation of God. Some tend to identify Christianity with ethical and social activity; others stress the idea of salvation. For some, the Bible has only a relative religious value; for others it contains the one valid source of knowledge regarding God. The fact must be faced that, as a result, chasms begin to appear in our brotherhood. A new theological mood and new tendencies in many European countries increase the danger of these chasms becoming deeper and wider.

How can we come to understand each other? Is there or is there not a unifying point of view which we could all accept? Should we seek a common form of expression? Ought the Association's policy be to reflect the prevailing religious beliefs in each community where it is established, or should it endeavour to reach an agreement within its own ranks in regard to the essence of the Christian faith and insistently proclaim its own message, whatever may be the prevailing religious beliefs or tendencies in any given community?

6. The majority of those belonging to countless Associations throughout the world are religiously indifferent. Moreover, many members of such Associations who are sincerely Christian, find no spiritual home in any organized church, or feel an antipathy towards all church organizations.

In such a case as this, should the Association assume some of the functions of the Church, intensifying its evangelistic activity and providing means whereby the spiritual life of such members may be developed?

7. At a time when youth, in many parts of the world, is becoming increasingly pre-occupied with spiritual problems of a very fundamental character, Associations in those same parts are loaded with institutional activities and burdened with financial liabilities. They are thus unable to give the necessary spiritual leadership to youth. The most serious and dynamic sections of youth regard them as mere sports clubs or mediocre bourgeois institutions, and pass them by.

Has the time come for the Association to delegate some of its functions to other groups who are ready, or whose responsibility it is, to undertake them, in order to concentrate upon the problems of the spirit?

Or, as an alternative, should the Association give birth to another movement, unencumbered by so much institutionalism, which should endeavour to meet the critical situation and exceptional opportunity of the present hour in the pure domain of the spirit?

[*From the Brisbane Triangle.*]

SCOTTISH NATIONAL COUNCIL REPORT FOR THE YEAR 1930.

The work of the Scottish National Council falls into two main divisions—first, the national services it maintains (principally for boys and young men, but also for others) both at home and abroad; and second, the provision of guidance and help to local communities in setting up and conducting Y.M.C.A. work. The Association, both in its local and its national organization, seeks to serve not only those within its membership but the whole community, and more especially all classes of boys and young men. This report can only present a summary of these services, and indicate a few of the leading features in the work of the year under review.

I

NATIONAL AND INTERNATIONAL SERVICE.

1. Work with the Army and Navy.—On 10th December 1929 the last company of British soldiers left the Rhineland, and only on that day did the work of the Y.M.C.A. with the Rhineland Army close down. Its service had been maintained continuously since November 1918, though gradually its dimensions had been curtailed from the hundred centres which were in operation at the beginning to three centres at the close. Over £40,000 has been expended on it during these eleven years. It has meant much in friendship and moral help to the young soldiers of Britain, and is a fitting epilogue to the great story of the war-work of the Association. Warm appreciation of it has been expressed by Lieut.-General Thwaites, the Commander-in-Chief of the British Army on the Rhine, by the Rev. E. P. Hogg, the Resident British Chaplain, and others.

The Institutes at Gibraltar and Malta continue to render their much-needed service, and several centres are still operating with the British Forces in China.

At home the Naval Institutes at Rosyth and Invergordon minister to the needs of the men of the Fleet during their half-yearly visits to Scottish waters.

Last Summer an Institute was conducted at Gailes for the H.L.I. Brigade and the Lothian and Border Horse Armoured Car Company.

2. Migration Service.—Conditions overseas during the year have not been of a nature to encourage expansion in schemes of migration. For the greater part of the year Australia has been practically closed to assisted migrants. The flow to Canada, too, has been in many ways restricted. Owing to these limitations the number of people settling overseas under the direct auspices of the Migration Department and the Dominion Churches has not been as large as in the previous year.

Despite this fact, the actual volume of service rendered to the community in Scotland in dealing with enquiries, giving advice, letters of introduction, etc., has been almost exactly the same as reported last year. Over 11,000 people have been personally seen and assisted in these ways.

The Department has been directly instrumental in enabling 210 people to be settled under Church auspices in Australia and Canada, ninety-nine of these being lads under nineteen years of age.

As has been indicated, there have been many difficulties this year, but the difficulties have served as an additional test on the efficacy of the schemes.

This is the third year of co-operation with the United Church of Canada in the placement of boys and young men. Altogether now this Church has received close on 500 young men and boys from Scotland who have gone under Y.M.C.A. auspices. It is gratifying to be able to report that ninety-three per cent of these have been successfully established. What is perhaps the acid test of the scheme is the fact that each year has seen a big proportion of those applying for assistance and advice doing so on account of the success of those who had gone before.

Four Scottish Association Secretaries have conducted parties of boys to Canada. Each has given a satisfactory report, one writing: "I saw enough of the working of the scheme to make me perfectly satisfied that the United Church of Canada's

Immigration Committee are doing a great work for boys. In the section of Ontario I visited they have gained the confidence of the farmers. I am satisfied that boys have better opportunities under this scheme of getting on in life than ever they will have in the old country. I have come home a whole-hearted enthusiastic supporter of the scheme."

Through the banking scheme inauguarated, over sixty per cent of the boys are saving their money for the day when they will be farmers themselves. Few now have less than £5 in their accounts, and a number have sums ranging from £20 to £40.

The Churches in Australia are still as concerned as ever in their co-operation with the Department. Prior to the stoppage of assisted passages, they have received and placed twenty families and thirteen boys. They are still receiving girls for domestic service and will re-open the full scheme as soon as Governments permit.

In all over 200 persons have been satisfactorily placed in employment overseas by the Department in co-operation with the Churches at home and in the Colonies.

3. India.—The Council continues to help the Indian Y M.C.A. through its representative, Mr. Laurence A. Hogg, Business Director of the Association Press. During the year Mr Hogg's duties have been adjusted in order to relieve him of some of the details of book distribution and enable him to give more time to the literary work of the Press. By his constant association with the leaders of the movement in India Mr. Hogg takes a responsible part in the work of national direction and the framing of policy, which in these critical days of India's history call for much wisdom and courage.

4. Overseas Students in Scotland.—The Student Hostel in Edinburgh, for which the Council is solely responsible, and the Student International Club in Glasgow, where the responsibility is shared by the Student Christian Movement, are expressions of the concern the Council has for the welfare of students coming from other lands to the Scottish Universities. The Edinburgh Hostel during the year lost the capable service of Mr. and Mrs. Smellie, but has been fortunate in once more obtaining that of Mr. and Mrs. Armstrong, who previously succeeded in placing it on a sound financial footing. Its accommodation is fully used, and an excellent spirit prevails among the residents. Through its social evenings and organized programme the Hostel continues to influence a larger circle than that of those residing in it.

Mr. and Mrs. Aaron, who succeeded Mr. and Mrs. Aiman at the Student International Club, Glasgow, have won the confidence and regard of the members, and the Club has had a most successful year.

5. The World's Alliance.—During the year Mr. Oliver McCowen, M.A., LL.B., who has represented the English and Scottish Councils on the Staff of the World's Alliance at Geneva, accepted a call to return to India as General Secretary of the Calcutta Association. Mr. Z. F. Willis, M.A., Education Secretary of the English Council, has succeeded him, taking charge of the Leadership Training Work of the World's Committee and of several important research projects.

The plans for the 1931 World Conferences at Toronto and Cleveland are now well advanced and have been communicated to the Associations in Scotland.

Twenty Scottish boys, along with Mr. Nairne, the National Boys' Secretary, attended an International Schoolboys' Camp in Holland This Camp will be held in Scotland in August 1930, when it is expected that boys from several continental countries will be present.

6. China.—The hope expressed a year ago that the Council would be able to send a representative to China in response to the urgent appeal of the Chinese National Council has unfortunately not been realized. Part of the funds necessary is in hand, but so far the efforts made to secure a man with the requisite qualifications who would be free to accept a call have been unsuccessful.

7. Holiday Home and Lodges.—Bonskeid House had another successful season, there being in all 1,585 visitors during the period of six months when it is open. Ten Conferences and Summer Schools were held in the house.

The Scottish Young Men's Holiday Fellowship increased its membership last summer, and at the beginning of the present season there was the promise of an even larger increase than any hitherto recorded. The Lodges on the Highland and Border routes provide simple and inexpensive accommodation for the night for those on a cycling or walking holiday, and are open to all who join the Fellowship, the membership fee being 2*s.* 6*d.* It is gratifying to note that this Scottish scheme has stimulated the interest of other organizations in the south and led to the launching of an English scheme this year.

Information and guidance have again been given to many going abroad for their holiday.

8. Co-operation with Church and other Organizations.—Close touch has been kept with the Church Youth Departments and other youth and educational organizations, especially in Boys' Work, the Migration service, and the production of Study Outlines.

9. Work with Secondary Schoolboys.—The special work begun some years ago for Secondary Schoolboys has now become a permanent and well-organized section of the Council's activities. Seventy-three boys and leaders were present at the Summer Camp last August, and thirty-eight delegates, representing thirteen schools, attended a Conference of Leaders and Older Boys in April.

In September, Mr A. W. Somerville, M.A., who had for some years given attention as a part-time Secretary to this branch of the work, left the Council's service to take charge of Boys' Work at the New College Settlement, and since then Mr. Nairne has been personally responsible for its direction.

⁂

THE SERVICE OF A CITY Y.M.C.A. IN AMERICA.

That 14 branches of Cleveland Association work with and serve 25,000 boys and young men in greater Cleveland.

274 laymen serve as Trustees and members of Branch Managing Committees.

3,200 students were enrolled this year as students in Y Tech.

5,000 persons enter the Central Building daily.

Residents in Central Apartments come from 40 States, 398 different communities, and 19 foreign countries.

22 is the average age of young men using apartments and 90% are newcomers to the city.

The total operating expense this year is $1,120,792,00. We are about 80% self-supporting, the remainder coming from the Association's allotment in the Community Fund.

Y summer camps served this summer over 2,500 boys and ~~young men~~.

Department in Vocational Guidance interviewed in this present year 15,577 men and older boys who came seeking counsel and employment.

Buildings outgrown and inadequate. Additions, new buildings, larger summer camp provision, increased personnel, represent minimum needs.

Greater Cleveland has 300,000 boys and men who constitute the field of the Young Men's Christian Association.

Cleveland Red Triangle.

⁂

BUILDING A BRIDGE.

An old man, travelling a lone highway,
Came at the evening, cold and gray,
To a chasm deep and wide;
The old man crossed in the twilight dim;
The sullen stream had no fears for him.
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength in building here;
Your journey will end with the ending day;
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you the bridge at eventide?"

The builder lifted his old gray head,
"Good friend, in the path I've come," he said,
"There followeth after me to-day
A youth whose feet must pass this way.
This chasm that was as naught to me
To that fair youth may a pitfall be;
He, too, must cross in the twilight dim;
Good friend, I am building the bridge for him."

From Cleveland Red Triangle.

ADULT EDUCATION IN THE Y.M.C.A.

I

From the very beginning of its existence the Y.M.C.A. has taken a special interest in Adult Education, and Educational Activities have occupied an important place in its programme. In the Jubilee Survey for the whole world published in 1894 the following summary of its Educational Activities appears :—

> "Libraries, University Extension Lectures, Art, Science, and Civil Service Classes. Reading Rooms. Musical Instruction. Literary and Debating Societies. Technical and Commercial classes. Scientific and Illustrated Lectures. Classes for study of Classical and Foreign Languages, History, Geography, etc."

In Great Britain in 1923 at a Conference of the British Y.M.C.A.'s the Association was urged to recognize "the significance or importance of the Adult Education Movement and the responsibility of the Association to do everything within its power to share in the great spiritual purposes which that Movement seeks to achieve."

In India it has always been recognized that the Association should do all that it could to promote Adult Education among its members and also among young men generally, and formerly the Y.M.C.A. was the only organized Movement which carried a programme of Adult Education for young men.

The following are the general lines of Adult Education Programme at the present time :—

(1) *General Lectures* :—

(*a*) Regular courses of lectures on Religion, History, Philosophy, Economics, Art, Travel, Social Service, Science, etc.

(*b*) Occasional Lectures, once or twice a week, on such subjects.

(*c*) Lantern Lectures on various subjects.

These are given in all Branches of the Y.M.C.A. and are a regular feature of the programme. They are usually open to all without payment.

(2) *Vocational Education* by means of regular classes in Commercial subjects, Engineering, Electricity, Foreign Languages, etc. These run for special periods, and a fee is charged for the course.

Lahore, Calcutta, Colombo, Coimbatore, Madura, Rangoon and Madras are among the Associations with such classes.

86, College Street, Calcutta, has regular courses in Social Service Work and in Physical Education.

The Colombo Association has classes in Elocution and Modern Philosophy also.

Rangoon has had a special course on Efficiency. Lahore has a class on Drawing in addition to the other regular Commercial Subjects.

The fees vary from Re. 1 to Rs. 7 a month according to the subject and the place.

Some of the centres have been recognized by the London Chamber of Commere for its Examinations.

(3) *Study and Discussion Groups.*

These are held in every Association on various subjects, generally Religious or Philosophical. The subjects of these groups also include the following: International Relations, The League of Nations, The Communal Problem, etc.

(4) *Night Schools.*

Some of them are for illiterates and in the Industrial Welfare and Rural Reconstruction Centres.

Others are for those whose education has only proceeded to a low standard.

The teachers are both voluntary and paid.

A special set of Slides on Tamil has been prepared with the object of teaching numbers of illiterates to read in the shortest possible time. It has been found that they can be taught to read Tamil by this method in 2 months.

(5) *Libraries.*

Most large Y.M.C.A.'s have each a fairly good library which is well used. Some of the Secretaries make a point of helping the members through special guidance. Important new books are especially noticed and commented upon. In the Rural Reconstruction areas village libraries have been opened and Travelling Libraries organized.

(6) *University Extension Courses.*

In a few centres attempts have been made to provide courses of lectures on History, Economics, etc., as a means of promoting University Culture among those who have not had the opportunity of attending a University. Sometimes a small payment is made so as to provide the expenses of the lectures.

Madras organized a special University Course of this character, with Examinations and certificates.

(7) *Lantern Lecture and Visual Instruction Department.*

The National Council Y.M.C.A. has a special Lantern Lecture and Visual Instruction Department. The following is a summary of its work:—

The Department sends out lantern slides on hire on various subjects such as Temperance, Health, Geography and Travel, Uplift Work, Maternity and Child Welfare. They also endeavour to serve through the production of slides on various subjects as indicated by those wishing to have slides made for them. In a country possessing such a large illiterate population, visual instruction has a great scope. Last year our Lantern Lecture and Visual Instruction Service reached more than 10 lakhs of people, the majority of whom were illiterates.

Our facilities for this service consist of a fully equipped laboratory for the production of lantern slides, a limited supply of lanterns and various accessories for those who are in need of them. We also maintain a library of some 60,000 lantern slides for hire on a nominal fee of Rs. 2 per week per set. Our staff is always ready to assist anyone in planning a programme of Visual Instruction.

A series of lantern slides have been produced for teaching illiterates to read and write simple Tamil. From the Pudukottai State it has been reported that by the use of these slides they were able to teach a group of adult illiterates so that they could read and write simple Tamil in about 8 weeks. More recently, we have prepared a series of slides on Village Reconstruction showing something of the work in Girgaum, Jhelum and other places where Village Reconstruction has been undertaken successfully. There are 8 parts to this set with 141 slides, many of which are beautifully hand-coloured. The cinema has of late years stimulated the use of lantern slides even more largely than it displaced them at the outset of "movie" popularity.

* * *

THE EMPLOYER AND THE EMPLOYED.

The staff of the Secretarial offices of the National Council, Y. M. C. A., was entertained at a 'tea' in the first half of December by Messrs. H. A. Popley and S N. Barling (Revenue Secretary and Assistant Treasurer respectively of the National Council of Y. M C. A.), and Mrs. H. A. Popley, when interesting frolics and an agreeable tea served in the exquisite manner added considerable liveliness to the gaiety of the occasion. The spirit of uniform cordiality evinced among the hosts and the guests marked an exemplary specimen of the "east *plus* west", and in spite of the heavy nature of work that is demanded of the hosts in their capacity as Secretaries of the National Council, Y. M. C. A., they had spared no pains to make the function quite a warm and enjoyable one, for which the increased regard and esteem of the staff will amply repay. Occasional conferences such as this, must necessarily go a great way in the intellectual, moral and material development of the staff, and will tend to bring the employer and the employee into closer relationship and better understanding.

V. DORASWAMY.

* * *

CALCUTTA—CHOWRINGHEE BRANCH OPEN FORUM FOR DISCUSSION.

Feb.	13th	*Friday*	The Open Road.—The meaning and purpose of our Journey.
Feb.	20th	*Friday*	Travelling Companions—Kith & Kin.—The value of human relationships.
Mar.	6th	*Friday*	Travelling Companions—Workmates.—Fellowship in the service of the highest in our daily occupation.
Mar.	13th	*Friday*	Travelling Companions—Passers-by.—Opportunities for mutual helpfulness.
Mar.	20th	*Friday*	The Divine Companion.—The truth of a Divine Companion for every traveller.
April	10th	*Friday*	Equipment for the Journey.—The importance of adequate provision.
April	17th	*Friday*	Rules of the Road—The advantage of good rules.
May	1st	*Friday*	Rough Places—Testing endurance, opportunities for helpfulness, enriching experience.
May	8th	*Friday*	Cross Roads.—Right decisions in crises.
May	15th	*Friday*	Milestones.—Their value to the traveller.
May	22nd	*Friday*	Vistas.—The value of taking a long view on the journey.
June	5th	*Friday*	The New Country.—The "prepared" destination.

SUNDAY GAMES IN THE ASSOCIATION.

VIII.

There will, I think, be general agreement with the statement that the experiences of the Great War are responsible for many Religious and Moral sanctions breaking down amongst youth to-day. We cannot stay to go into this, but lack of respect for 'the traditions of the Elders' has been generally remarked. In the midst of the present-day use of Sunday and consequent church decline, how is the Association to perform its task of making Christ real, moulding individual Christlike character? If one were to believe the daily press and the numerous articles and books dealing with the subject of youth and religion in these days, one would conclude that youth was absolutely irreligious and had passed the church, by refusing not only to serve it but to enter its doors for worship. One message that came through the ether from England this month reads as follows:

> "We are passing through a phase of bold indifference, if not open revolt, against religious thought, moral restraint, and commercial righteousness," writes Rev. H. Fairchild Huxtable, Minister of St. John's Free Church at Tunbridge Wells, in a message to his congregation in the monthly magazine. He goes on, "The rising generation seems intolerant of it all. It is futile to blame motor-cars, or broadcasting, with their fascinating possibilities for Sunday desecration, moral laxity, etc. The problem is deeper. The present generation is searching for soul satisfaction among the husks that the swine eat. It must be admitted that home love and family comradeship have lost much of their charm and satisfaction. The true balance of life and beauty is lost in a cloud of perishable substitutes which weaken the growth of fine manhood and womanhood and produce warped minds, unhealthy tastes and anæmic personalities. Spiritual ideals cultivated by Bible knowledge and sincere and quiet meditations are largely rules as outworn fetishes."

On the other hand a Roman Catholic Priest in reply to this said, "We cannot build churches fast enough to accommodate all our worshippers."

Many other outbursts and retorts will be readily called to mind.

About the use of Sunday. If we accept the reports we shall conclude, there is an universal holiday in the West on the Christians' Holy Day. Efforts to stem the tide have been made, one Vicar going so far as to make the innovation of a Golfers' early morning service. The spectacle of scores of golfers in plus fours with their sticks stacked in the Porch, quietly marching into the Church prior to a Sunday on the links does not appear to have been oft repeated. But is there not another—a more hopeful, not to say more truthful—prospect before us? What said Copec, Helsingfors, Madras, Jerusalem?

So far as my knowledge goes the members of the Y.M.C.A. in Great Britain do not use Association playing fields or Tennis Courts on Sunday. Here in India it seems to me the Association is placed in a somewhat different situation. Out of a population of about 320,000,000 about 5 millions are Christians, the majority of whom regulate their conduct on Sunday, for most of the year, very much in line with the Continental Sunday. Early Mass or Communion and then freedom for Games or any other form of recreation for the day. The last Census tells us there were 4,753,174 Christians belonging to the following sects:

R. C.	1,823,079
Syrian (Romo-Syrian) ..	423,968
,, (other Sects) ..	367,029
Anglicans	533,180
Other denominations ..	1,605,918

This Christian company in India—the members of which are unevenly spread out, the South claiming a large proportion—live and move and have their being in the midst of over 300 millions, to whom Sunday is a recognized holiday from labour without any sort of relation to Religion. It is merely a custom, which possibly had a Christian origin, that employers do not demand labour on Sundays, except in Railways and other essential works. The youth of India organize recreation on this weekly holiday and all clubs arrange Sunday Matches in all the English Games, not to say American Games. The Y.M.C.A. is unable to enter into the fixture cards on the same basis as other clubs because it does not play organized games on Sunday, consequently the Y.M.C.A. fixture card is likely to consist of odd games, and not very good at that. The result is that too often the Y.M.C.A. without Sunday Games

is unable to hold a team together for long. Do we want good teams? Can we confine ourselves to Christian players? Would they play only six days a week? What are we aiming at, in the sphere of recreation?

I lately read Canon Hunter's (the Vicar of Barking) essay "On Keeping Sunday" in Benn's Affirmation series. It is interesting to note that he advocates a change in the hour of Church Services, so that the afternoon and evening may be free for recreation. Let me quote the concluding words of his essay, "A religion that is all vague sentiment, having no principle and no regular practices, has not sufficient stuffing for these days. It is not the religion of Jesus. Only let us be sure that our principles are not Jewish or Heathen and that our rules are not narrower than Christ's exceeding broad commandment of love. If men have no use for a religious practice which identified the Christian life with attending Church on Sundays let them avoid the inverted bigotry to thinking that society can permanently live the Christian life if its members never worship together in Church, Sunday or weekday."

The Copec Report on Leisure (Vol. V) deals with the confusion of thought in regard to the Jewish Sabbath and Christian Sunday, in a manner that may be of interest to us. It reads "Sunday is not the Jewish Sabbath but the principal Holy Day of the Christian Church, primarily intended for united Christian worship. The confusion between Sunday and Sabbath caused considerable trouble. Sunday like the Sabbath is called a Day of Rest and thus had tended to become for every Christian rather a day of prohibition than a day of positive call to worship. Our Lord even in the Jewish Sabbath appealed to a principle old and larger than that of the Fourth Commandment, *viz*, the principle of regular rest to be secured for one day in seven. If we thus separate the Jewish Sabbath from the Christian Sunday we are set free from the fear of incurring God's displeasure by making the letter of the Fourth Commandment and can approach the question of Sunday recreation without prejudice. The controversy of the XVIII Century reached a crisis when the compilers of the Anglican Church catechism explained the fourth commandment as "serving God truly all the days of my life", and deliberately refused to add the words suggested by the Sabbatarians, "especially on the Lord's Day". Unless this freedom with regard to the fourth commandment is finally established there can be no agreement among Christians as to what is the Christian view of Sunday recreation. The conclusion of the authors may be summed up in the words on page 15 where we read, "It is probable that if the majority of Christians showed a united example to the world of what a happy religious Sunday would be with worship and recreation combined, the world would in time give up its selfish and sometimes sordid way of using the day." Has this any value in solving our problem, or is it a mere pious hope?

In an appeal issued in 1923 over the signatures of the Clergy and Ministers of Bombay the following is extracted:

"There was concern over the manner in which the Dramatic Society shows, Dances, Fetes, etc., were organized on Sundays.

We therefore appeal first to those who openly acknowledge their attachment to organised Christianity and accept the obligations which such attachment implies. We ask them to consider the matter in the light of the honour due to our Lord Jesus Christ, of whose Body, the Church, they are members. Such consideration must lead to the conclusion that the Lord's Day, because it is the Lord's Day, has claims which are incompatible with the holding of organized amusements on that day, at any rate during hours devoted to worship.

To others we appeal on the ground that Sunday, as a day of rest and religious observance, is an integral part of our Common Christian Tradition, which no thoughtful or public-spirited member of our community (whatever his personal religious convictions may be) would desire to undermine. Also, the quietude of Sunday and its distinction from other days of the week has a psychological value apart from its observance as a day of worship. Anything, therefore, tending to blue the distinctive character of Sunday and to use it merely as a convenient day for public entertainments, also tends to rob the community of an institution of great value.

We recognize that in these matters we are not under law save that which a man's own conscience imposes—and everyone must have liberty to decide for himself what his personal practice shall be. But we think that those who claim this freedom should be careful not to exercise it in ways which add to unnecessary Sunday labour or hurt the conscience of others.

For example, we think that those who do not recognize the duty and privileges of regularly joining in public worship should in courtesy refrain from putting any obstacles in the way of those who do.

We agree in feeling very strongly that Christian people are losing one of the best opportunities which they have inherited, if they do not use at least a part of Sunday in rest and quiet and the practice of religion."

I have a very interesting file in my office on the question of Sunday Games. I issued a questionnaire to the leading Secretaries in 1927 with a view to ascertaining the general practice in regard to games on Sunday. The questions were :

1. Do you allow Sunday Games on Association Courts or fields ? If so, is the Association equipment used ?
2. Has your Association discussed this question recently ? If so, (*a*) when ? (*b*) with what result ?
3. What is your own attitude in regard to playing games on Sunday ?

The replies were varied and did not take me far. To use the words of one respected local Secretary when referring to the reply from one of our leaders, who said, "It is the apotheosis of the language which conceals thought ! " St. Paul's "All things are lawful but all things are not expedient" seems to be a favourite dictum. None were prepared to say that Sunday Games should be accepted as a recognized part of the Association programme, although in some cases owing to local pressure certain concessions had been made, *e.g.*, Cricket Matches were played, and in another case Tennis allowed during the morning but do not use our equipment ! The perusal of these replies from our leading Secretaries was very disappointing. It would lead one to conclude that Mr. Job's criticism is not far out, when he says, "The Y.M.C.A. does not yet seem to know its own mind." The answers certainly reveal clearly the fact that Secretaries boggle at this issue—in fact, in one centre they were, I am not sure if they still are—permitting the Teams which played on week days as Y.M.C.A. teams to play on Sundays as "Mr. Somebody's team".

What does Sunday mean to us as Secretaries ? Is it a day of rest, recreation and worship for us ? In the pursuit of this for ourselves, have we touch with our members ? Are they passing us by also ? Are we alive enough to the needs of present-day Christian youth to make Sunday of some value to them, in the realm of the spirit, where the mind is free ? Are we concerned about how our members spend Sunday ? What thought do we put into a Sunday programme ? As compared with the time and thought spent in organizing the week day programme, what is the proportion of time given to thinking and planning for a Sunday programme ? Is it the function of the Association or the Church to plan for the Christian members on Sunday ? Can we put on a programme for Sunday that will conduce to rest, recreation and worship for non-Christian members and keep the games ground, fields and courts closed ? Are we fair to deny association facilities for games and recreation on Sundays to the large percentage of our non-Christian associates ? Shall the very small minority of Christian members rule that the majority of the non-Christian members shall not use Association equipment on Sundays ?

Let me put one or two final questions. Are there Secretaries, members of Boards and Committees who play games on Sunday, and yet will vote against a resolution to allow members to do so on Y.M.C.A. property or playing fields ? Shall we solve the problem by closing down all our work on Sunday and leaving the question of the use of Sunday to be decided by someone else ? Is it or is it not good or desirable for the Y.M.C.A. to allow for recreation of the right sort on Sunday ? What is the right sort ? What are the hours for the right sort ? What is the ideal way of spending Sunday ?

I seek in this way to provoke discussion. I would urge that we now seriously consider the problem.

H. W. B.

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JERUSALEM TO HAVE ONE OF THE FINEST Y.M.C.A.'S IN THE WORLD,

Jerusalem is to be provided with one of the finest Y.M.C.A. buildings in the world. It is anticipated that the constructional work, which is now being entered upon, will take three years or more. But when it is finished the young men of Palestine will possess a magnificent centre for spiritual and physical development. The world of Christendom will, moreover, be provided in the city which witnessed the greater events in the life of Christ with a centre of prayer and praise which will be deeply appreciated by all pilgrims to the Holy Land.

AT WORK WITH THE LABOURING CLASSES.

IV.

CALCUTTA.

The Y.M.C.A. Secretary who started and carried on the welfare work in Bombay for five years has now been transferred to Calcutta, where he is planning to start work in the near future for the workers in the Jute mills.

CAWNPORE.

About a year and a half ago one of the Y.M.C.A. Secretaries who had worked for several years in Nagpur on the welfare staff was loaned by the Y.M.C.A. to Messrs. Begg, Sutherland & Co. in Cawnpore. This company manages the Elgin Mills Co., Ltd., Cawnpore Textiles, Ltd., The Cawnpore Sugar Works, Ltd., Brushware, Ltd., The Cawnpore Aerating Gas Co., Ltd., and The Cawnpore Electric Supply Corporation, Ltd. None of these factories had welfare work of this kind before. At the beginning this Secretary made a survey of the situation and decided to concentrate his efforts on three things—the economic betterment of the workmen, the development of personality, and a reconciliation between the employers and the employees. He commenced his work only a little over a year ago but already certain things have been done.

A boys' school has been opened in the Elgin Mills for half-time workers and the dependents of workmen. Half-time workers are recruited from this school. An institute and library have also been started. These are provided with vernacular papers, magazines, and books, and with indoor games such as chess, draughts, carroms, and snakes and ladders. Lectures on Geography, History, Religion, Personal Hygiene, etc., have been given. These lectures are sometimes illustrated by lantern slides. Entertainments of various kinds have been given to the workers, such as magic trick performances, jugglers and Marionette shows, concerts, socials, prize distribution functions, feats of strength, etc. A large cinema machine is being purchased and cinema shows will soon begin. Outdoor games such as football and volley ball have been started at two of the mills. Games and matches are held under the supervision of a games superintendent.

The wife of the Welfare Officer acts as an honorary worker in charge of the work for women. She has started a school for girls in the Elgin Mills, and has also opened a women's dispensary which is in charge of a lady doctor of Sub-Assistant Surgeon grade. The work among the womenfolk of the workers includes child welfare, advice to mothers, story-telling, sewing, singing, different kinds of entertainments, house to house visiting, etc.

The Welfare Officer inspects the water supply and the latrines in some of the mills. He supervises the sweet shops inside the mill compound, sees that sanitary arrangements are made against flies and dirt, and fixes the rates to be charged and the hours the shops are to remain open. He is also in charge of the workmen's quarters in the Elgin Mills.

Probably the most worthwhile and at the same time the most difficult work he has undertaken is in connection with the various complaints of the workmen. They are encouraged to have direct dealings with their superior officers, and for this purpose the Welfare Officer has arranged to have a box outside the Manager's office in the Elgin Mills where all petitions and complaints can be placed. In case the men are afraid to approach their officers, he takes up their cases and sees the officers concerned. The complaints cover such questions as bribes and exactions, fines, dismissals, general ill-treatment, etc. The confidence of the workers in the welfare work is gradually growing, but it is easy to understand why at least some of the maistries and petty foremen should be against it if it is to go thoroughly into such abuses. To quote from a report of the Welfare Officer: "The maistries and foremen are a clever set of people who are not friendly towards the work. Some of them are on the look-out for a chance to spoil it. They recruit men and exact heavy bribes. They keep turning them out on flimsy excuses in order to recruit more with more bribes. They, being rich, own their own houses in the city and compel the workmen under them to live in them on high rent. These maistries stop at nothing. They will go to the very extreme to get something out of the men. Recently, as a result of private enquiries made about the houses belonging to the maistries, it was found that the maistries realized exorbitant rent from their workmen. So in order to maintain their prestige and income by exploiting the workers they constantly endeavour to spoil the welfare work by preventing the workmen from taking an interest in it, though everything in the welfare work is done for the workers' benefit." J. L. M.

(Concluded.)

THE WORLD OF BOOKS

DAWN IN INDIA. By Sir Francis Younghusband.

During the past year the observant have been keenly on the look-out for anything from the pen of Sir Francis Younghusband. Few Englishmen have manifested a more sensitive understanding of the mind of articulate India, or it may be added, a more courageous statesmanship in the interpretation of that mind to his fellow-countrymen.

This book is, in effect, the narrative of a conversion. That is indeed its supreme interest and value. The writer bears an honoured name in India and comes of a stock with which 'benevolent paternalism' had been for generations the tradition for Britain's role in India. He tells us that twenty-five years ago, in a lecture to the University of Cambridge, he maintained that "we could not look forward to a time when India could, with advantage to Indians or anyone else, be left to govern herself." This book is an explicit recantation of that thesis. It is a sustained argument that Britain's part in India must in the future be, not rule, but comradeship. He is arguing with his fellow-countrymen. Starting with a generous recognition of the beneficence of Britain's work in India, he reminds us that Indian Self-Government was the express ideal of some of the great names of the past: Munro, Mountstuart Elphinstone and Herbert Edwardes. He points out that India's present incapacity for self-defence is in part the result of a deliberate Anglicisation of the Indian army, which twenty years ago, when it was often chiefly officered by Indians, was at least as fine a fighting force as it is to-day. He maintains that to attempt to retain India within the Empire by force means disaster, and that to a self-governing India must be left the responsibility of deciding whether or no they should remain within the British Commonwealth of Nations. He has little doubt of what the answer will be:—provided Britain acts rightly now.

The book is pre-eminently readable; lucid with an unaffected simplicity of style; delightful and enjoyable from start to finish. It is full of shrewd reflections, such as, that what we *do* in India matters less than the *way* we do it; and he might have added, the *time* at which we do it. A possible criticism would be that the book is more of an apologia for the Raj than an explanation of Indian Nationalism; and that, for this reason, the premises do not seem to lead quite naturally to the conclusion. Some of the uglier episodes are buried out of sight. A more explicit recognition of the blunders in the psychology of statesmanship which have led to educated India's loss of confidence in Britain would have made the present situation more intelligible to English readers. And perhaps the balance is not always held quite even between Hindu and Muslim. But the book remains one of the very best, and kindliest, that have come from British administrators. The writer loves India passionately, —and therefore understands.

W. E. S. H.

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"INDIAN INDUSTRY—YESTERDAY, TO-DAY AND TO-MORROW. By Miss M. Cecile Matheson. (Oxford University Press, Bombay, 1930, pp. 231.)

In the cold seasons of 1927-28 and 1928-29 a commission appointed by the National Christian Council of India, Burma and Ceylon made "a study of industrial conditions in India with a view to creating a more vigorous public opinion and advancing Christian standards in regard to industrial reform". Miss Matheson, a member of the British Industrial Court and of Trade Boards and formerly Warden of Birmingham Settlement, came to India to lead the survey. The present volume is the outcome of her visits. It is comprehensive, covering India from Lahore to Tuticorin

and from Bombay to North-East Assam. It lays stress on the cotton, jute, coal-mining and tea industries. It includes special studies by Miss Matheson's associates on the commission, Miss Wingate of the Y. W. C. A. and Mr. Manohar Lall of the Y. M. C. A., on the economic condition of women workers in cotton mills and coal mines and on handloom weaving in India.

Welfare Work is described in so far as it is directly connected with industry and under two heads—that done voluntarily by the employer and the activities of the trade unions and the co-operative societies. The instability of labour in India, the prevalence of bribery and corruption and of disease, the lack of proper diet, the poverty and illiteracy of the masses, low wages, industrial conflict are discussed briefly. The closing chapter gives the author's views of what should be done to reform the industrial situation by legislation, to extend the welfare work inside the mills, to improve the housing, and to train the welfare and social workers. The report of a conference on industrial problems held in Poona in the early part of 1929 appears in the appendix, giving in detail the practical and immediate steps which, it is desired, should be taken by the National Christian Council in the present industrial situation.

The book is full of interesting and significant facts and is very valuable for reference. Better and more illustrations would have improved the report. It will be the basis of a smaller book soon to be published, suitable for use in classes for young people. It has been suggested that the National Christian Council publish a pamphlet to interpret this report in a popular manner and to appeal to the Christian Church to take its share in such social service. The report of Miss Matheson whets one's appetite for the much more elaborate report of the Royal Commission of Labour that will soon appear.

The reader needs to discriminate in Miss Matheson's book between the facts and the opinions she gives. The latter of course are open to question. One advantage of the report is that occasionally, rather too infrequently, there are incorporated differences of opinion in the conclusions of the Commission. As Mr Hodge, Secretary of the National Christian Council, says in his admirable introduction, there is an "individual and personal touch in the book that adds interest in its pages."

Miss Matheson by reason of limitations of space, of time in her stay in India, of having no previous first-hand acquaintance with Indian conditions, has not been able to make a complete and well-balanced survey of conditions in Indian industry. She has suggested that a companion book on "Social Work in India" is wanted to bring this book on "Indian Industry" into truer perspective. Surely this would be a great help. For the present volume does not cover the full opportunities and needs of the industrial situation in which are involved many who do not work in regulated industries or in factories at all.

Most Christian missions and churches are not in a position to engage in what Miss Matheson calls "intra-mural welfare work". Many of them might well take up "extra-mural welfare work"—social service outside the factories and "lines", as, for example, a sort of "Settlement" work. Not much attention has been given in this book to the details of such enterprises. Reference for practical suggestions may be made by those interested in this phase of welfare work to the proceedings of the conference on industrial problems, appearing in the appendix of the book.

W. E. D. W.

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THE TRUE ADVENT. Daily meditations and prayers from All Saints' Day to New Year's Eve. Edited by Rev. P T. R. Kirk. (Hodder & Stoughton, London. 2/6 nett.)

This is a series of daily meditations for the season of Advent. They are about 80 in number and are meant to cover the period from All Saints' Day to New

Year's Eve. The subjects treated in the book are by no means narrowly ecclesiastical but cover a wide range of general religious interest. For example, one week is taken up with the question 'where are the dead?', another with the blessings of the Church, and a third with foundation beliefs such as the nature of God, Divine revelation, miracles, the value of Calvary and the resurrection of Christ. The treatment is scholarly and reverent, and the hymns, prayers and quotations from the poets worked into the meditations enhance their devotional value and make the book ring true to the needs and aspirations of the twentieth century. One can get a fair idea of the tone and spirit of this admirable manual of devotion if it is borne in mind that the author is the general director of the Industrial Christian Fellowship of London. The book is without doubt a notable contribution to the devotional literature of the Christian Church.

C. E. A.

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THE C. S. S. REVIEW. A new Monthly Organ of the Christa Seva Sangha of Poona.

The Christa Seva Sangha hope to issue in March 1931 the first number of a monthly journal, which will give constructive and positive expression to its ideals.

It is hoped that "The C. S. S. Review" will contain some of the following features:—

1. Leading Article, always on Jesus Christ.—His character, His life, His teaching, His meaning for the modern world.

2. *Bhakti Marga* (The way of Devotion).—Studies of the Saints and Mystics. Articles on Prayer and Contemplation; on the Religious Life, especially on S. Francis. Poems and Prayers.

3. *Jnana Marga* (The way of Knowledge).—Articles on constructive Christian philosophy from the Indian standpoint and in Indian terms; on the great religions and philosophies of the world on non-controversial lines; on the Culture, Art, Music, History and Literature of India; Translations of Indian classics.

4. *Karma Marga* (The way of Service).—Articles dealing with the Social and Economic welfare of India, the idealistic basis of the National Renaissance, etc. Reviews of Books will be a special feature.

5. While "The C. S. S. Review" will be primarily a philosophical and religious journal, it will not be out of touch with current events, but keeping before it the ideal of Reconciliation, it will attack any kind of racial discrimination, and any traces of the colour bar in all parts of the world. It will stand fearlessly for the application of the principles of Christ to every aspect of public life.

The Subscription will be Rs. 5 per annum.

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"MAHATMA GANDHI—THE MAN AND HIS MISSION." (G. A. Natesan & Co., Madras. Eighth Edition. Re. 1.)

This eighth edition in paper cover brings the events connected with Mahatma Gandhi up to September 1930, considerable space being given to the detailed story of the past year. It is valuable to the ordinary reader as a review of the political developments, with Mr. Gandhi as their centre, from the point of view of his sympathizers.

W. E. D. W.

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CONTEMPORARY THOUGHT OF INDIA. By A. C. Underwood. (William & Norgate, 5*s*.)

The book is one of a series dealing with the contemporary thought of the nations of the world, which is a timely undertaking when there is such great need of international understanding. But the book under review suffers from the fact of its

being written, unlike most other books of the series, by one who does not belong to the country whose thought he is trying to interpret. So he cannot and does not write with real insight into the ideals and ideas that inform the mind of India at this time. Dr. Underwood was an English Missionary in India, and throughout the book he seems over-anxious to prove the debt of India's thinkers to the teaching of Western Christianity. Such a pronounced tendency is not consistent with a fair presentation of the distinctive elements in Indian thought; for however much the India of to-day may have learned from the West, it is the Indian colouring to it all that gives the movements of thought and action in India such a unique significance to the world at the present time. The book does not impress on one this distinctive flavour of Indian thought.

The book is divided into three sections: political, social and religious. The section on political thought is the least satisfying of these, reflecting as it does the attitude of the Calcutta *Statesman*, to which paper the author ingenuously expresses a debt of gratitude. The book as a whole and this section in particular fails to interpret the idealism underlying the thought of India—an idealism to which the ethics of the New Testament is something literally practicable and which alone explains the position of Gandhi, the saint in Indian politics. This aspect of Indian thought, political and otherwise, is well brought out in another recent English book—"The Case for India" by J. S. Hoyland.

The section on social thought gives a succinct account of the progressive movement in recent Indian history and the forces that are making the future full of hope, particularly the Women's movement.

The last section deals with the religious thought of India. The eclecticism of present-day Hinduism, its great though often unacknowledged debt to Christianity, and the present fluidity of its beliefs are well brought out. Then follow critical appreciations of the teachings of three great leading thinkers of modern India, the poet Tagore, Mahatma Gandhi and the philosopher Radhakrishnan. The impossibility of the latter's attempt to "Christianize Hinduism" is pointed out and his lack of creative thought as against his brilliant powers of historical interpretation is deplored.

The concluding chapter on Indian Christianity is stimulating reading and makes a challenge to Indian Christians to carry through the task dreamed of by Brahmabandhar, to effect "a change of garments" from European to Hindu in Christian thought. The figure of Sadhu Sunder Singh is held up as an earnest of what Indian Christianity can be.

S. K. G.

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"JESUS AMONG MEN". By H. T. Hodgkin, M.A., M.B. (Student Christian Movement Press. 4*s*. net.)

The declaration of the Jerusalem Conference of 1928 has inspired Dr. H. T. Hodgkin, formerly the Secretary of the Chinese National Christian Council, to write these stimulating studies on the Life of Christ. "Our Message is Jesus Christ. He is the revelation of what God is, and of what man through Him may become. In Him we come face to face with the ultimate reality of the Universe." The author does not ask the reader to accept this statement at the outset as necessarily true. What he asks is that we should realize that this declaration contains a very serious challenge to thought and that it is worth while to examine the life of Jesus Christ as it is presented to us in the Gospels, in order to see what conclusions we ourselves may draw from the consideration of it.

In this fresh study of the person of Jesus Christ, Dr. Hodgkin examines the reactions of His Personality on different types of men and women whom He knew and lived with:—the common man—the Pharisees—His family—the sick—the enquirers—women and children—His disciples—His accusers. We try to

picture, using selected passage of Scripture in every case, the effect of His life upon these different types of men and women, and we try to understand what it was in Jesus which produced these effects. As the author says "In probing into this matter we shall, if this statement made at Jerusalem be true, find out a great deal about God. We shall realize afresh how God treats us, and how we should respond to that treatment....We have something to go upon, not a mere theory woven out of some person's imagination, but an actual life which was lived nineteen hundred years ago, and which is recorded for us in trustworthy books."

The selected passage of Scripture in every case is short and the simple exposition which follows is devotional in tone. The twelve studies are meant for twelve weeks. The "*Review of the Week*" serves as a starting point for group discussion. Though these studies are intended primarily for private and family reading, they may be profitably used by groups in college or elsewhere who want to undertake serious Bible study. As the "Daily Portion" for private and family reading as well as for study circles in colleges, this book will be real help. Readers of this book will be helped to think afresh the character of Christ and His significance for to-day.

J. A. JACOB.

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THE PSALMS OR THE BOOK OF PRAISES. By Herbert H. Gowen, D.D., Professor of Oriental Studies, University of Washington. (Student Christian Movement Press. Price 7*s*. 6*d*.)

All students of the Psalms will welcome Mr. Gowen's book, which combines scholarship, the latest research, and poetical understanding. But the book is one which will be read also with great profit by those who are not students, but who turn to that wonderful collection of Hymns of so many centuries, whether for religious devotion or for literary pleasure; for the book gives an admirable introduction setting forth the origin and growth and development of the Psalms, and then gives us an up-to-date translation, exhibiting the Psalm in what the author considers to be their original Hebrew structure. Anglican Christians are chiefly familiar with the Psalms in the Prayer-Book Version, which is a translation of a very faulty translation. Even the Revised Version, which is a correct translation of the existing Hebrew Text, often fails to give us the original, because the Hebrew *Masorah* text, a thousand years ago, was obtained by destroying all variant texts; and hence modern scholars have to consider carefully all indications of variations furnished by examining Greek translations of old Hebrew Texts, and are sometimes driven to conjectural emendation.

The disentangling of what were originally rubrics, from the text into which they have been incorporated, is often a great means of elucidating the meaning. For instance:

Ps. 29[9]. "Let all in the Temple say, Glory!" was an instruction for all to use a "Praise-shout."

Ps. 65[13]. Is a similar direction: "Let them shout, Yea, let them sing!"

Ps. 87[7]. "Singers and pipers together" are to join in the chorus; "all my foundations in Thee."

Ps. 118[27]. "Bind the sacrifice with cords, even to the horns of the altar"—is a rubrical direction concerning the sacrifice.

We have to remember that the Hebrew Psalms were sung in the open air by an Eastern people, who like the Indians, sing them in processions, with dancing and waving of arms, with beating of hands, and every now and then with clashes of cymbals, striking of harps and crashing of trumpets. Leaders sung short solos, and choirs answered in choruses, and the people at suitable intervals made prostrations of their bodies, or raised praise-shouts, and often the Psalm is accompanied by the offering of one or more sacrifices, usually indicated by the word 'Selah.'

It may be interesting to compare one or two of the Hebrew Psalms in Gowen's translation, with similar Psalms from Hindu Religious Books.

Here for instance is a Psalm (19) declaring God's glory in the Sun :

I

The heavens are telling the glory of El :
And the work of His hands the firmament proclaimeth.
Day unto day bubbleth forth speech :
And night unto night uttereth knowledge.
In all the earth their voice goeth forth ;
And their speech to the bound of the world.

II

Therein for the Sun a tent hath been set :
Like a bridegroom he goeth forth from His canopy.
Like a hero to run on his course he exulteth :
From heaven's bounds His going forth and His circuit :
And nothing is hid from His glow.

The poem then goes on in a different metre (probably a later poem) to praise the Law of Yahweh :—

I

The Law of Yahweh is perfect :
Refreshment for the soul.
Yahweh's Testimony is faithful :
Enlarging the simple.
The Statutes of Yahweh are right :
Rejoicing the heart.
Yahweh's Commandment is purity :
Enlightening the eyes.
The Fear of Yahweh is cleanness :
Enduring for ever.
Yahweh's Judgment is truth :
Righteousness altogether.

II

Yea, Thy servant is warned by them :
Observing them is reward.
Errors who shall discern ?
O clear me from hidden ones !
From the forward Thy servant restrain :
Let not them rule over me !
So shall I be perfect :
Clean from much sinning.
The words of my mouth and my thoughts
Of my heart be accepted !
Before Thee, O Yahweh, continually,
My Rock, my Redeemer.

And here is a portion of a very similar Hymn, with the same two thoughts, from the Rig-Veda (VII—61) :—

I

The beauteous eye of Varuna and Mitra,
The Sun, now rises up, his light extending.
Who with his gaze looks down upon all creatures :
He ever notes the burning zeal of mortals.

III

From wide-spread earth, O Varuna and Mitra,
Ye bounteous gods, and from the lofty heaven,
Ye have disposed your wandering spies in dwellings
And plants, ye who with watchful eye protect us.

IV

Praise thou the law of Varuna and Mitra:
Their force the two worlds keep with might asunder.
The mouths of impious men shall pass by soulless;
May those on worship bent increase their homestead!

VI

With reverence I will consecrate your offering:
With zeal I call you, Varuna and Mitra.

. . . .

Across all dangers do ye safely take us.
Ye gods, protect us evermore with blessings.

Here again are parts of two Psalms which strike the same note of longing for God; one from the ancient Hebrews, the other from the Maratha Mystic, Tuka-Ram, of the seventeenth century.

'AN EXILE'S LONGING' (Ps. 42, 43.)

As longeth the hind after channels of water,
So longeth my soul after Thee, O God.
For God my soul thirsteth, for the God of my life:
O when shall I come to appear before God?

Tears are my food by day and by night:
All day they keep asking me, "where is thy God?"
Yet of this am I mindful as I pour out my soul:—
How I passed with the throng, led the way to God's house,
With shouting and praise, the crowd making pilgrimage.

Why art cast down, my soul, and troubled upon me?
Hope thou in God, for still will I praise Him,
For the help of His presence, my God

'WAITING'. (Psalms of Maratha Saints: XXXVIII)

With head on hand before my door,
I sit and wait in vain.
Along the road to Pandhari
My heart and eyes I strain.

When shall I look upon my Lord?
When shall I see Him come?
Of all the passing days and hours
I count the heavy sum.

With watching long my eyelids throb
My limbs with sore distress,
But my impatient heart forgets
My body's weariness.

Sleep is no longer sweet to me;
I care not for my bed;
Forgotten are my house and home,
All thirst and hunger fled.

Says Tuka, Blest shall be the day,—
Ah, soon may it betide!—
When one shall come from Pandhari
To summon back the bride.

(Tuka compares himself to the child-bride waiting to be brought home by her husband.)

Finally we may compare some fragments of Ps. 145 with the beautiful Psalm of Tuka's "God is Ours."

A PRAISE SONG. (Ps. 145.)

Faithful is Yahweh in all His words:
And holy in all His works.
Yahweh supporteth all who fall:
And upholdeth all the oppressed.

The eyes of all wait upon Thee;
And Thou givest them food in season
Opening Thy hand and fulfilling
Of every life the desire.

Righteous is Yahweh in all His ways:
And loving in all His works.
Nigh is Yahweh to all who call on Him:
Unto all who call on Him truly.

He fulfilleth the desire of His fearers:
Their cry He will hear and will save them.
Yahweh is guardian for all who love Him.
But all the wicked He slayeth.

My mouth shall speak the praise of Yahweh:
And all flesh shall bless the name of His holiness.

'GOD IS OURS'. (Psalms of Maratha Saints: LXVII.)

God is ours, yea, ours is He,
Soul of all the souls that be.

God is nigh without a doubt,
Nigh to all, within, without.

God is gracious, gracious still:
Every longing He'll fulfil.

God protects, protects His own:
Strife and death He casteth down.

Kind is God, ah, kind indeed;
Tuka He will guard and lead.

H. P. WALSH.

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GOD'S PLAN.—By the Rt. Rev. Michael Furse, Lord Bishop of St. Albans. (The Student Christian Movement, 32 Russell Square, London W. C. 1. 4*s*.)

This is an extremely attractive little book of fourteen short chapters. Within a compass of 130 pages, the Bishop takes us through the main questions that occur to young men who have in them a strain of idealism, and who are keen to serve, but are puzzled by the conflicting views around them Many young men will feel grateful to the Bishop, and not a few may desire to convey to Bishop Furse some sentiment akin to the graceful tribute he himself pays to Bishop Gore in the Preface. In these days when the value of creeds is sometimes under-estimated, the

Chapter on "I Believe" is particularly valuable. If it does not matter what a man says he believes, it certainly matters tremendously what his inmost convictions are on the deepest things of life. Whether we like it or not, whether we admit it or not, our conduct and our life will ultimately be determined and fashioned by what in our hearts we really *believe*. The emphasis placed on *experience* in religious life will appeal to many Christians outside the Bishop's own Communion with as much force as his Chapter on "The Christian Idea of the Church" will appeal to those who take a "High" view of the Church. Even in this Chapter, the Bishop recognizes how abundantly God has blessed the ministry of those who are outside the "Apostolic Succession" as commonly defined. Many Indians in the ministry of the non-episcopal bodies would agree with the Author that "in any scheme of reunion we shall find that, whatever our theories may be as to Apostolic Succession, we shall be forced to go back to the principle underlying that idea".

Chapter XIV on "Life as Service in Fellowship" gives prominence to the romance of corporate Christian experience and endeavour. Those who maintain that self-interest is the ruling passion in human life are told that the heights to which in the Great War, ordinary men and women, of all sections of Society were able to rise, "gives the lie direct to this estimate of human character even as we know it to-day. If in war, why not in peace? Why not? Provided that a moral equivalent of war can be found which will stir men's emotions, so quicken their consciences, and so fire their wills that, under the compelling power of a great ideal, they will forget themselves in their service to their fellowmen. That moral equivalent we Christians believe is supplied by the faith of Christ."

"Christ's Appeal" is another very attractive chapter. God not only loves us passionately. He needs our co-operation. This need is of the essence of Love. And the Cross "is the assurance to us men of the infinite love of God, that He does really love each one of us and believes it is worth while to go any lengths to win our love and co-operation."

A. M. K. CUMARASWAMY.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY E. C. DEWICK, NATIONAL COUNCIL, Y. M. C. A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: E. C. DEWICK

Volume XLIII April, 1931 Number 4

CHRISTIANITY AND BUDDHISM—A NEW ATTITUDE

BY THE REV. S. APPLETON, M.A., *St. Michael's, Kemmendine, Burma.*

INTRODUCTION.

I. "*The place whereon thou standest is holy ground.*"

IT is not so many years ago that Christian Missionaries used to preach that all other religions were hopelessly wrong and that the adherents of such religions were inevitably doomed to hell fire. Such an attitude is still prevalent among some of our Burmese Christians, who feel that anything that has a flavour of Buddhism must be strenuously excluded from Christian belief and practice. In the Church where I minister at Kemmendine, there are still Christians who object to the use of the Burmese "Kyee Zee" or brass gong, while if the preacher happens to sit in Burmese fashion on the chancel dais his action is certain to arouse unfavourable comment. Some of our Catechists too are as sternly opposed to Buddhism as were their missionary teachers of 30 and 40 years ago. Even in my short time in Burma I have heard a Catechist preach that if you want to go to Nirvana you must be a Christian, otherwise you will most certainly end up in hell. Baptism, he said, was the ticket which entitled you to travel on the 'Nirvana Express'!

This attitude is passing, and in its place we have an attitude more in accordance with the Spirit of Christ. We now realize that God works in many different ways, and that the Truth is a unity; whatsoever is good, beautiful aud true comes from God, even though

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

it come through unexpected channels. We now know that Christ is the true Light which lighteneth every man, and that He has enlightened many who could not be called Christians. S. John was the first Christian to perceive this. In the prologue to his Gospel he uses the idea of Light in the sense of imparting spiritual and moral knowledge. Thinking out the purpose, life and teaching of our Lord, he sees an eternal process of enlightenment, culminating in the perfect brightness of the Incarnation. Christ is the eternal Light lighting the great teachers who came before. Whatever there was of truth and enlightenment in the age before Christ, whatever there was of spiritual and moral insight, came from and through Him who is the Light that lighteneth every man. He was in the world before the Incarnation, gradually revealing Himself, as men were capable of receiving His revelation, dispelling the darkness of ignorance. The great Teachers before Christ, whether Jewish or Gentile, were inspired by Him. 'Christians before Christ', Justin Martyr, the 2nd century apologist, calls them ; and he had in mind the great Greek teachers like Plato and Socrates. And we, with our wider knowledge of world history, we who accept the great claims made by S. John and S. Paul about the eternal Word, would add the names of great prophets like the Buddha and Confucius. The Christian missionary of to-day, sees that there is much in the other great religions of the world which is beautiful and true, much which could only be discarded with loss. So the missionary in Burma approaches Buddhism with a sense of reverence and awe which deepens as he learns more about it. We of the West are often self-confident blundering people, who come to the East to teach ; but the thoughtful man soon realizes that the East is the cradle of religion and that he has as much to learn as he has to teach. He feels, like Moses at the burning bush in the wilderness, that the place whereon he stands is holy ground—that he is in the presence of something great and aweful and that he must walk delicately and reverently. So, we of a younger generation come to Burma in a spirit of reverence and admiration. We genuinely and frankly admire the beautiful life and teaching of the Buddha ; we see in the five great commandments of Buddhism a moral code of similar calibre to the Christian duty towards our fellow-men ; we have met many a saintly and 'other-world-centred' monk, and we see in such shrines as the Shwe Dagon, holy places which have been hallowed by the pilgrimages, prayers and vows of many generations of devout Buddhists. We admire the merciful compassion toward every living creature which Buddhism commands ; the longing to get free from lust, anger, and ill-will, which bind men to earth ; the inwardness and quiet peace which are undisturbed by worldly happenings and considerations, and as we admire, we wonder. Surely this must be from God—for us Christians this may not be the sunrise, the dayspring

from high ; but it is the herald of the dawn for the Buddhist countries of the East.

Some of you may argue that I have drawn a very idealistic picture of Buddhism, that I have ignored what seems to be its inherent selfishness, the political and unworthy motives of many of its monks, its mixture with Animism, the dirt and tawdriness that desecrate the Shwe Dagon. Well, I have done so deliberately, because I believe that one should judge a religion by its highest and best standards, by its potentiality, rather than by its perversion.

So then the first line in our new attitude to Buddhism is one of admiration and reverence, not one of deprecation, opposition, or proud superiority.

II. "*I am not come to destroy but to fulfil.*"

Let us now examine more closely the relationship which the Christian apologist sees between Buddhism and Christianity. First of all, in respect of the founder. No one can study the life of Buddha without being struck by his singularly gracious and noble life, his great compassion for mankind, his appreciation of their sufferings through disease, old age, death, and his strenuous efforts to solve the age-long mystery of suffering and to find a way of release. In all this, one feels that he is fitted to rank with the greatest of the Hebrew prophets, who were the forerunners of Christ. Yet the world which he conceived was one without any reference to God, the Ultimate Reality, who inaugurated and controls the Universe. He certainly acknowledged the moral order of the universe, for 'Karma' postulates just and exact retribution for one's deeds. He pointed the way of salvation, but could not give men the strength to tread that road. He taught that the way to Nirvana was to escape from self—a spiritual freedom, which 500 years later was called the Kingdom of Heaven. Even with regard to the doctrine of God he was not atheistic but agnostic. We Christians should regard the Buddha as the forerunner of the Christ—the greatest prophet of the pre-Christian Buddhist Dispensation. Most of his moral teaching is preserved and enriched in the teaching of Jesus, who adds the faith in a personal and loving God, who is the Father of all men, willing that they should attain to spiritual emancipation and granting them the power to break the power of Karma and thus reach the heaven where the Buddha would have them be. The Buddha has been called the 'Light of Asia', and we Christians may regard him as inspired by the God whom he could not know to draw the peoples of Asia to the Light of the World. Buddha, the Enlightened One, the Light of Asia ; Christ, the Light of the World, lighting every man ;—need we always set these two great figures in such relentless opposition ? So often we think of them as great rivals for the soul of Asia; Christ *or* Buddha; so seldom do we say Christ *and*

Buddha ; Christ in Buddha leading him to Enlightenment ; Buddha the Enlightened One fulfilled in Christ the Light of the World.

If we adopt this line of thought, what should be our attitude towards Buddhism ? It has been suggested that we should regard Buddhism as the 'Old Testament' of Christianity, for the Buddhist peoples of the East. Some of the mere authentic scriptures of Buddhism are very beautiful and can be read with great enjoyment and advantage by Western Christians. On its ethical side, Buddhism is very near to Christianity and the spirit of the Sermon on the Mount breathes through much of the teaching of the Buddha. This teaching can very well be regarded as preparing the way for the peoples of Burma, just as the Old Testament prepared the Jews for the coming of Christ. What we must hope and pray for is a Burmese Christian who will catch this vision and write an 'Epistle to the Buddhists' along the lines of 'The Epistle to the Hebrews'. Kenneth Saunders, whom you of the Y.M.C.A. will remember with pride and affection, has led the way, in his book 'The Gospel for Asia', which is a study of the Gita, Lotus and Gospel of S. John, in which he presents Christ as the crown and goal of Hinduism as well as of Buddhism. Christianity is the fulfilment of Buddhism, and Buddhism is for the people of Burma the Old Testament which leads them to Christ.

Therefore, it is the bounden duty of us Christians to study deeply and reverently the books of Buddhism, expecting to find much in them that is beautiful and of lasting value. Let us not be surprised if we discover fresh truths in them that we have not appreciated before, things that we ourselves need to learn. For Christianity, as it is to-day, has not been given the monopoly of all that is beautiful, good and true, and will not be complete until the other religions of the world bring in their glories to make up the fulness of Christ ; and Buddhism has many gems for that day 'when the Lord shall make up His jewels'.

III. The influence of these two great religions on one another.

Let us now examine briefly the impact which these two great religions have made on one another. The census of 1921 showed that there were only 15,000 Burmese Christians out of a total of 10,000,000 Burmese people, all nominally, at any rate, professing Buddhists. These figures would suggest that Christianity has had but little influence in Burma; yet all thinking men will admit that the religion of the Christ has had an effect out of all proportion to the number of converts. Certainly there have been no great movements inspired by Christianity in Burma comparable with that in Japan, where certain sects of Buddhists admit a great admiration for Christ, read the Gospels with great interest, use the Lord's Prayer in their worship, and model some of their monastic orders on the lines

of the Franciscan Order started by St. Francis of Assisi in the 13th century. Yet, contact with devout Buddhists does suggest an influence which is considerably modifying modern Buddhism. For many Buddhists, the Buddha is assuming the value of God, and there is growing up a conception of him as a Saviour who both hears and answers prayers. They feel the need of personal communion. Many also are finding, like the Christians of last century that the old theories of Creation cannot stand before the advance of modern Science and Philosophy. The doctrine of "merit", too, is being considerably modified; not so many years ago the chief, nay almost only, acts of merit were the building of pagodas and monasteries, the feeding of the *pongyis* (monks) and renouncing the world for the monastic life. To-day, the number of Buddhists who build and endow pagodas and monasteries, are still in a large majority; but to build a hospital, or subscribe generously towards an earthquake relief fund is recognized, especially by the younger generation of Buddhists, as almost an equal act of merit. The Burmese have ever been a most courteous and hospitable race, and no one need starve in such a kindly land, yet the duty of helping the poor and feeding the hungry is becoming more and more explicit;—although the boys at St. Michael's tell me that it is still far more meritorious to feed the *pongyis* than a beggar, the two actions being compared to planting good seed in good and poor land; in the one case a good harvest is assured, in the other it is at the best very uncertain. This broadening in the idea of merit is, I submit, due to contact with Christianity; for all down the ages Christians have been predominant in their practical charity and social service. Only a few weeks ago, a leading article appeared in the *Sun* newspaper, giving the resolutions of the Baptist Convention on the duty of the Christian Church in reference to Rural Service, and urging the Buddhist Church to do the same. When I mention the names of two institutions, the Buddhist Charitable Society, the Y.M.B.A., it does not need a very fertile imagination to see where those responsible gained their inspiration! Another point in which I think Buddhism has been influenced by Christianity is in the growing tendency to a more positive interpretation of its precepts and commandments. The ten commandments of Judaism were in the negative form "Thou shalt not . .."; but Christ took them, drew out their meaning, and emphasized their positive and spiritual character. Similarly to-day we can see signs that the precepts of Buddhism which of old were regarded as negative and passive, are being expanded to bring out their positive and practical application.

On the other hand, Buddhism is making an impression on Christianity, although not as deep as the impression which it is receiving. We, Christians from the West, are so full of action and bustle, that we

always want to be doing something; but Buddhism and the East are teaching us the value of inwardness, reflection and meditation, unhurrying and unflustered. Buddhists are teaching us the meaning of patience,—though the particular brand of patience which Buddhism favours is somewhat passive and vague. This emphasis on 'inwardness' is, I think, brought out strikingly in the Burmese language. Our English words for anger, irritation, discouragement, anxiety, confidence, all imply the *effect* rather than the state of mind; but the Burmese words ("Seikso, Seikynik, Seikpu, Seikaye, Seikche") explicity refer to the *state* of mind.

But the point at which Buddhism has started to influence Christianity, and will influence it more and more as time goes on, is in its attitude towards the destruction of life. The Christian precept is "Thou shalt do no murder": *i.e.*, "*Lu* athet-ko ma-thut-ya", referring only to *man's* life; the Buddhist precept is "*Thu* athet-ko ma-thut-ya", which includes *all* life, and forbids the taking of the life even of animals and insects. Now, I feel not the slightest compunction in killing mosquitoes which cause malaria, or rats which are liable to carry plague-infected fleas, or even a wild animal which threatens the life of man; for I believe that in God's eyes the life of a child or a man is more precious. But I do feel that the Buddhists are right when they teach that it is wrong to kill an animal for the sake of the meat, which you get from it. I have read the teaching of a farmer Ledi Sayadaw who held that the ox is a friend of man; it gives him milk, it pulls his plough and cart, and therefore it is an act of ingratitude to turn and kill the ox for the sake of a meat curry. Christ certainly taught that man was the most precious creature in God's eyes, of more value than many sparrows; yet "not one of these little sparrows shall fall to the ground without your heavenly Father knowing it." I think the time is coming when Christian people will admit the superiority of the Buddhist practice on this point. Already many people in the West, through contact with theosophist and Buddhist ideas, have become vegetarians. In a land like Burma, I think, Christians ought to face up to this question, and for the sake of their Buddhist countrymen give up the practice of meat-eating which is so offensive to devout Buddhists. There is one further point to which I would refer, and that is to the Fifth Commandment of Buddhism: 'Thou shalt not take any intoxicating liquor'. Wines and spirits have, I believe, a definitely medical value which needs to be recognized. God created alcohol for the proper use of man; but God's plan has been abused and more suffering has been brought about by the excessive use of alcohol than by almost any other cause. I would suggest that Christians in Burma should accept this fifth commandment of Buddhism and abstain from all alcoholic drink, except for medicinal purposes.

(To save half the audience getting up at the end of this lecture to question me about meat-eating and the use of alcohol, let me say that I still eat meat, and I am not yet a teetotaller! But if for the sake of our Buddhist brethren, a body of Christian people in Burma would be willing to abstain from meat and alcohol, then I should be only too pleased to abstain with them.)

IV. Conclusion.

Now I come to what is the gist and purpose of this paper. Are these two great religions, Buddhism and Christianity, necessarily hostile? Need there be an attitude of suspicion and opposition which prevents us from getting to know devout Buddhists, and which blinds our eyes to the great virtues of Buddhism ? I submit that these two great religions should regard one another as fellow-seekers for the Truth, in which each can help other. Let us not be afraid of Buddhism, for fear creates suspicion and opposition. Let not Buddhists be afraid of Christianity ; for Christianity comes not to destroy but to fulfil. Above all let us not be afraid for the Truth—the Truth must be able to stand by itself. There is a wonderful chapter in the book of Isaiah in which the later prophet anticipates the sack of Babylon, and pictures the great images of the Babylonians carried away from the ruined city on the backs of mules and donkeys. He pours scorn on such idols which have to be carried by their worshippers, and contrasts with them the true Jehovah who bears and will continue to bear His people. Our religion is not something for which we ought to be anxious and fearful. Our God has 'borne', and He will 'bear'; —our religion is something which should carry us, and not *vice-versa.* If Christianity is true (and I believe it to be so), then the Truth must prevail, for 'Truth is great and strong above all things;' and one day all devout and earnest men will come to acknowledge it. If Buddhism is finally true, then let all men become Buddhists. So let Christians and Buddhists co-operate together in the search for Truth laying aside all suspicion and hostility, giving to each other the benefit of the experience of each, sharing with each other every new-found truth. Why should not Christians read the Buddhist Scriptures and admire the Buddhist Lord? What prevents Buddhists from reading the Bible and learning about a later 'Buddha' who leads men to salvation? A world, shaken by the Great War, is being threatened with a great wave of secularism and materialism, which threatens the life of all religions, and it behoves all men of good-will and religious convictions to take up arms against this common enemy. We must not be enemies; we may perhaps be friendly rivals, with the emphasis on the word 'friendly' fellow-seekers after God. There is a third way in which these two great religions may co-operate and that is in social service. In the great city like Rangoon there is so

much evil that needs to be exterminated, so much that needs to be done before all races of men can live together in brotherhood. Hospitals need to be built up and down the country.—The Buddha sought a way to release men from suffering; Christ went about healing the sick ; then are we, the disciples of those two great compassionate ones, to remain in water-tight compartments, mutually suspicious of any good work undertaken by each other? Again, we are only just beginning to wake up to the rural situation, and the urgent need of rural service in the villages of Burma. Let us combine our efforts and pool our resources; for we are both aiming at the welfare of the people of Burma, and we, Burmese Christians, love Burma as well as the most devout Buddhist does. Our attitude in the past has been wrong, for it has been one of relentless hostility, we have not even got to know one another or each other's religion. The fault has been on both sides; Christian missionaries have been mistakenly narrow and intolerant ; Buddhist apologists have not waited to examine the credentials of Christianity, but have condemned it off-hand. Neither Christians nor Buddhists have been true to the courtesy, tolerance and love which characterized their founders. If Christ and Buddha met to-day what would happen? Our task is to make them meet in the person of their followers and then follow their guiding. The Buddha has led the people of Burma a long way along the road that leads to Nirvana. Cannot Christ and Buddha lead them the whole way to that spiritual state where lust, anger and ill-will have no place, which we Christians call 'the Presence of God'?

WAR-LITERATURE AND THE PEACE-MOVEMENT: SOME REFLECTIONS

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IT is probable that our generation will be judged by its successors chiefly according to what it does about war. In the War of 1914-1918 the whole world saw what war is;—war, till then little more than a name, and regarded by most people as a normal part of politics. We have had our object-lesson, and it was got up regardless of expense! To-day, in the general progress of Science, but especially in the conquests of wireless broadcasting and aeronautics, and in the growth of a world-wide industry and commerce, we have in our hands the means of establishing a new civilization. Are we going to forget the object-lesson, and to use the discoveries of Science in order to be stupid as our forefathers were, only on a bigger scale?

We have not yet forgotten the Great War, anyhow. During 1929 and 1930 there appeared a remarkable number of 'War-books'. Many were of a new kind, the kind made popular by the success of Remarque's *All Quiet on the Western Front*, which spread all over the world, I should think, faster than any other book ever did. *Journey's End* had preceded it by a few months, and so had another book, much finer than either, Edmund Blunden's *Undertones of War*. Many others followed: Siegfried Sassoon's *Memoirs of an Infantry Officer*, Robert Graves' *Good-bye to all that*, and H. M. Tomlinson's *All our Yesterdays*, were perhaps the best. All these books showed without concealment the physical horrors of modern war, and its demoralizing effect on the combatants. This was not new: the same thing had been done as early as 1917, in *Under Fire*, by Henri Barbusse (a Frenchman); and there were many others. But in 1929 and 1930 there was a definite craze for War-books apparently designed to horrify and disgust. (These books incidentally have established, almost unnoticed, a new standard of what may be written about, and what language may be used, in general books.)

Now what is the bearing of all this on the movement for peace? I am very doubtful whether the astonishing popularity of *All Quiet* and its kind has done very much towards abolishing war. The pictures they give of trench-warfare are about as horrible as they could be; and it is true that if you sit back and try to think what it really means that men should be slaughtered on this scale and in this way, the idea sickens the imagination. But that is not all,—nor even the chief impression left by them. As you read them, you are as a rule less impressed by what the men bore, than by the courage, the endurance, the cheerful ironic humour, with which they bore it. I think

that this is true also, in some curious way, even of *Journey's End*, where you see a young captain nerve-racked till he has to keep himself constantly drunk for fear of going mad; or of Sassoon's book, where Sassoon describes step by step, in his quiet detached way, how he was hurt and bewildered till he cried out in protest against the whole War, and then allowed himself to be led into a mental hospital, like a child, uncertain himself whether he was sane or insane. In each case we are more moved by the 'pity and terror' of the tragedy, and by sympathy with the hero, than by anything else. And in a book like *Everyman at War*,—a collection of sixty personal recollections by men and women not accustomed to writing,—one is deeply impressed by the naturalness with which these ordinary people met every demand made on their endurance. Here and there, an unusually sensitive man collapsed under the strain,—as some civilians did also,—and there are some who have not recovered from it yet. We read in the papers the other day of an ex-service man who saw the sound-film of *All Quiet*, and was driven by it, and by the memories it awakened, to commit suicide. I should not wonder if this little incident was used as an advertisement of the film; it would be a good advertisement, for the sights which were torture to one poor man are merely delicious thrills to the rest of us. But such cases are comparatively rare. You often *read* of ex-service men to whom the War is such a painful memory that they can't bear to talk of it: but you don't often *meet* them. Most are pretty talkative. And for every book like *All Quiet* there is a book like Compton Mackenzie's *Gallipoli Memories*, or E. T. Raymond's *Jesting Army*, where the War appears as something rather fine and altogether interesting.

Even the *All Quiet* kind of book makes the War interesting. This is, I am afraid, why it is read so much. For most of us, our own lives are dull and far from dangerous; the courage, the love of excitement, the longing for important work, 'fust in us unused'. On active service, a man enjoyed comradeship, and he felt that he had a job to do that was worth doing and needed a man to do it. Good company, something to do, excitement, the chance of making a great sacrifice and of proving oneself equal to a great task;—these were worth the price of a good deal of pain and discomfort, whether of body or of mind. Many ex-soldiers have publicly protested against the impression which *seems* to be given by *All Quiet*, for example: one of them testified that he had never been so happy, before or since, as he was on active service; and also that he had never felt so useful. This point is discussed, very thoughtfully, in the preface to *Songs and Slang of the British Soldier, 1914-1918*. And the conclusion of the passage is this: "When a man says of 1914-1918, 'Ah, things happened then!' he is uttering a complete, if implicit, condemnation of our *civilian* world. We are in a bad way if we

are compelled to slaughter in millions in order to discover the excitement and the richness of life."

This has nothing to do with the foolish argument one sometimes hears, that war is a good thing because it makes men heroic. Of course it doesn't; it doesn't create courage, but merely reveals it. The argument was exploded 150 years ago by Dr. Johnson: "A fire," said Johnson, "might as well be thought a good thing ; there is the bravery and address of the firemen in extinguishing it; there is much humanity excited in saving the lives and properties of the poor sufferers; yet after all who can say that a fire is a good thing ?" War is not a good thing; but to see how bad a thing it is, at least under modern conditions (and leaving out of account the religious man's reverence for life as such, which is strong only in a few), you have to turn away from the actual fighting. There the spirit of man will always rise superior to circumstances, whatever they are like. However deeply a man feels the wickedness and beastliness of modern fighting, he cannot help being touched with fine emotions by the news of a good fighting man. Consider this passage, from *Good-bye to all that* (and there are many like it):—

"Samson was lying wounded about twenty yards away from the front trench. Several attempts were made to get him in. He was very badly hit and groaning Three men were killed in these attempts, and two officers and two men were wounded. Finally his own orderly managed to crawl out to him. Samson ordered him back, saying that he was riddled and not worth rescuing ; he sent his apologies to the company for making such a noise. As soon as it was dusk we all went out to get in the wounded. Only sentries were left in the line. The first dead body I came upon was Samson's. I found that he had forced his knuckles into his mouth to stop himself crying out and attracting any more men to their death. He had been hit in seventeen places."

What is your first and strongest feeling on reading that? I am prepared to bet that it is not a conviction that war should cease!

It is true that the Great War was different from any other. After about 1916 there was no more of the old delight in battle that you find in the magnificent poems of Brooke and Grenfell and Sorley, or in the sermons of 'A Student in Arms'. It became a 'war of attrition', and everyone recognized that it was a grim and sordid business. Sassoon, looking at some newly-arrived troops in one of the later years, remarked: 'What in earlier days had been drafts of volunteers were now droves of victims.' Yet the manly endurance of 1916-1918 is not less stirring to read about than the manly exultation of 1914-1916.

No: to see the evil effects of war, you have to look behind the lines. The soldier-writers of the War-literature often record how shocked they were to hear the bloodthirsty way in which civilians spoke about the enemy. The British, in their thought and their talk about the Germans, became no better than beasts. Osbert Sitwell, in

The Man who lost himself, tells of a friend who played a schoolboy joke towards the end of the war. He wrote to a newspaper, saying he was an elderly clergyman incapable of active service, but as a humble contribution to the cause of his country he offered the suggestion that all captured and interned Germans should be blinded; and the suggestion was widely discussed as practical policy! I do not know whether the story is true; but no one who remembers the kind of talk that went on will call it incredible. When the Armistice was signed, the British Government was ready to rush provisions into Germany; but a popular cry went up all over Great Britain: 'Let them starve!' So Government had to let the blockade continue for months; and numberless Germans did starve. It is an ironical thing that the blockade was finally raised because the officers of the British Army of Occupation in Cologne demanded it; the British 'Tommies' could not bear to see the Germans round them starving, and shared out their own rations till they themselves had not enough to eat.

In that blockade you see the hatred of war-time at its most tragic. Sometimes it was ludicrous instead. A year or two ago the papers were all full of the salving of the *von Moltke*, one of the German warships surrendered to the British and scuttled in 1918. What a huge sum of money was spent in scuttling that boat! Yet only ten years later another huge sum was spent in fishing her up again! The papers did not seem to see the joke. The scuttling of these ships was a piece of childish spite, like kicking a chair because you have fallen over it in the dark.

In the war days people were mad, mad with hate and fear; and all the time, Government told lies about the enemy, in order to inflame the people's madness still further. In these saner days, surely no Briton can hear the words 'German atrocities' without shame. How many stories of handless babies and crucified Canadians were invented, and circulated, and believed, which sane people would have scoffed at! Again, when the *Lusitania* was sunk, it was deliberately concealed that she was carrying ammunition; and everyone in Great Britain and America glowed with moral indignation. After the War we found that we had been played with; and how sick and sold we felt! That is how the War was carried on. The lowest motives were constantly appealed to, by the lowest methods. If the truth had been known, or if people had been allowed to think, or if the British had realized for a moment that the Germans were just like themselves, the War could not have lasted. And it has to be recognized that, if the leaders of the people were liars, the people were more than willing to be dupes.

During a war, most of the fighting men have some respect for their enemy, and even some affection. One man, whose health has never recovered from his war-injuries, told me that he was in the

fighting-line when the news of the Armistice came through, and he felt inclined to give three cheers for the Germans as if it were the end of a football-match. Many shared this feeling; and we all know that the higher authorities had to send orders into the front-line trenches forbidding the troops to 'fraternise' with the enemy. But some of the combatants, and the majority of non-combatants, are thoroughly demoralized, during a serious war, by hate and fear: they will believe any evil of the enemy, and will cherish thoughts of frightful barbarity. This is nothing new in war: Isaiah and Aristophanes and Tolstoi describe how the same sort of thing happened during the smaller wars of their days. During the Napoleonic Wars, there were thousands of Englishmen firmly convinced that Napoleon's normal diet was babies. But never before did it happen on the scale of 1914-1918. Insanity is certainly not too strong a word. Almost everyone was affected: the few men who kept their heads seemed to the rest to be possessed by the devil. If a man suggested that there might be any good in any German, or that there was any chance of Germany 'winning', he was denounced as a traitor to his country.

Winston Churchill's books, especially *The Aftermath*, written from the Government point of view, give an extraordinarily frank account of the cynical lying of Government. The members of Government carried on the habit long after the War had been 'won'; Lloyd George won the Election immediately after the end of the War by making it the first of his pledges that he would 'hang the Kaiser'; it was a ridiculous proposal and he never had the slightest intention of carrying it out; but it 'paid well'. A book directly on this topic is Arthur Ponsonby's *Falsehood in War-Time*,—an exposure of the zeal with which lies were manufactured by the Governments of all the belligerent nations, and of the relish with which they were swallowed by all the peoples. It might be better written; but even as it is, it is damning. Here is one story, which has been widely quoted (unhappily the references are vague,—a common fault in the book). When the Germans took Antwerp, a Cologne paper reported that the church-bells were rung (*i.e.*, in Germany). 'Le Matin', the most respectable of the Paris newspapers, quoted this as a statement that the Belgian clergy of Antwerp had been compelled to ring the bells of their own churches. The London 'Times' copied this statement, adding that those priests who refused to ring their bells were driven away from their places. A Milan paper, the 'Corriere della Sera', quoted the 'Times', and added further that the priests had been sentenced to hard labour. Then 'Le Matin' took up the tale again: "According to the information of the 'Corriere della Sera' from Cologne *via* London, it is confirmed that the barbaric conquerors of Antwerp punished the unfortunate Belgian priests for their heroic refusal to ring the

church-bells by hanging them as living clappers to the bells with their heads down."

Dean Inge, in the preface (dated 1921) to a collection of his essays, written, some of them, during the War, says: 'These essays contain a few outbursts against the Germans which I now know to be unjust; but during the war we all sinned together in vilifying our opponents. We now feel that the nations all went stark mad together and brought on themselves a calamity as unnecessary as it was disastrous.'

'A calamity as unnecessary as it was disastrous.'—'Disastrous' surely, if it turned men and women into beasts, as it certainly did; not to speak of the waste of millions of the best young men of half the world. And surely 'unnecessary' too—except that the word is ludicrously mild. Think of the causes of the War—the shufflings and evasions of the professional diplomatists, which were the apparent cause, or the greed and distrust and ignorance of the masses, which were the real cause—or of its consequences, economic, political and spiritual; and it becomes more and more amazing that human beings should ever have committed such folly.

Tomlinson's fascinating book, *All our Yesterdays*, shows convincingly that the essential driving force behind the War was nothing but blind stupidity. It was nothing but stupidity and greed that made Great Britain pile up armaments before the War, with Germany always in view: and was it anything else that made Great Britain use them? It is true that Germany started the War first, as it happened: but there can be little doubt that if France had started first, she would certainly have regarded her treaty-obligations as 'scraps of paper' and would have violated the neutrality of Belgium, as Germany actually did;—and Great Britain would have found excuses for it—fine-sounding excuses.

Has one good thing come out of the War? It revealed much that was good, undoubtedly,—enough to have transformed the world, if it had been directed to the destruction of evil. But what fulfilment has there been of all the talk during the War of the 'world fit for heroes to live in' which a humanity purified by suffering was to build up, as soon as 'peace' came? 'The young men have fought the war that was to end all war,' said *Punch ;* adding 'and now the old men have made a peace that looks like ending all peace.' The Treaty of Versailles was a wicked document; and if the world was a pretty bad place in 1900-1910, can we feel at all confident that it has been much better in 1920-1930?

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It seems to me that I can imagine a book which would really give a true picture of the War. It would be in three parts. The first would describe the causes of the War:—the mediaeval stupidity

of the diplomatists, with their secret treaties, their ' honourable understandings ', their ' balance of power ' (children playing with bombs !); the greed and pride of the nations, the sheeplike docility of the peoples. The second part would describe the War itself. There would be a short chapter on the sickening horrors of some of the actual engagements; and while stories like Graves' story of Samson would certainly be told, they would be placed against their proper background; it would be shown that this heroism and this agony were engineered by lying politicians and stupid shouting mobs for the destruction of helpless soldier-Samsons of all the armies. Then Part III would be devoted to the achievements of the War: it would be the shortest of the three, and perhaps the bitterest reading. Such a book, could it be well written, would do much to stop war;—if it were read, and if people would think as they read it.

NEW IDEAS IN SCIENCE

III. A MORE HOPEFUL UNIVERSE.

BY PROF. H. JOHN TAYLOR, M.Sc., *Wilson College, Bombay.*

IN the preceding two articles we have dealt with the ideas of space and time, and shown how these ideas have been transformed by the new light which has been shed upon them in recent years. But space and time still remain, as before, modes of thought. Carlyle pointed this out long ago; but we now attach a different meaning to the words. The physicist would regard space and time taken together (the 'space-time continuum', as it is called) as being real; or at least as real as any of the objects of experience. But our private subdivision of this whole into space and time is largely subjective. Different observers make the sub-divisions in various ways. *A* may say that two events are separated by 9 years of time and 1,000 miles of space, whereas *B* may say 9½ years of time and 950 miles of space. The *real* separation between the two events, the "interval" as it is called, is an absolute quantity, independent of the observer; but we insist on measuring that interval by regarding it as the sum of a space-distance and a time-distance. So that it is not surprising that a little more time and a little less space as measured by *B* give the same result as was obtained by *A*. These differences are always introduced when one observer is moving with respect to the other, and are inevitable.

But there are other ways in which our new view is not very different, after all, from our old one. The most important is perhaps this; that *continuity* is implied, both in the classical and the modern theories. If a body moves from one point to another, it must do so continuously; a statement which can be made more exact by saying that however small the distance travelled, it must require some interval of time, and cannot take place instantaneously. Similarly, electric and magnetic forces, and other quantities with which we deal, are essentially continuous. A body may acquire more energy, let us say; but it must do so continuously, there can be no instantaneous jumps. This idea of continuity was implied both in the Classical Theory and in the Theory of Relativity; indeed it seemed so obvious that it was not until recent years that it occurred to anyone seriously to question it.

Another point of contact was that both theories were designed for what we call "macroscopic" phenomena. By "macroscopic" we mean just the opposite of microscopic—phenomena on a large scale as opposed to phenomena on a small scale. All the phenomena of ordinary observation are macroscopic, because, compared with the phenomena associated with the atom, they are all on a very large scale. On the other hand, atomic phenomena are microscopic, so

much so, in fact, that they are not susceptible of observation in the ordinary way at all. Again, the possibility was not contemplated until recent years that laws which hold for the macroscopic world might not hold for the microscopic world. It was another example of that very human mistake of supposing the whole world to be like our own little plot.

About the beginning of the present century, the first serious suggestion was made that Classical laws need not be obeyed by atomic phenomena. In particular, it was suggested that changes of energy inside the atom might have a discontinuous character. Naturally this aroused much opposition, but the defenders of the new hypothesis had a very strong argument, which was, that the new hypothesis *explained the facts*, whereas the old one did not. The facts were simply that the atoms of any substance were known to emit light,—not just any sort of light, but light of a series of definite colours. Expressed in physical terms, the atoms emit light of definite *wave-lengths*. The Classical Theory could not explain this phenomenon; the New Theory not only explained it, but explained it quantitatively, so that it could predict wave-lengths with an amazing exactness. Physicists accepted this New Theory, not because of any special attractiveness about it, but simply because of its extraordinary success in accounting for these otherwise baffling phenomena. The name it acquired was the "Quantum Theory".

The picture of the atom which people used to have in their minds was much like the solar system. In the centre was a heavy nucleus carrying a positive charge, and circling round it like planets round the sun, a number of very much lighter negatively-charged particles, called electrons. On the "classical" view, such an electron would radiate light all the time, losing energy as it did so, and thus describing a kind of spiral path which would end with the electron colliding with the nucleus. So the Classical Theory predicts nothing except the destruction of the atom. Clearly this will not do. The Quantum Theory steps in and says: "The electron may go round in its appointed orbit without radiating any energy at all, in spite of your classical theory, because it is on a microscopic scale, for which your laws were never designed." The Quantum Theory goes on to postulate that there are a number of possible orbits which the electron may take up; and, strangest of all, it may jump from one orbit to another, giving out energy in the process. When these ideas are expressed in mathematical terms, we are able to calculate the wave-length of the flash of light given out when the electron jumps from one orbit to another, and our calculations give the measured figure with an extraordinary degree of exactness.

Suppose we consider the orbits to become larger and larger; we are clearly approaching more and more nearly to the macroscopic scale.

It was pointed out by Bohr that the Classical Theory was probably just a limiting case. The Quantum Theory for large orbits should not differ much from the Classical Theory. And this is seen to be the case ; for as we increase the scale, the orbits become closer together, and there are more of them, until we arrive at something approximating to a continuous succession. To borrow a simile from Eddington: the Quantum Theory, with its jumps from orbit to orbit, is rather like going downstairs by jumping from stair to stair, whereas the continuous Classical Theory is like sliding down the banisters. If the steps are made very small and we have a great number of them, the two processes are very much alike.

It is not only inside the atom that discontinuity has entered into Physics ; for Light also would seem to have a discontinuous nature. As far as the energy it possesses is concerned, Light behaves like a stream of bullets. If an atom happens to be hit by a bullet it can take in all the energy of that bullet, but if it is not hit it gets no energy at all. And so it comes about that when a beam of light falls upon matter some of the atoms acquire energy, some do not. It is just a matter of chance. Our old idea of Light was that of a wave spreading out uniformly in all directions, much as a ripple spreads out when a stone is thrown into a pond. On such a view all the atoms would get a little energy, but none would get very much. It is as though we were to throw a plank into the sea from a height of a hundred feet, thus setting up a wave which may spread for miles. This corresponds to the Classical picture. But to illustrate what actually happens, we should need to imagine that wave striking a ship a hundred miles away, tearing a single plank from it and hurling this a hundred feet into the air. For this we need the 'Quantum' picture. If all the energy goes in one direction, as with a cannon ball, we can understand what happens ; whereas if it spreads out, like a wave, we are at a loss to know how it can produce effects of this kind at all.

The curious thing about Light is that both pictures seem to be required. It cannot be doubted that the idea of the wave has some essential correctness in it ; for there is a whole range of phenomena which cannot be otherwise explained. But when we come to consider the distribution of energy, it is equally clear that Light is behaving as a stream of particles. In some mysterious way, a wave of Light has something of the nature of the particle. For one range of phenomena we must speak of waves, and for the other range, of particles. As Sir William Bragg expressed it : "We use the Wave-Theory on Mondays, Wednesdays, and Fridays, and the Quantum-Theory on Tuesdays, Thursdays, and Saturdays !"

But if a wave has been found to have something of the nature of a particle, it is equally true that particles have been found to behave like waves. When a beam of X-rays (which are really short

Light-waves) is passed through a crystal, the effect of the regularly spaced molecules in the crystal is to diffract the beam, so that on a screen we get a geometrical pattern produced, similar to that seen when one looks through a finely-woven handkerchief at a distant lamp. This diffraction is a characteristic property of waves. But it has recently been shown that a beam of particles (the electrons which were mentioned before) is diffracted in precisely the same way as X-rays, and produces the same kind of pattern. There would seem to be two modes of perception for an electron or a light-quantum. We may perceive these either as waves or as particles. There would seem to be a kind of dualism in nature ; but what the ultimate meaning of it may be, no one can yet say.

Still another new principle of very great importance may be mentioned, which has been called the Principle of Uncertainty. It states in effect that complete knowledge is unattainable. Suppose that we wish to find, for example, the position and velocity of a particle. From the older viewpoint, this would have seemed a simple enough problem—in theory at least. But on practice we can only find the position of the particle (or indeed of anything else) by using light. The shorter the wave-length, the more easily will the light be scattered. (For example, the molecules of the air scatter blue light, of short wave-length; but not red light, of greater wave-length. The scattered light gives us the blue of the sky, and the unscattered light the red of the sunset. This 'scattering' really means that a collision takes place between a light-quantum and the electron, and the electron receives a blow which knocks it out of its path. With the help of suitable instruments (we might imagine an appropriate microscope for example) the scattered light would enable us to see where the particle was, and so to determine the position. The blow the particle has received, however, has changed its velocity, and it is for ever impossible to determine what the velocity was. That is to say, we may determine the position of the particle, but only at the expense of disturbing the velocity. It may equally be shown that we may determine the velocity, but only at the expense of disturbing the position. Of course, both of these may be determined *approximately ;* but the important point is that they cannot both be determined *exactly.* For large particles, the error involved is so small as hardly to be worth mentioning, but for electrons it becomes of great consequence. It seems to be part of the nature of things that *complete* information is altogether impossible. As Heisenberg put it, the question whether from a complete knowledge of the past we could predict the future does not arise, for a complete knowledge of the past involves a self-contradiction. Or to quote Eddington : "An addition to knowledge can only be won at the expense of an addition to ignorance. It is hard to empty the well of Truth with a leaky bucket."

This ' Principle of Indeterminacy ' (to give it its technical name) would appear to be universal. We have illustrated it by reference to one phenomenon only, but there can be little doubt that it applies to all our physical knowledge. Strict 'Determinism', as previously understood, can hardly be maintained any longer. Even causation, in the strict sense, has disappeared. Probability has taken its place. Atoms of the element Radium disintegrate spontaneously, and we are made aware of this by the fact that a material particle is thrown out. Now from the Classical viewpoint, one should be able to calculate how long an atom of Radium would last before it is disintegrated. If we decided on a thousand years, we should expect the element to remain unchanged for this period of time, and then all the atoms to disintegrate simultaneously. Fortunately for us, this is not what happens. An atom may only endure for a thousandth of a second, or it may last unchanged for a million years. There is absolutely nothing to predict what it will do. But there is a certain probability that it will disintegrate, and if we are dealing with a large number of atoms we may predict *how many* will disintegrate, without having the slightest knowledge of *which ones* will do so. A Life Insurance Company knows fairly accurately how many people will be killed in the streets of London next year ; but no one can say *who* these people will be. Statistical laws will apply to large numbers, even when the behaviour of individuals is entirely capricious. So by the use of immense number of atoms, we may make our calculations on the disintegration of Radium, but the behaviour of the individual atom, as far as we know, is entirely indeterminate. An event has a certain probability of happening, and nothing more.

This is only one out of many illustrations of this idea and we are beginning to have a very strong suspicion that the law of causation is not necessarily universal. A great many of our cause-and-effect phenomena are only statistical. We place the kettle on the fire, and the water boils. But that is because we are dealing with an immense number of molecules, and we can calculate that probabilities are overwhelmingly in favour of heat passing from the hot fire to the cold water. But if we could deal with just a few molecules, three or four, the heat might quite well pass the other way. It is not impossible that the kettle of water should freeze, it is *infinitely improbable*, that is all. Laws of this kind are not controlling laws of the Universe at all, they are merely statistical results of the kind that insurance companies use every day.

It will easily be understood that results of the kind we have described have an importance which reaches far beyond any immediate application to Physics. They concern philosophy. A philosopher of my acquaintance remarked to a scientific man : " We take the results of science and incorporate them into our philosophical

systems." The man of science replied, not without some justice, "And who gave you the right to do that?" It surely must make a great difference to one's outlook on the world, nevertheless, to have the scientific view on causation and determinism. Whether or not the philosophers have the right to do so, it is almost inevitable that they should concern themselves with these things.

The New Knowledge shows us a much more hopeful Universe. It is now quite frankly admitted that physical knowledge, though perfectly real and extremely important, is nevertheless only partial. The whole basis of Materialism is gone. We cannot even explain the physical world itself, without reference to something outside. We see perfectly clearly that the Universe has not existed for ever; and we are even beginning to be able to suggest the period of time through which it has endured. But if we ask what was before, we have either to think of an act of creation, or leave the question unanswered. We certainly cannot explain *life* by reference to Physics. Biologists have been trying to do it for generations, but the behaviour of even the smallest microbe cannot be expressed in a differential equation. Our own minds are certainly beyond Physics, and no theory will ever be able to predict the thoughts that will be in my mind one hour hence, although we can predict an eclipse of the moon a thousand years hence. If there is no strict determinism in the material world, how much less in the world of thought and consciousness.

No one suggests that Physics has finished growing. No doubt much of what we now think will require to be modified in various ways. But there is advance as well as change. Some things we shall never return to, because we know them to have been wrong. Gradually error is swept away, and we welcome the new light as it comes to us. And in this new light, one of the things which has been growing steadily clearer, to those who have eyes to see beyond Physics, is the reality of the spiritual world. Sixty years ago, belief in God was thought of, by many scientific people, as irrational and unscientific. Physics now admits her error. We now know the religious quest to be just as real and just as important (though not necessarily more so) as the scientific one. The experience of the scientist "when a new planet swims into his ken" is a rich and wonderful one, though often belittled by those who do not understand it. The experience of the artist, and that of the mystic, are no less rich and wonderful; these experiences are parts of the full activity of the human spirit.

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For those who wish to read further on some of the topics which have been touched on, the names of a few books may be mentioned.

"THE UNIVERSE AROUND US" by *Sir James Jeans*, is a most fascinating account of the position of the earth in the Universe, with some account of Man's place in it also.

"THE NATURE OF THE PHYSICAL WORLD" by *Sir Arthur Eddington*, is one of the ablest expositions of the philosophical implications of modern Physics ever written. Eddington is one of the most outstanding Physicists of the day, and he has the gift of exposition to a remarkable degree.

"REALITY" by *Canon B. H. Streeter*, is a correlation of Science and Religion from the point of view of the latter. It is very able, and deeply interesting, but the book does not take sufficiently into account the modern scientific position. It should certainly be read, but in conjunction with other books.

"ADVENTURE" edited by *Canon Streeter*, is the work of a number of authors, all of whom can fairly claim our attention. "The Faith of Science and the Science of Faith" is the sub-title, and well represents the subject-matter of the book.

"SCIENCE, RELIGION, AND REALITY" edited by *Joseph Needham*, is a symposium by ten men of great distinction. For a survey of the whole subject, probably nothing better could be suggested.

DAVID YUI OF CHINA

BY FRANK B. LENZ,
Secretary, Y.M.C.A., International Committee, New York.

FOR more than a dozen years I have been acquainted with a man who is ranked by many as the outstanding leader in China to-day. This man is not one of the numerous war-lords of that ancient land, but Dr. David Z. T. Yui (pronounced Yee). Six years ago he was selected by popular choice in a vote taken by a prominent magazine of China as one of the twelve greatest living leaders of the nation. Time has enhanced his reputation and pushed him farther up the scale. Although still a young man—he is not much over forty—he has achieved a reputation that few leaders possess at sixty and this reputation is not confined to China, but is world-wide.

Dr. Yui is himself a fascinating study. His engaging smile, the twinkle of his eyes, his perfect English, his tact and dignity suggest untapped intellectual and spiritual resources. Poise and calmness he has in abundance. He does not lose his head in a pinch.

A Chinese nationalist but not a member of any political party, Dr. Yui staunchly maintains a Christian international viewpoint—a position that requires courage to-day in China. Yet no man living is actuated by a more sincere patriotism than is he.

My first contact with him occurred in 1915 when he came to this country as a member of a commission sent by the Chinese National Board of Trade to study business conditions. On this trip he met the President at the White House and scores of our leaders all over the country. It was in San Francisco that I saw him, as spokesman for his group, stir and capture the business men of that city. I learned then that he was a graduate of St. John's University of Shanghai, a college that has produced a score of prominent leaders and that he had later distinguished himself as an honour man at Harvard, where he received a Master of Arts degree. Upon completing his work in this country he returned to China to become Dean of Boone University. After the Revolution of 1911, which cost the Manchus the throne, he accepted the position of private secretary to the Vice-President of the Republic, Li Yuan Hung. For a time he was one of the editors of the *Peking Daily News*. Resigning this position he became executive secretary of the lecture department of the National Y.M.C.A. and lectured to enormous audiences on education subjects in practically every large city in China. It was on one of those tours, that took him to Peking, that I next met him.

For this brilliant service and because of his exceptional ability along many other important lines, his *alma mater* conferred on him the honorary degree of Doctor of Letters. Dr. Yui thus entered the ranks of the *literati*, or learned men, who have, for thousands of years, been the real rulers of China. By training, by character, by sheer ability he merits this place in Chinese society. But he has never lost sight of the needs of the people. He is a great commoner. He has initiated recently a movement for better citizenship training, and has for years pushed a vigorous campaign against illiteracy, a terrific handicap in present-day China.

Repeatedly Dr. Yui has been urged to enter other forms of work. Banking institutions have sought his leadership, railroads have requested his directorship and business men have tried to persuade him to join forces with them. He has been offered every Ministry of Education, several times the Ministry of Foreign Affairs, and once the Ambassadorship to Great Britain. The presidencies of four universities have been urged upon him.

To all of these appeals he calmly replies to the delegation that comes to wait upon him: "As soon as you can show me wherein I can serve the men and boys of China better by accepting your call than by remaining in my present work, I shall be willing to consider your offer."

When called to the service of his country in special capacities he has not refused to help. This was particularly true in 1921 when he was unanimously chosen by the chambers of commerce, bankers' associations and educational societies of China as one of the People's Delegates to the Conference on the Limitation of Armaments at Washington. While there he rendered conspicuous service, especially in connection with the solution of the Shantung problem. No doubt, his advice will be sought again, since that question has arisen in connection with the recent action of the Japanese at Tsinan-fu.

Undoubtedly Dr. Yui's most significant service to his country is being rendered through the Christian movement. He is the front rank in leadership of the Christian forces. Since 1916 he has been general secretary of the National Committee of the Young Men's Christian Associations of China, and since its organization in 1922, chairman of the National Christian Council of China. The latter is the Protestant, inter-church, inter-mission, inter-denominational organization of the nation.

It is largely through Dr. Yui's able leadership of the Y.M.C.A. that this organization, with 75,000 members, and associations in forty-two of the leading cities of the country, has weathered the attacks of the Communists. During the height of Communist activities, the "Y" was selected as their chief enemy. "We are not

mistaken in saying (so runs a Communist manifesto) that in the next few years we shall have to fight this organization (the Y.M.C.A.) as our chief enemy." Yet in spite of violence, force, imprisonment and even death, not a single Association has been closed. Dr. Yui declares that the members, directors and committee men of the "Y" are the 'shock troops' of the new era in China. His method for the rehabilitation of his country is through "salvation by character". He maintains that the strength of his nation lies not in armies or navies nor in the exploitation of her natural resources but in the moral and spiritual strength of the people.

My latest opportunity for contact with Dr. Yui came recently in a New York skyscraper. He was *en-route* to China by way of America from the International Missionary Council meeting, recently held in Jerusalem. Taking advantage of his presence in this country I sought an interview to obtain his views on the latest developments in missionary work in China.

"Dr. Yui," I asked, "many people in this country have the impression that the missionaries are not welcome in your country. What is the present attitude in China regarding the missionary?"

As quick as a flash he answered: "I don't know who the people are who are spreading these mischievous rumours. They are totally unfounded. This is the time of times when we want and need Christian influence. China is moving very fast to-day. Our people are determined to attain political unification of the country, honest democratic government, abrogation of unequal treaties, amelioration of social, economic and industrial conditions and a revision and elevation of moral standards.

"We are at the fork of the road. The fate of four hundred million people will have a tremendous effect on the rest of the world. That is why we need the strongest possible Christian influence to-day to set the trend in the right direction. The Chinese Christians are still weak. They are still immature. We need the missionary as a stabilizer and as a trainer. We want to make China not only a new nation but a Christian nation. The greatest hope which the present situation has created in the minds of the Christians of China is, doubtless, their renewed vision of an indigenous Christian movement which will be best adapted to meet the religious needs of our people, most congenial to Chinese life and culture and most effective in arousing in Chinese Christians the sense of responsibility and their determination to help translate this vision into reality according to God's own appointed time. The Christian Movements of the West will rejoice with us, I am sure, at the heralding of this new era in Christian work, especially as it has come much sooner than our most courageous minds had dared to dream.

"The Christian movements of the West, in these circumstances, are doing the right thing in asking for suggestions of objectives and principles which may guide them in their future co-operation in God's work in China. We Chinese Christians most sincerely appreciate this attitude and the spirit behind it.

"Now let me state some guiding principles for the Christian movements of the West at work in China:

"Do everything possible to assist in heightening and deepening the spiritual life of the Chinese Christian movement in every phase of its work and in all its relationships.

"Encourage and co-operate with the Chinese Christian leaders in their efforts to build up an indigenous Christian movement with Christ Jesus as its Head and Leader.

"Continue to send missionaries, either for temporary or for permanent service, who will in their own lives and in their relationships, bear living testimony to the Christian faith and who will serve with their Chinese associates on an equal basis, under the directions of the Chinese Christian movement.

"Desist from any efforts to minimize the best elements in Chinese civilization; or to introduce anything which will tend to divert attention from those things in life which are vital and of permanent value; or to impose upon the young and inexperienced Christian movement in China forms, customs, conventions, rituals, organizations and administrative systems which are peculiar to Western life, but prove of no special help in China; or to stir up misunderstanding, jealousy and rivalry, or to create division and schism among the young Christians.

"Continue financial co-operation on the following basis: (1) For existing work wherever possible on a gradually decreasing basis; (2) under no circumstances hindering the development of self-reliance and sense of responsibility; (3) proving a spiritual blessing and inspiring the Chinese Christians to greater self-sacrifice; (4) upon terms mutually acceptable but without administrative control.

"Regard all Christian property in China, whether bought, erected, owned and controlled by the Christian movement of the West, by the missions, or by the Chinese Christian movement, or by the Chinese and the Westren Christian movements jointly, as intended for the permanent use of the Chinese Christian movement, and as soon as the Chinese Christian movement proves itself legally and safely capable of holding, controlling and disposing of property, to transfer the use, control and ownership to them upon terms mutually agreeable and satisfactory.

"What I wish to emphasize is the fact that present conditions within and without the Christian movement in China demand, in the spirit of Christian statesmanship, an early re-study of the question of

further co-operation from the Christian movements of the West, so that such co-operation may be utilized to the fullest advantage and also be duly appreciated. Such a study should be made in China, where the majority of wise and strong Chinese Christian leaders' help will be available, and should be made on broader than denominational lines.

"Briefly, I confidently look upon the present situation in China as the most vigorous and searching challenge that the Christian forces have ever faced, a challenge which they still have a chance to accept and sanctify to the glory of God."

I came away from Dr. Yui feeling that I had been in the presence of a great Christian statesman. My already strong faith in the Chinese people was greatly deepened, and I knew that I had been listening to the voice of a prophet.

RURAL SERVICE SECTION

RURAL RECONSTRUCTION IN ALAMURU.

A REPORT BY V. VENKATASUBBAIYA, B.A.,
Convener, Rural Reconstruction Committee, Madras.

(Abbreviated.)

The Idea.—Rural Reconstruction is a convenient expression denoting a definite movement. It has come into vogue in our country only very recently, but the activities for which it stands have been going on for some considerable time. This is true, at any rate, of the work that is being done in Alamuru and in the surrounding villages. The expression "Rural Reconstruction" was applied to it after the formation of the Rural Reconstruction Trust by Mr. A. Ranganatha Mudaliar in June last year. But for about three years previously the economic and social improvement of the area was being earnestly attempted by Mr. N. Satyanarayana and his co-workers by means of co-operative societies, panchayats, libraries and general propaganda.

The Area.—The area included in the Rural Reconstruction Scheme of Alamuru is roughly a semi-circle, with Alamuru as the centre, and the Godavari as the base on the south, the circumference being five miles from the centre in other directions. It consists of about fifteen Revenue villages, typical of the Godavari Delta. The villages are close to each other, thickly populated and fairly well off. They contain some educated persons with leisure and capacity for public work. On the other hand, communications are defective, cultivation is too extended and sanitation very unsatisfactory.

Co-operative Societies.—The area is exceptionally well served by co-operative credit societies. It is doubtful whether any other area in the whole presidency is so well served by them. Not only in the Rural Reconstruction area but also in the larger area of the Alamuru Supervising Union, every village has at least one co-operative credit society; while in the majority of villages there are more societies than one. In these latter there is generally one society for the land-owning higher castes and one or more for the labouring classes. These again are on a caste basis, being intended either for the Setti Balijas or the Adi-Andhras, the two chief labouring castes of the area. The societies of the land-owning classes are well developed, whereas those of the labouring classes are not, as is only to be expected. Most of the caste societies were organized about ten years ago, but an intensive development of the co-operative credit movement began in 1924, as a result of Mr. Satyanarayana's keen interest in it.

Material and Moral Benefits.—In the villages that I visited I particularly enquired whether the credit facilities afforded by the co-operative societies were being abused by the members, resulting in their becoming less thrifty and more indebted than before. I am

happy to say that everywhere I was assured that no such abuse prevailed in the area, and that the people in every village had greatly benefited by the co-operative societies. The following specific benefits were mentioned :—

1. Before the advent and development of co-operative societies, it was very difficult for the ryots to find money for agricultural expenses and for paying the *kist* to Government. They had to wait for the pleasure of the money-lenders, had to pay interest ranging from Rs. 1-9-0 to Rs. 3-2-0 per month on Rs. 100, and also submit to other conditions which involved loss of money and self-respect to them. It was not profitable, particularly for the poor man, to borrow for productive purposes. Now the ryots can get money readily from the co-operative societies at a fair and uniform rate of interest.

2. The co-operative societies have brought down the rate of interest in the village generally. What was ranging between Rs. 1-9 and 3-2 now ranges from 12 annas to Rs. 1-4, Re. 1 being the most usual rate. In some villages a trading class from Nellore District (Balijas) were doing money-lending business. They have now practically given it up.

3. The money borrowed from the societies is used for raising costly and profitable garden crops. There has been a marked increase in the cultivation of sugarcane, plantain, turmeric and vegetables. At Kapileswarapuram I was told that the ryots, who were formerly raising only one *putty* of garlic from an acre of land are now able to raise 2 to 2½ *putties* from an acre of land, because they are able to borrow money from the co-operative society on easy terms and enrich the soil with good manure and *patimannu*.

4. Many persons, who were only labourers formerly, have now become independent agriculturists and are cultivating the lands much better than they used to do formerly as mere labourers. On account of the credit facilities afforded by the societies they are able to take for fairly long periods the lease of lands from non-cultivating landlords, offering them terms which are advantageous both to themselves and the landlords and also eliminating the middlemen cultivators. Having an interest in the land, all the members in their families work on it, and the result is much more production than before. Thus both agriculture and trade are being benefited by the co-operative society.

5. The spread of the co-operative movement has fostered public spirit in the people generally. It has taught them to think of the common good and make sacrifices for it. It has taught them also the value of organization. They take a keen interest in all elections and a larger percentage of them attend the polls than others. There is a Ryots' Association at Alamuru, which ventilates the irrigational grievances of the *firka*. The co-operative society has paved the way for panchayats, libraries and other activities, an account of which will

be given presently. Almost every society possesses a common good fund and gives contributions out of it for educational and other purposes.

6. There has been a remarkable decrease in litigation in the whole of the Ramachandrapuram Taluk as a result of the development of the co-operative movement. The people are conscious of there being more harmony in their villages now than formerly. It is of course not possible to get separate figures for the villages of the Rural Reconstruction area or for the Alamuru Supervising Union. But certain facts, mentioned by the Chairman of the Reception Committee of the Seventh East Godavari District Co-operative Conference held in February 1927 at Mummidivaram, may be taken to be particularly true of this area. He stated that money suits, which some years ago had formed 70 per cent of all cases filed in the Ramachandrapuram Munsiff's Court, had dwindled, at the time he was speaking, to 5 per cent only. At the beginning of this period there was an Additional Munsiff's Court at Ramachandrapuram owing to the heaviness of the file. But it had to be removed soon, and at the end of the period there was hardly enough work for one Court. Later information is unfortunately not available, but there is no reason to believe that the figures have taken an upward course. The vakils of Ramachandrapuram are reported to have attributed this fall in litigation chiefly to the co-operative movement, and this is also believed to be the opinion of the Madras High Court.

To see these moral and material results even in a limited area should prove very gratifying to those students of co-operation in this province, who have watched with regret the forced growth in the number of societies without much evidence of the co-operative spirit in them. To them, here is an oasis in the desert.

Panchayats.—Next in importance to co-operative societies are the Panchayats, registered under the Village Panchayat Act of 1920. These institutions have been organized in a majority of the villages in the Rural Reconstruction area. Being Local Self-Government institutions, they concern themselves with elementary and adult education and the provision of good water supply, roads and latrines. They have been organized mostly within the last three years, but the civic work which they carry on began to be attended to in several villages even before they came into existence. About five years ago, Mr. Satyanarayana entered the Ramachandrapuram Taluk Board and at once began to benefit his area in a special degree by propaganda in the villages on the one hand and persuasion in the Board on the other. The results are enumerated below in some detail.

Water Supply.—In several villages wells and tanks have been repaired and made fit for use. Old tanks which for generations had been neglected, had silted up and had been overgrown with weeds, have been deepened and cleaned and strengthened with good

bunds—each at a cost ranging from Rs. 3,000 to Rs. 5,000. Separate ponds are set apart for the use of cattle, in villages which have no tanks, and in hamlets of Adi-Andhras wells have been made pucca with cemented walls and platforms and drains.

Roads.—The nature of the soil and the over-extension of wet cultivation make the formation of good roads very difficult in the deltaic villages. In the Rural Reconstruction area a manly effort is being made to grapple with the problem. Road metal is very costly and therefore it is not yet much used, but earth-work is very common. Several new roads have been laid connecting one village with another, or connecting the village with the road. They are yet no good in the rainy season.

Sanitation.—Public opinion is being educated to the need of latrines, especially for the use of women. One difficulty experienced by the Panchayats in this connection is the absence of suitable sites for building public latrines, there being very little village land available for the purpose. At Alamuru three latrines have been built and a site has been acquired for a fourth. In some other villages also latrines have been built, though I have not collected information about them. But nowhere is the accommodation adequate. It is a big problem, which can only be solved slowly. Some Panchayats have employed *thotees* for cleaning the village—usually once a week.

Schools.—The Alamuru *firka* is exceedingly well served with schools. After the constitution of a separate Taluk Board for the Ramachandrapuram Taluk some ten years ago, it has made a point of establishing at least one school in every village. The bigger villages have both boys' and girls' schools. One member of the Rural Reconstruction staff gives moral lessons in the schools by turns; and the Rural Reconstruction lady worker helps in the girls' school in Alamuru.

Libraries.—The library movement began in the Andhra districts nearly twenty years ago, and some of the libraries in the Rural Reconstruction area are fifteen years old. The enthusiasm for them had however gradually waned, until a revival began some three years ago by the promise of half and half grants upto a maximum of Rs. 200 per annum by the Registrar-General of Panchayats. They are now fairly well used and some very well used.

Resources.—For all the purposes mentioned above, grants have been obtained either from the Taluk Board or from the Registrar-General of Panchayats from Provincial funds. They are two-thirds of the estimated value in some cases, and less in some others, but they are conditioned on the balance being raised in the villages. It is to the immense credit of Mr. Satyanarayana and his co-workers that they have been able to awaken the enlightened self-interest of these villagers to such an extent as to induce them to raise a sufficient sum locally to complete the proposed public works with the help of the grants-in-aid. Subscriptions from individuals and the levy of an informal

tax called *Kolagaram* on the measuring of grain, are the chief voluntary sources of local funds. Where Panchayats are organized, the villages acquire further resources in the shape of grazing fees and the usufruct of trees and porambokes, the fees for fishing in tanks and the lease of tank bunds for cultivation. At Alamuru and Choppella a cess of half an anna in the rupee on the land revenue assessment was levied for a couple of years, but it was discontinued after the purposes for which it was meant were served. Thus local money is raised as far as possible without recourse to direct taxation. It sometimes happens that when a Panchayat is in need of funds the Panchayatdars take loans on their own responsibility from the co-operative society and accommodate the Panchayat. These Panchayatdars deserve a high tribute for their public spirit.

Ramamandirams, etc.—Every village in the Rural Reconstruction area possesses one or more Ramamandirams. In some villages there are as many as four and even five of them. The Ramamandiram consists generally of a small temple dedicated to Sri Rama, and a hall on three sides of it which is meant for congregational purposes. Sometimes the library is located there and in some cases the co-operative society also. Not only are devotional meetings held there but also others convened for the purpose of considering the common welfare of the villagers. It is really the village hall. The meetings of the co-operative society and the Panchayat are held there. In the non-agricultural season Bhajana meetings are usually held once or twice a week in each Ramamandiram. These Bhajanas are serving as an excellent and healthy form of recreation for the ryots. The Ramamandiram is more truly the work of the whole village than any other institution: every house-holder whom it is intended to serve, has made his own contribution to its building in the shape of money, material or labour. The common good fund of co-operative societies and the dividends of members are also often given to them.

Temperance and Khaddar.—I have already stated that one member of the Reconstruction staff is engaged in the promotion of the Khaddar industry at Chemudulanka and also in promoting temperance. The people of Chemudulanka are *Kapus*, whose women do not work in the fields. Spinning is, therefore, a useful occupation for their spare time. As the families are being encouraged to grow their own cotton, they get an appreciable income from the sale of home-spun yarn. The weaving is done by the weavers of a neighbouring village. In respect of morals a very remarkable change has come over in this village during the last three or four years. Formerly the village had a bad name. Drinking and gambling were very common and it was not considered safe to pass the village (which is situated on a canal) during nights. Now drink has been altogether abolished. The people are all usefully occupied and absolute safety prevails.

The Rural Reconstruction Centre has obtained free of cost the services of a seed-bull from the Agricultural Department for the use of the area. Its food expenses and the pay of a servant to look after it are met from the Rural Reconstruction funds. The bull arrived at Alamuru when I was there and was heartily approved by all who saw it.

Physical Culture, etc.—So far, gymnasia have been started in four villages—Alamuru, Pedapalla, Chintaluru and Jonnada. Indigenous exercises, wrestling and breathing exercises are taught there by a trained and educated instructor, who is a member of the Rural Reconstruction staff. There are on an average 15 students in each gymnasium, most of whom are boys between the ages of 12 and 18. Care is taken to admit only well-behaved lads. Most of them come from respectable middle-class families. Physical regeneration is so badly needed in our country that the Alamuru reconstruction workers should be heartily commended for having started this line of work. Not less valuable is the work which is begun by the lady worker to whom reference has already been made. Social progress is rendered particularly difficult in rural areas, on account of the illiteracy and ignorance of the womenfolk. The mere presence of an educated lady in a village is bound to widen the outlook of the women there ; and when she happens to be a Brahmin and a social worker, her influence is very much heightened. In co-operation with the Taluk Board, the Rural Reconstruction workers have arranged for the training of village midwives at Alamuru. The lady worker will be in charge of them and teach them the value of hygienic methods.

Conclusion.—The work that is being done in Alamuru *firka* is very satisfactory from various points of view. It would not have been the success it is, but for the co-operation of a number of people. While Mr. Satyanarayana is the leader of the movement, he has several earnest and capable friends to assist him. Special mention should be made of Mr. P. Venkatasubba Rao, Zemindar, Pedapalla, of Mr. Ramanna of Chemudulanka and of Mr. Vianna of Choppella. The last mentioned gentleman is an Advocate practising in Madras, who spends the vacation in his village most usefully. The work richly deserves to be continued. Many villages have yet received only a little attention. It would take two or three years more for all of them to be attended to adequately.

It would be a great pity if the promotion of drink prohibition and physical culture and the work among women were to be stopped. There ought to be no reduction in the present staff but there may, on the other hand, be one or two useful additions to it such as a trained organizer for poultry-keeping. It is earnestly to be hoped that the work will continue and expand.

ESSAYS IN PROSE AND VERSE

I. THE NAMBUTIRI WOMEN.

BY N. K. VENKATESWARAN,
Vanchiyoor, Trivandrum.

THE Nambutiris are the Brahmins of Malabar and (according to their practices no less than their pretensions) Vedic Brahmins, following customs that are often sharply distingushed from those of their brethren living on the other side of the Western Ghats. The Nambutiris are justly famed for the frank simplicity of their conduct, their quiet meditations, their unqualified love of their ancient creed and the purity of their daily life. No small credit is also due to them for the bland conservatism of their character, which justifies itself in so many of their shining qualities. Every virtue, however, has a reverse side, and extreme conservatism is often capable of harbouring some outlandish evils. The one great blot on the escutcheon of the Nambutiris is, perhaps, their attitude to their womenkind.

The Nambutiri women are called *antarjjanam* or *aḵattammar*, a vernacular expression meaning 'the inside people'. The open nature of the Nambutiris is perceptible even in this expression which truthfully renders the meaning of its object, for once they have ceased to be girls the Nambutiri women are hardly permitted any share, worth the name, in outdoor life. It would seem to the stranger unaccustomed to the hoary psychology of the Nambutiris that these patient women are utterly and irrevocably confined within the home, and that this *purdah* prevailing among the Aryan Brahmins of Malabar is in several ways exceedingly strange.

In most Nambutiri houses only the eldest member is generally allowed to marry in his caste. Whether the idea is present in their minds or not, this prescription is effective in both preserving the tribe and preventing its multiplication. The other members contract fugitive or permanent relations with women of castes immediately below that of their own, leaving a considerable number of their sisters in the community unmarried. Unlike the other sections of Brahmins among the Nambutiris the early marriage of girls is not strictly enjoined. Indeed, many are not married at all, except on the funeral pyre where the ceremony occurs in symbol in the way of satisfying the *Sastras*. The eldest sons only being eligible for marriage, the paucity of bridegrooms is keenly felt. Large dowries are offered by the richer families, and consequently the poor parents are compelled to keep a good number of their daughters unmarried till 'the coming of better times'. Sometimes in poor families the eldest sons marry more than

one woman of their own caste,-to enable them to conduct the marriage of their own sisters.

A picturesque procedure marks the marriage ceremony from beginning to end. First of all, the horoscopes of the man and the woman are narrowly examined. Agreement between the two 'charts' of life is absolutely essential. Next comes the settlement of the amount of dowry, which is the critical stage in the making of the match. Then the marriage takes place in the bride's house. The bridegroom and his relations come to it in great state. Grand feasts and ceremonies follow. Finally, the father delivers the girl to the bridegroom with the touching request that he should treat her well. Accordingly, he takes her to his house in an impressive procession, and new ceremonies are conducted with their following of feasts. In all, the marriage is given five days to begin and end.

Like the men, the Nambutiri women content themselves with plain simple white clothes. Ornaments are apparently without much fascination for them, and such ornaments as they wear cannot be said to be exactly ornamental. There are silver ear-rings and from the wrist to the elbow the hands are rolled with bracelets of brass. These must always be brazen whether one is rich or poor. The caste-mark made of sandal-paste and worn on the forehead is essential.

It might seem that the Nambutiri women are ascetic and indifferent to personal beauty. There are, however, many beautiful women among them, and some of them have also suffered from time to time for having been beautiful. They are also, as a rule, very healthy in spite of the strict *seraglio* in which they are imbedded. They might be said to live an almost invisible life. They never come out of their houses except under some compelling circumstance, and even on these few occasions they almost succeed in carrying their invisibility with them. Enlarged *cadjan* umbrellas, under which half a dozen people could comfortably walk sheltered from rain, not only hide their faces but the greater part of themselves. Their inevitable maid-servants posture before them, to keep away the passers-by so that their mistresses may pass along unseeing and unseen. The Nambutiri women never travel long distances, seldom in vehicles, rarely (if ever) by train. The outsider is apt to consider all this a kind of cruel domestication, without being able to prove his logic.

The elaborate care and unrelaxing concern with which the Nambutiris have been striving to preserve the purity of their domestic life is nowhere so prominently visible as in their attitude and conduct towards their fallen (or supposedly fallen) sisters. As long as the Nambutiri woman escapes suspicion, she is treated with a measure of honour. A servant-maid, as has been said, attends her at all times. Wherever she goes, be it only to the neighbouring temple to pray, the

vreshali, as this servant is called, precedes or follows her own shadow. Such restrictions are tokens, if jealous tokens, of the Nambutiri's high estimation of his womenkind, who as long as they contentedly endure them, hold a position of almost royal dignity. But sad indisputably is the fate of the Nambutiri woman who happens to be discovered, or even to be suspected of, being disobedient to the domestic discipline. The Nambutiris hold nothing so dear as the sanctity of their domestic life and matrimonial loyalty. There is always some temptation to assail the docility of the 'old maids', especially in a constricted domestic system; but no Nambutiri woman can escape the discipline of living like Caesar's wife above suspicion, without provoking the avalanche of an inquisition to sweep down upon her. The suspected woman is forthwith placed in stern restraint, her maid-servant is mercilessly heckled and if she is brought to confirm, however flimsily, the suspicion, the unfortunate lady is directly subjected to segregation pending her trial, which is one of the amazing things in the behaviour of men towards women.

The trial is called *Smarthavicharana*. The court is composed of a president and several members. Throughout the trial the accused is spoken of not as a human being but as a *thing*, the *sadhana*. The president comes to the 'isolation' house where the woman is lodged. He pretends ignorance of who lives there and why. He pretends to want to enter it but is prevented by the maid-servant on the ground that an *antarjjanam* is inside it. He pretends to be shocked to hear the intelligence that an *antarjjanam* is living in an 'isolation' house, which is such a rare happening. Then follows a series of questions to afford a make-believe of eliciting from the maid the unsavoury circumstances under which her mistress came to be thus disgraced. The regular examination of the suspected woman then commences and often lasts for long weeks, occasionally broken by equally long intervals. The prisoner is always questioned through the maid-servant until she confesses her guilt, such confession being essential for conviction. Meanwhile the resources of the family begin to shrink rapidly; for they have to stand all the heavy expenses in connection with the protracted and spectacular inquisition, which includes toothsome collations and sumptuous feasts to the judges. The woman herself soon wearies of the procedure and knows, not naturally without some feeling, that her house must be going nearer and nearer ruin with every day of the indecisive examination. Her relations, who are temporarily put in 'quarantine', on the supposition that the *sadhanam* may be really guilty (in which case, it should be pollution for others to mingle with them before they are purified), become tired even sooner, and often wish the case to be ended, even at the cost of a confession of guilt from her, whether she be really guilty or not. In days now happily gone by, such admission was occasionally obtained by resort to

torture, but the only torture that has of late been employed is insistent appeals to the woman. But even under this pressure, it is difficult for *Smarthavicharana* to end in acquittal.

Directly the confession is made, the woman is plucked from *purdah* and exposed to the eyes of the judges and the numerous spectators. She is asked to name the guilty person or persons, who are not given opportunity to defend themselves or prove their innocence. They are thrown out of their caste, as the woman is out of hers, on her evidence, which, however, is thoroughly scrutinized to prevent a miscarriage of justice. The most sensational *Smarthavicharana* of modern times took place a score or so of years ago in the small state of Cochin, and the final verdict of excommunication that finally emerged involved an incredibly large number of individuals. But there is already some new wine in the old bottles, and the curious trial is fast going out of use.

By tradition and upbringing the Nambutiri women have the making of an ideal type; and for that matter they may be leading idealistic lives even now, but the outside world cannot recognize their high qualities until they come out and show themselves. The outside world will not, however, have to wait long for them to come, for the leaven of desire and speech has already entered their hearts; and the meetings of Nambutiri ladies frequently coming and going herald the dawn.

II. IN A STAR-WORLD.

BY CYRIL MODAK.

The glow of sunset gilds with gleaming gold
Yon purple hills,
And twilight fills
Each faery-dell with lullabies of old.

And in this twilight whispering voices sound :
I hear Life sigh :
"In Love's soft eye
My meaning and fulfilment I have found."

Joy flame-winged hovers there, and says "I know
From Beauty's lips
My spirit sips
Nectar, and I have become immortal, lo!"

"With all my ancient fire I'm out in quest
Of lonely Truth,"
Says frank-eyed Youth ;
And silence broods awhile on that fair nest.....

Then from the void a tender Voice there came,
"Love, Beauty, Truth
Am I, forsooth ;
They call me 'God' who know no better Name!"

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor B. L. RALLIA RAM.

Vol. I April, 1931 No. 11

NEWS AND NOTES

The Annual Meetings.

This number of the 'With the Y' may well be regarded as an Annual Meetings Number as it solely deals with the Annual Meetings of several of the Local Associations. The Annual Meeting is now a recognized institution of the life of a Local Association and in some cases it is looked upon as a necessary evil. However, it is one occasion on which opportunity is afforded to place the claims and aspirations of the Association before its friends and sympathizers. As far as we have been able to judge by the reports which have been supplied to us during the last months there is a standardized programme which is followed in each Association. It generally consists of a Report read by the General Secretary and a eulogistic Speech by Governor or some other presiding officer. Generally some prominent official of the Association or a well-known member of the public is asked to give an address. Very seldom is the programme varied. In a recent Annual Meeting of a Y.W.C.A., a departure was made inasmuch as the Report of the Association was divided into several parts and the Chair-women of each department concerned gave a five minutes review of the department under its charge. In this way the paid Secretary was eliminated and the responsible lay-leaders came into prominence. In the same Association the Annual Meeting was preceded by the finals of the sports competitions. Is there no way in which the Annual Meetings can directly be connected with the activities of the Associations? Ordinarily those who attend the Meetings only see the Hall and hear the report and the complimentary speeches which go along with it. Normal activities of the Association are suspended for the day. Thus, no opportunity is afforded to those who seldom come to the Association otherwise to see the Association in action. There is scope for some General Secretary to lead the way in new ways of celebrating our Annual Gatherings.

After having made this general criticism we are free to admit that the Reports of the Annual Meetings of this year are distinctly encouraging and bear ample testimony to the fact that the Association is more and more

appreciated by the general public and is growing in esteem of the public-spirited members of all communities. The work during the year has been commendable. We congratulate the General Secretaries for a successful year, though we are sure that they themselves realize that the Association programme, as a whole, needs to be strengthened in almost all Associations. As we scan through the pages of the Reports we wonder how far the Association programme represents the mind and thought of the younger generation of to-day and how far they are permitted to express themselves in this oldest of the young men's movements. Frankly speaking, we are apprehensive that our Movement has a tendency to drift into a philanthropic work amongst young men conducted under the guidance of older men. This tendency needs to be checked and we must confess that as we have carefully read the Annual Reports we have missed any reference to the tendencies and trends of thought of our modern youth. Undoubtedly the Reports only deal with one aspect of the Association work and ignore the more important and more far-reaching phases of its programme simply because they cannot always be reduced to statistical forms. Having read reports presented this year with interest we shall eagerly look forward to the Reports of this year's work with the trust that they will reveal considerable progress.

Rev. L. A. Dixon.

Several of the Y.M.C.A. Staff in India supported by the American movements have left for their furlough during this month and one or two will be leaving in the near future, but unexpectedly another honoured member of our Staff in India has made known to us his desire to leave the work to which he has devotedly attached himself for the last 19 years, for another field of service in his home-land. We refer to Rev. L. A. Dixon, the District Secretary in Travancore and Cochin. The University of Toronto, his Alma Mater, has extended an invitation to Mr. Dixon to return to it as a worker among its student body and Mr. Dixon has felt that he is being guided to accept this offer just as he was guided 19 years ago to come to the foreign field as a Secretary of the Y.M.C.A. in India. We cannot but honour Mr. Dixon's decision and send him to Toronto with our best wishes and affectionate greetings. We can only but recall that he is leaving a gap behind in the ranks of the Association workers in India which would be difficult to fill. The Travancore will miss his genial personality and his efficient service in many spheres. The Movement in India will lose in him a clear thinker and devoted worker and loyal comrade. We wish him happiness in his new work.

Next Convention.

We have already informed our readers that the next Convention of the Young Men's Christian Associations of India, Burma and Ceylon will be held early next year. The venue of the Convention has not yet been decided but three places are being considered; namely, Madras, Hyderabad and Matheran. It is expected that the final decision shall be reached at the next Meeting of the Executive Committee of the National Council on the 7th of May. The Programme Commitee is being set up and Rev. H. A. Popley, Joint Secretary of the Convention, is already beginning to make plans for a useful four

days. The Convention is open to all the Members of the National Council and the elected Delegates of every affiliated Local Association. Amongst other things the Convention would be asked to consider certain amendments to the constitution of the National Union designed to give direct representation in the Council to the Board of Directors of affiliated Associations. At present the Indian National Council as such never meets and the work is entirely done by its Executive Committee which is located at the Headquarters. It may lead to more responsibility being assumed for the entire work in India by the Local Associations if some way could be found whereby the National Council could meet and lay down policies for the year for the guidance of its Executive Committee and its officers. It is hoped that these amendments shall be circulated to all concerned in the near future. However, the Convention should not only be a place to transact business but a place where fresh visions will be seen by the Movement as a whole. We ask for prayers of the readers of these notes that the Convention may be wisely planned and executed and that it may be another mile-stone in the history of the Association in India.

The Local Associations should from now on plan to send adequate Delegation. Rev. H. A. Popley would be glad to receive suggestions for the programme.

* * *

GREEK BOYS AT CAMP PELION.

The most interesting two weeks I have spent since my transfer to work in Greece have been in the National Y.M.C.A. Summer Camp. It is in all respects one of the best organized Y.M.C.A. boys' camps to be found in any country.

First of all is the interest of getting there: overnight on the deck of a Greek coast steamer to the little port of Volos, where there is the only good museum of Greek classic paintings yet discovered. (The ancient Greeks not only were unsurpassed as sculptors; they also painted on marble pictures of remarkable grace and delicacy.) From Volos one goes by auto or the narrow-gauge railway in hairpin turns up the rocky slopes of Mount Pelion. At the summit, over 6,000 feet above sea level, there is a magnificent view of olive groves, rocky cliffs, and the blue Ægean stretching out below. A final three to five hours on mule-back, upstairs and down, on a hard wooden pack-saddle, brings one at last to the camp in a valley of plane trees, with grassy athletic field, wide sandy beach, and crystal-clear water.

In the camp there is every sort of activity: basketball, handball, volleyball, soccer, football, playground ball, track and field sports, swimming, life-saving, handwork, an English language club, camp-fires, singing, dramatics, an orchestra, character talks, religious ceremonies, folk dancing in mountain costume, with skirts like Scotch kilts and shoes with upturned toes, recreations of the ancient Greek dances with spear and shield.

And this year, the hundredth anniversary of Greek independence was celebrated with a special holiday, when the peasants of ten villages around came in to help dedicate a monument in the middle of the camp square. One of these peasants was heard to remark, "We must guard this as our eyes".

The thing that has made us proudest of all is that this year the hundred boys at Camp Pelion were under Greek leadership, with Greek camp directors in full charge. During the past five years the camp has been organized, traditions have been established, and leaders and directors have been trained by the American National Physical Director, Lew W. Riess. It marks a definite stage in the establishment of the Y.M C A. idea in Greece that he was able to turn over his directorship of the camp to nationals.

ANNUAL MEETINGS.

1. CALCUTTA.

(a) *Extracts from the Report.*

A Few Significant Facts.

1,786 Members during the year.

150 Meals per day served to soldiers in the Ronaldshay Hut.

180 Religious services with a total attendance of 8,416.

631 Men and boys passed through the Hostels.

213 Socials and concerts with a total attendance of 34,514.

34,198 Books withdrawn from seven libraries containing 16,900 books.

995 Class sessions to study music, languages, commercial subjects, school curriculum, social service activities, etc.—total attendance 17,356.

550 Attendance at swimming, 737 medical and physical examinations, 2,532 matches in the field games.

Weekly lantern lectures in the Reformatory School and After-Care Hostel. Cub pack for busti chokras. Lantern lectures, English Classes and games weekly for children in four Pathasalas.

62 Concerts and dances for soldiers in the Ronaldshay Hut.

* * * *

If India is to succeed in surmounting the difficulties confronting her and make sure and steady progress towards her desired goal, the most important aids to success will be found in the development of her moral, intellectual and physical resources, in the growth of understanding and mutual respect among all the peoples within her borders and in the adoption of the principle and practice of service for the common good.

Is it too much to claim that in the attainment of these ideals, so greatly to be desired, there is a place for the contribution which the Young Men's Christian Association in its more than 100 centres throughout the country seeks, however imperfectly, to provide? Recognizing that a fundamental obstacle in the path of nation building lies in the growth of the purely secular view of life and its consequent materialistic standards of conduct, it seeks to provide a programme of activities,—social, intellectual and physical—for the betterment of youth, in all of which emphasis is laid on the need for the spiritual and religious element for the enrichment of life and as the dynamic factor in the pursuit of human progress.

Annual reports are sometimes given to repetition and overstatement and often fail to pay a tribute to the work of other organizations working for human betterment. It is our desire in the following pages to avoid these faults and to express the hope that however inadequate, fumbling and often foolish the work of the Association may have appeared to the onlooker, we may yet be credited with sincerity in our effort to help youth as our special contribution to the welfare of this land, and this with some measure of success justifying public support.

The year 1930 has not been an easy one for Association work. The political situation has filled the minds of young men making interest in or concentration on other things difficult. Heavy demands have been made on the patience, tact and courage of our secretaries who have "carried on" and through their daily programme provided a steadying influence among the youth of the city.

A forward step towards the promotion of Social and Industrial welfare work has been made possible by the addition to the staff of Mr. W. E. D. Ward who was largely responsible for the very successful work which has been developed under Association auspices in Bombay.

Social and Industrial Welfare Work.

As previously stated, the year 1930 has seen the addition to our staff of Mr. W. E. D. Ward as Secretary for the promotion of Social and Industrial Welfare Work. This is still in its early stage as some time has had to be put in a careful study of the field. Encouraging progress has however been made which holds sufficient promise to justify this new development.

The policy has been adopted of strengthening the social work efforts of the various branches in the first instance, lending assistance to work already being carried on by other societies and demonstrating or experimenting in a few carefully chosen places in order to place the work on a sound foundation.

It is hoped that next annual report will show a record of useful and much needed service.

(*b*) *Address delivered by Dr. H. Suhrawardy, O.B.E., F.R.C.S.I., Vice-Chancellor, Calcutta University, at the 37th Annual Meeting of the Calcutta Y.M.C.A.*

Your Excellency, Ladies and Gentlemen,

There are many worthy causes that claim the support of the citizens of Calcutta but I am sure there is none more important and more deserving than that which concerns itself with the welfare of the young men and boys of the city. An agency which aims at directing the ideals of youth and provides opportunities for self-development and growth into useful manhood, is at once a great civic and a national asset. For these reasons I gladly agreed with the very greatest pleasure, when invited to be present to speak at this Annual Meeting of your Association. Believe me, ladies and gentlemen, it is not the usual word of convention when I say that I consider it a great privilege and honour to be able to address you on the subject of the Y.M.C A. movement at this meeting under the distinguished presidentship of our popular Governor His Excellency Sir Stanley Jackson who by his genial personality, unfailing courtesy and broad-minded sympathy has endeared himself to the people of Bengal.

At the very outset I must say that the worthy and great ideal of the Y.M.C.A. is the secret of success of its world-wide organization, which has now more than one hundred centres throughout India. The Y.M.C A. has recognized the great fundamental truth that secular advancement, progress of nation-building work, and betterment of physical and intellectual activities can only be broad-based on a spiritual and religious guidance. At the present moment one can see the consequences tending in the downward grade of a system of education which lacks the vitalising element of a spiritual basis.

I believe in the Y.M.C.A., because it makes its appeal to the whole man—to the body, mind and spirit. This trinity is the significance of your sign of the Triangle. A man is a unity—a united whole and not broken up into parts. No man can wisely neglect his body, certainly no man can neglect his mind, and in these days of rank materialism, he must not neglect the deeper things of life, the things of the spirit: for true greatness cannot be built if the fundamental principles are neglected. All the activities of your Association are directed to building up a symmetrical and well-developed manhood and it is difficult to exaggerate the value to the Nation as a whole, of an institution which renders such magnificent service.

To the thoughtful men and women there is such significance in the movement with a history such as yours has. Why is it that from a small group of 12 men in 1844 it has expanded into a great organization numbering nearly two million members in 52 different countries throughout the civilized world? Why is it that it has not only survived the difficulties and crises which were inevitable during its chequered history of 80 years, but has steadily strengthened its position and enlarged its outlook and programme? Why is it that shrewd men of business in all these countries have consistently given to the Association their ungrudging support and encouragement? Why is it that successive generations of boys and young men have continued to flock to its membership? Why is it that for 35 years in Calcutta it has held the confidence of its citizens irrespective of their caste, creed or dogma, and has been able to carry out such healthy programme of activities as we have before us to-day?

Ladies and Gentlemen: As an interested onlooker, shall I take upon myself the pleasant task of answering these questions, and say, that the reason for its success is, that in its conception the Association has provided something which young manhood in this land, and in every land, will always need, and that it has been singularly fortunate in securing through all these years wise and sane leadership.

There are other aspects of the Y.M C.A. which appeal to the onlooker. The Association is essentially democratic. Every branch throughout the world is self-governing. This fact seems to me to be responsible for the rapid way in which it has become an indigenous movement in more than 50 countries and has displayed such a genius for adaptation to the varying needs of these lands.

Your programme of work is no doubt Christian. It is not in any narrow and controversial sense, but in a broad and practical sense, seeking to express itself not in terms of theology but rather in *Service* and brotherhood –qualities which more than anything else appeal to the minds of all men and women irrespective of their caste or creed—qualities which are common alike to all great religions of the world. Gautama Buddha, Jesus Christ and Mohammad, each of them lived and died for the sake of this great ideal of service.

> "True devotion lies in nothing but Service to God's creation, not in counting the rosary, not in saying prayers, not in donning the yellow garb of a mendicant."

Your battle-ground to-day is the city. The cities are not only the centres of population, education, industry and wealth, they are also unfortunately the storm centres of all the forces of evil which are concerned with pulling down the strength of young men. Here young men congregate for education or commerce and industry from their rural homes in the country or in the mofussil and are up against a bitter fight for manhood and self-respect. What must it not mean to them to be welcomed into this Association and have their leisure time wholesomely occupied and friendships formed with like-minded young fellows who are out to achieve true manhood. There is no dead-wall of communalism, there is no parochial and narrow religious fanaticism, and in the early and receptive years of their life young men of all creeds, caste and colour make friends and arrive at understandings which last throughout the rest of their lives.

In my Convocation Address on the 28th of February, I touched on the appalling conditions in which the students live in Calcutta. I am glad to say the Y.M.C.A. hostels have relieved some of our crying needs and provided healthy hostels for our young men—hostels where they can live with decency and under friendly supervision. I remember with pleasure and gratitude the time I spent in the Y.M.C.A. hostel 31 years ago and I shall never forget the kindness of men of the type of Mr. Farquhar and Mr. Barber, past secretaries of your Association. I am glad to see from the report, the successes and distinctions won by men in your hostels. They are the successors of a long list of men who in the past had similar advantages and do not hesitate to express their tribute of gratitude. I know some outstanding figures in the public and professional life of the city who began their ascent to their present position within your walls, and this is true of many other cities in the world to-day.

One of the greatest needs of our country to-day is mutual understanding and respect between Hindus and Muslims—between Christians and Non-Christians—between Europeans and Indians. You have rightly observed in your Annual Report that "if India is to succeed in surmounting the difficulties confronting her and make sure and steady progress towards her desired goal, the most important aids to success will be found in the development of her moral, intellectual and physical resources, in the growth of understanding and mutual respect among all peoples within her borders and in the adoption of the principle and practice of service for the common good."

Day by day you are sowing the seeds of trust and goodwill and friendship and your Association is helping to break through barriers which are so often found to separate man from brother man. It is a striking feature of your activities that however clearly these distinctions may be seen outside, they tend to disappear in the atmosphere of your Association and our young men do not fail to display true sportsman-like spirit whether engaged in social events, in intellectual pursuits or in games. You have unostentatiously and silently carried on your great work from year to year and you fully deserve the continuance of that confidence and support which you have always received from the public of Calcutta. Although storms may sometimes gather around you and though the seeds which you sow so patiently and so assiduously, may not always bring forth the rich harvest you deserve, pray do not for a moment fall a victim to disappointment. Your mission is great and noble and my advice to you is :—"Never mind the eddies, paddle on." I wish you good luck and God-speed.

2. LAHORE.

Extracts from the Annual Report.

1. Does Lahore Need a Young Men's Christian Association ?

Lahore has been called "the Gateway to Central Asia".—It is the well-known capital of the Punjab, a city which dominates its province as does no other city in India. Seat of the Provincial Government, it is also a large military strategic centre. It is the

headquarters of the world's third largest railway system. It is the seat of the Punjab University with sixty affiliated colleges, the largest University examining body in the world, for over 60,000 sit for examinations in the Punjab every year. There are fourteen colleges affiliated to the University in the city and 13 of these lie within a half-mile radius of this Association's building.

The Lahore Division is the most populous in the province with nearly a million inhabitants (20 per cent) more than any other division, and it has a steadily growing population averaging 1·72 per cent increase per decade since 1881. Lahore City is by far the largest in the Punjab, for it is 60 per cent greater than its nearest rival, Amritsar. The city is the financial metropolis of the North.

But its social condition is alarming. The Punjab has the greatest disproportion in numbers between the sexes of any province in India, that is, 100 males to 82.5 females. But in the age group which forms the special field of this Association, *i.e.*, men from 10 to 40 years of age, this ratio is 100 to 81·5 for the whole Punjab. In Lahore District the ratio drops to 100 to 69, and in Lahore City alone the dearth of women is so great that the ratio stands at 100 to 43·6. This creates a series of social problems involving marriage, home life, social life and the social evil, in which the conditions are so abnormal as to be almost hopeless of solution.

Heighten these conditions by communal tension between Hindu, Muhammadan and Sikh, Christian and Non-Christian, European, Anglo-Indian and Indian, caste and out-caste, Punjabi and non-Punjabi, and areas of conflict are seen where every possible agency of reconciliation will be required to avoid major calamities. Such an agency, unique in its work for young men, the Y. M. C. A. claims to be, and it aims to serve, in so far as its means permit, every young man regardless of race, creed, or social condition.

2. What has this Association Pioneered?

The Y. M. C. A. has been organized in Lahore for 55 years. The leaders of the Association have planted this work here as a "lighthouse", to demonstrate and pioneer methods of service. Therefore some mention of its past achievements may be made which give high hopes for the future.

It started the first Evening Continuation Classes for men in employment in the Punjab with the co-operation and help of Government. The first in the field, it has had the largest and the most successful Commercial School in the province, a field now well-occupied, but our ascendency is still maintained.

The Punjab Boy Scouts' Association was organized in 1921 by the present Provincial Secretary, Mr. H. W. Hogg, who was then one of our Secretaries, and under him the first Boy Scout Camp in India was held at Murree, which this year completed its 10th consecutive year of service. He is still a member of our Board of Directors and the co-operation of the P.B.S.A. and the Y.M.C.A. is hearty and genuine.

The Indian Olympic Association was organized in Lahore, as elsewhere, by our Y. M. C. A. Physical Directors, and the Association still is heartily co-operating in this province for the maintenance of a high standard of sport. We have conducted for years a sports programme at the Moghalpura Criminal Tribes Settlement, and ran the first Open Sports Meet in the Punjab where Indians and Europeans met in open competition

Three Punjab Championships are still conducted by us, in Basketball, Volleyball and Badminton, the two first, having been introduced into India by the Y.M.C.A., have both now been adopted in the University Sports Tournament as well. The first University Boxing match in the Punjab was held by us on the roof of our building.

The first Y.M.C.A. rural reconstruction centre outside the Madras Presidency was started in 1930 at Vanaike, Amritsar District, as a joint project of our National Council and the Lahore Y.M.C.A., under Mr. H. H. Peterson and Lt. Wadhawa Mal, Honorary Secretary.

The first radio broadcasting station in North India was started here in 1930 in co-operation with Forman Christian College as an unremunerative service to the public, just as our Radio Club of two years ago stimulated interest in this field.

The Lahore Association is the first Y.M.C.A. in India to support a full-time Indian General Secretary and we are proud that Mr. B. L. Rallia Ram has recently been called to act as General Secretary of our National Council. We support three full-time Indian Secretaries in this Association.

The first Boys' Hobbies Exhibition was held here in December 1930 and gave great promise for future years, as it has done in Madras and Rangoon.

Our method of financing by public subscriptions has met with more success in Lahore, in proportion to its resources, than in any other city in India.

We are proud of our relation to the Student Christian Association, International Fellowship, Lahore Social Service League, Lahore Vigilance Association, Lahore Soldiers' and Airmen's Furlough Home, Toc H and many organizations and clubs where our Secretaries serve in their private capacity. We hope it may become increasingly a civic community centre.

3. What has been done in 1930?

Vanaike Rural Work.—The work of rural uplift in the Vanaike Village was well started during 1930. A reading room, games room, prayer room and the varied activities characteristic of our rural work have been established in an old Sikh Watch Tower which dominates the area. Several innovations and new extensions are planned for the immediate future. The Secretaries in charge are H. H. Peterson, Esq., and Lieut. A. N. Wadhawa Mal.

Broadcasting Station VUL.—As an outgrowth of the Lahore Y. M. C. A. Radio Club, the only broadcasting station in Northern India has, with the co-operation of Forman College and many local volunteers, been putting on the air lectures, and varied entertainments for the benefit of a wide public. With an expectation of reaching 200 miles to begin with, the efficiency has so increased that we have been heard in stations as far apart as Travancore (2,000 miles), Bombay (1,700 miles), Bihar and Orissa (1,000 miles), and Kashmir (400 miles). The equipment is the gift of many friends, local and from abroad. The credit for this is entirely due to the enthusiasm and work of B. J Silver, Esq., Prof. J. M. Benade and H. H. Peterson, Esq.

Religious Work:—Believing as we do that *finding God for himself* is the most fundamental need of every person, we have held 31 religious lectures during 1930 on a wide variety of subjects. There have been four discussion groups as well, which followed a course of study in the Life of Jesus Christ, prepared by the World's Committee of the Y.M.C.A. in Geneva, which is being used simultaneously by young men in perhaps fifty different countries.

The daily period for prayers, in our Evening Classes—with a religious lecture once a week—is a unique feature of our Commercial School, and is voluntarily attended by most of the students.

In our Boys' Camp the times for Corporate Devotions and Religious Instruction in addition to the groups meeting according to their religion for developing the spiritual life of the boys, play a vital part in the character-building which is the greatest value realized from the Camp.

The discussion group on "The Message and Purpose of the Y.M.C.A.", led by Col. Watson, has been one of the most helpful features of our year's work.

Employment Service.—It is impossible to ignore the fundamental problem of employment, in our service of young men. Accordingly we have tried to put those of our members, and many others, who come to our Association for help in finding work, into touch with various employers. A few have been enabled to get jobs, but this is a most baffling problem, and in many cases no work could be found for those who needed it very urgently. This really is a problem which must be tackled *unitedly* by all the welfare agencies of our city, if the best results for all concerned are to be obtained.

The Lahore Soldiers' and Airmen's Furlough Home.

This *Home* is carried on by a separate Committee, but is run jointly under the auspices of the Lahore group of Toc H and the Lahore Y.M.C.A. Its object is to meet such fundamental needs of the British Soldier, as good food at reasonable rates and a normal social life, in a *homely* and *friendly* atmosphere.

A total number of 285 boarders from 37 British Units were accommodated during the season of 1929-30, and an even larger number have been staying in the Home this present winter. Besides the *residents* a total of 7,000 *visitors* was served in the five months from November, 1929 to March, 1930.

Work at the Criminal Tribes Settlement, Moghalpura :—The programme of games and scouting was maintained during the year at the Criminal Tribes Settlement, Moghalpura. There are now at the Reformatory School 24 Scouts under training, six of whom have already qualified for their tender-foot badge. This service has only been possible through the keen interest and encouragement given by Sardar Bahadur Sardar Hari Singh, Deputy Commissioner of the Criminal Tribes

Department and his Assistant, Sheikh Mohammad Araf, B.A, LL.B. At the request of the Department, Mr. E. C. Earl, Mr. S. S. Gideon and Mr. J. C. L. Nasir took the entire charge of the tournament held in Lahore during the month of March for the various settlements of the Criminal Tribes in the Punjab. Besides refereeing the matches in Hockey and Football, they conducted all the field and track events.

Rover Crew.—The Rover Crew which was organized last year maintained a strength of 14 and continued its programme of Scout-craft and service during 1930. Besides conducting Scout classes at the Criminal Tribes Settlement, Moghalpura, Islamia Middle School (Watan Building), Government Technical School (Sheranwala Gate), and at the Y. M. C. A. building, it proved its usefulness in many other places.

The aim of Rovering is good citizenship. Training is given through the elementary study of social needs, civics and hygiene and through the performance of specific social service duties. The Rovers held their meetings regularly once a week in their Den in our building. Great interest has been taken in their work by Col. C. S. Watson, Rover Commissioner, and by Mr. H. W. Hogg, to whom our grateful thanks are due.

Tenth Annual Lahore Y. M. C. A. Boy Scouts' Camp:—This was the first Boy Scouts' Camp in the Punjab, if not in India. It was organized in 1921 by Mr. H. W. Hogg, now Provincial Secretary of the Boy Scouts' Movement. The Association has conducted the Camp every year since that date. The 1930 Camp showed a registration of 125 scouts and 14 officers and maintained an exceptionally high standard of work. Beside the usual scouting activities under S Mir Mohsin and Mr. A D. Henderson Moses the campers were all required to participate in the various tournaments under the charge of Prof. Jagan Nath of Forman College. These consisted of hockey, kabaddi, volleyball and football. Individual contests took place in six track and field events, boxing, wrestling and swimming. * * *

Members' Annual Dinner:—The Members' Annual Dinner was held on February 15th, 1930; 115 persons, including ladies, took part. Col. C. S. Watson was the Guest of Honour.

Boys' Hobbies Exhibition:—The first Exhibition of Boys' Hobbies ever held in Lahore was organized by the Lahore Y. M. C.A. in December 1930. It was an entirely new venture, based on the desire of the Association to encourage the boys in the city to employ their leisure hours in a healthy and constructive way. We are glad to report that the idea was very favourably received by many of the leading schools. The boys showed such keen enthusiasm that the Exhibition promises to become an important part of boy life in Lahore. The number of exhibits displayed was about 150. The Exhibition included departments of Fine Arts, Photography, Penmanship, Collections and Handicrafts. Sir George Anderson, Kt., M.A., I.E.S., Director of Public Instruction, kindly acted as the Patron. At the opening of the Exhibition Col. Battye gave a memorable address on his own boyhood hobbies. We are grateful to the Headmasters of various schools for their kind co-operation.

Tournaments:—Ten tournaments in out-door and in-door games were held during the year. An aggregate of 511 persons took part in these tournaments.

5. Conclusion.

The purpose of the Y.M.C.A:—The Y M.C.A. was first organized in London in 1844 and has spread to 55 countries of the world. It seeks to unite young men in a programme of service for their fellow-men according to the teachings and example of Jesus Christ, whose name we bear. Since its inception it has helped to meet the physical, social, educational and religious needs of young men under the stress of modern life, in city, village and country. Its remarkable growth is evidence of its successful methods of dealing with these needs of youth. Over half a century of work in Lahore leads us to believe that the needs and temptations of young men are greater than ever before in history. Increased thought, preparation, investments of time and money, and devoted service and prayer are needed to strengthen the nation's youth for the task of to-morrow.

3. MADRAS.

Extracts from the Annual Report.

The year under review has presented its difficulties. Unsettled conditions, both economically and politically, have affected the work of the Association. It has not been possible to carry out all of the plans outlined a year ago. However, by consistent work and economy the Association has been able to complete the forty-first

year of continuous service with an increased membership, with its financial position slightly improved and with a record of a varied and constant programme of character-building activities among young men and boys. It is difficult to estimate the extent to which the Association has been able to contribute to reconciliation and the promotion of communal friendship, to the development of that character which is the prerequisite of good citizenship, to the solution of personal problems of young men and boys, and to the creation of that spirit of patriotic service which contributes to the solution of social problems. But those ideals have been among the objectives of the Association and the "day's work" of committees and staff has been directed towards realizing those ends.

The Association has always stood for and has conducted its programme towards the fullest development of the individual—physically, intellectually and spiritually. It has also stood and stands to-day as an experiment in associated living. We believe that there are few other organizations with so cosmopolitan a membership or in which the working force is made up of so divergent a representation of communities, races or creeds. Over 130 men and boys have served on the committees of the Association during the year. Nearly 200 more have given voluntary service of one type or another in leadership of boys' groups, on the platform, in social service, in physical training, as teachers in the night schools, etc. More than two hundred friends have contributed towards the financial support of the Association.

Membership.

The total membership of the Madras Association is 1,332, an increase of 68 over the past year. This membership represents many castes, creeds and communities and includes Muhammadans, Hindus, Christians, Parsis, Jains, Buddhists and Sikhs—Indian, Anglo-Indian, and European—the European group alone comprising eight different nationalities. Nearly one-half of the members are students in the Madras schools and colleges and by far the great majority are under thirty years of age. The totals in the various branches as on December 31st, 1930, were as follows:—

Central Branch	Senior	851
	Junior	170
Royapettah Branch	Senior	153
	Junior	50
Vepery Branch	Senior	74
	Junior	34
	Total ..	1,332

Religious Work.

The programme of religious work has included the regular Sunday meetings, mid-week devotional meetings, and daily hostel prayers at the Central building, regular religious meetings at Royapettah and Bible classes or religious discussion circles in all of the branches. During Easter Week a special series of services was arranged. The usual Week of Prayer for the Association was observed during the second week of November, during which sixteen meetings were arranged in the branches. Several of the churches co-operated in the observance of the week and devoted services to the consideration of the work of the Association for young men and boys. In recent months sacred song services have been conducted on the last Sunday evening of the month. The large attendance at the services has indicated that they were much appreciated. The special service arranged on Christmas Day was well attended and was presided over by Mr. E. W. Legh. Swami Avinashananda of the Ramakrishna Mission and Messrs. K. V. Sesha Iyengar and A. Hameed Khan, M.L.C., spoke on "The Significance of the Christmas Message".

Of particular interest was the visit of Dr. E. Stanley Jones to Madras from August 4th to 24th. During his visit Dr. Jones delivered a series of public lectures on the general subject of "Religion and Humanism" at the Gokhale Hall. The Chairmen for these meetings were: Sir P. S. Sivaswami Iyer, Dewan Bahadur A. Ramaswami Mudaliar, Mr. K. V. Sesha Iyengar and Mr. A. Hameed Khan and the Hon. Mr. Justice E. Pakenham Walsh. From 700 to 1,000 attended the meetings daily.

A series on the theme, "Is Our Christianity Adequate for India To-day" was conducted at the Memorial Hall for the Christian Churches, the hall being crowded on these occasions. In addition to these public meetings Dr. Jones addressed the student bodies at eleven of the schools and colleges, participated in fifteen round table conferences held in the Association and in various homes in Madras, addressed five meetings for women under the auspices of the Y.W.C.A., gave three

addresses at the Christian Students' Camp at Red Hills and four addresses to missionary groups meeting in Madras at the time. A considerable amount of time was given to personal interviews and eight open meetings were held at which Dr. Jones held frank discussions with young men on questions of more than academic interest. Few men have enjoyed the privilege of such patient and sustained hearing from the thinking public of all castes and creeds. The following resolution, in appreciation of Dr. Stanley Jones' visit, was passed by the Board of Directors:—

> "The Board of Directors desire to place on record their profound thankfulness for the service rendered by Dr. E. Stanley Jones during his three weeks' stay in Madras to the cause of Christ by his vivid presentation of fundamental Christian truths in their bearing on life, personal and corporate, particularly on the various problems,—social, ethical, economic and religious —which exercise the minds of the people at the present time, and for the atmosphere of peace and mutual understanding created by his presence and methods. His identification with the Y.M.C A. in its endeavours to illustrate 'Christianity in action' has been of great advantage to the Association."

(Physical Department Statistics for 1930.)

Activities	No. of Sessions	Total Attendance
Gymnasium and Playcourt :—		
1. Men	265	7,147
2. Senior Boys	61	1,288
3. Junior Boys	77	1,127
4. Individual Exercises	309	13,175
5. Physical Training Class	236	3,122
6. Boxing Class	126	691
7. Wrestling Class	21	73
8. Gymnastic Class	152	2,500
9. Morning Volley-ball	62	441
Athletic Field :—		
10. Junior, Football	11	156
11. ,, Hockey	61	1,077
12. ,, Cricket or Baseball	40	553
13. Senior, Football	11	154
14. ,, Hockey	88	1,587
15. ,, Cricket or Baseball	59	629
16. Juniors and Seniors Sports	17	381
17. Men Football	106	1,845
18. ,, Hockey	20	316
19. ,, Cricket	67	748
20. ,, Basketball	57	908
21. Volley-ball	11	232
22. Tennis	274	2,423
23. Sports	13	142
24. Matches	64	1,408
25. Physical Examination	43	43
Total	2,281	40,115

Work with Boys.

In addition to the features reported under the various branches, the Association's boys' work throughout the city enjoyed a year of progress, under the direction of Mr. Wallace Forgie. A new and very active Scout Troop was established at Royapettah. Training classes for senior workers with boys and a junior class for older boys preparing for leadership were conducted by Mr. Forgie from August. He has also taught courses in Boy Leadership and Psychology at the Training School of Physical Education. Considerable progress was made in social service efforts among under-privileged boys.

The camp site at Covelong North Lock has been much used throughout the year not alone for our own boys and senior members but by the Toc H Boys' Clubs, the Young Women's Christian Association and groups of under-privileged boys. The site has proven to be most suitable for camping purposes and it is the hope of the Board and the Trustees that it will be possible to secure funds with which to acquire

the property and to provide some equipment which would make it widely useful for camping and conference purposes.

The experiment made in taking boys associated with various night schools and other social service effort throughout the city into camp for four-day periods proved to be highly successful Two such camps were held in September and December, the results of which were most gratifying. It is hoped in this way to train boys for leadership among the less fortunate boys of Madras. It has been necessary to provide the entire cost of these camps from special funds.

Social Service.

The Membership Secretary, Mr. O. V. Alexander, has also had the responsibility for promoting activities, including a very successful social service programme which has reached a large number in various parts of the city during the year.

There has been a gratifying response on the part of many members to the challenge for community service. The programme depends upon volunteer service. Lantern lectures have been delivered frequently in the Royapuram cheri, Parthasarathi Kuppam and the Penitentiary for the purpose of giving instruction in temperance, hygiene and morality. Mr. S. S. Rajagopalan who was mainly in charge of these lectures was able to get the assistance of a number of young men to carry on the work. The Association has available for use 137 sets of slides which have been used not only locally but have been used widely throughout South India. The work of the night college, the continuation classes and the night schools have been in charge of volunteer workers and fifteen men have given time to this service during the year.

A group of members continued hospital visitation during the year under the leadership of Mr. T. Mathew and Rev. F. Paulose and very useful service was rendered to many patients in writing letters, in the distribution of reading matter, etc.

4. COLOMBO.

Extracts from the Annual Report.

Refusing to Slump.

The year 1930 will go down in history as the year of the Great Slump. It was world-wide. No nation escaped entirely. Almost every kind of business was affected. Institutions and individuals in all lands suffered. Donations to church work fell off, also the income of Turf Clubs.

But the Colombo Young Men's Christian Association refused to slump. It must be admitted that income did fall off considerably but not activities, and we escaped with only a small deficit. Our programme has been as extensive as ever. The daily attendance at the Central Building has been as large as in previous years, possibly larger. We believe the general public will affirm that the service which the Association is accustomed to render to Colombo did not slump in the least during 1930.

As we look back over this difficult year we find much to be thankful for. In the first place, we are most grateful to all those individuals and firms who continued their support of the Y.M C.A. in spite of the depression. Before we knew such a slump was coming we had budgeted to receive Rs 11,000 in donations and subscriptions, and, as a matter of fact, exactly that sum was received. We cannot be too profuse in our thanks to all those who stood by the Association so faithfully in such trying times.

Our thanks are due also to our members. Many have kept up their membership at real personal sacrifice. We trust that those few who have felt compelled to resign will soon return.

Perhaps the outstanding financial event of the year was the Rupee Campaign. A friend, who gives his entire time to raising money, pronounced the scheme unsound in principle and unworkable in fact. Nevertheless 117 members secured a total of Rs. 1,922, a rupee at a time, during this Rupee Campaign. It was this special effort on the part of our members and this little extra assistance to the extent of one rupee each on the part of members and friends which turned defeat into victory and enabled the Y.M.C.A. to close the year with a deficit which is far from alarming or crippling to this year's work.

The general membership co-operated also by accepting cuts, without complaint, in the amounts budgeted for socials, reading room and other items. The Staff bore its share of the burden by accepting cheerfully an all-round reduction in salaries,

Some one has said that nine-tenths of wisdom is being wise in time. That was what the Directors, Committees and Secretaries tried to be last year. Difficult days were foreseen and the coat was cut according to the cloth. At the same time ways and means were found for carrying on as extensive a programme as usual. While all were conscious that the most rigid economy was necessary, gloom, depression, pessimistic talk were conspicuous by their absence. We sincerely hope this remains true during 1931. We trust all members and friends will co-operate with Directors and Staff to make the Y.M.C.A. a place where gloom, depression, hopelessness are neither talked nor acted. Rather let this be a place where men find many things to be grateful for in difficult times, where hope springs eternal, where determination is renewed, where courage is produced, where joy abounds.

The spirit of defeat is insidious and accumulative in its disastrous effect. It gathers momentum and destructive power like a rock rolling down a hill. Men become discouraged and give up trying. They fail to make the best of what is left. They do not seize the few opportunities which remain. Edward Sill puts it well—the use different men make of the same circumstances:

"This I beheld, or dreamed it in a dream:—
There spread a cloud of dust along a plain,
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!"—he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day."

By loyal co-operation between Members, Directors, Committee men and Secretaries and faithful service to the needs of young men, we believe much can be done during this year to bring hope, cheer, courage and determination into many discouraged lives and thus turn defeat into victory.

Tempting Young Men.

Young men are constantly experiencing all sorts of temptations, many of them bad, some good. It is the mission of the Young Men's Christian Association to increase the number of good temptations, also their attractiveness. If young men can be lured into evil ways they can also be lured into wholesome ways. Why should not the forces of righteousness be as wide awake, as energetic, as clever, as up-to-date as the forces of evil?

We like to think of the large Central Y.M.C.A. building as a building dedicated to and set apart for the temptation of young men. We would tempt young men to enter the building by the cleanness, coolness and simple comforts of the rooms and by the friendly atmosphere found therein. Once within the building we would tempt men to participation in many wholesome activities. We would tempt them to mental alertness by making easily available good books of all kinds,—biography, travel, science, literature, history, fiction. We would tempt them to keep abreast of the time by reading serious weeklies, monthlies and quarterlies, always available on the reading tables. We would tempt them to games requiring mental skill like draughts and chess, or to more strenuous games like table tennis.

We would tempt them to spend an hour at some lecture on poetry, art, or literature or to take part in some group discussion on economic and civic problems. We would tempt young men not only to listen to good music as provided in concerts but also to participate themselves in the reproduction of good music by joining one of our two male voice choirs or the orchestra.

Some men have to be urged to take care of their bodies, so exercises of all sorts are provided—boxing, wrestling, Jui-jitsu, calisthenics, apparatus work, and so on. For those who prefer games, volleyball, basketball, football and tennis are provided.

But a man is more than just a mind and a body. He has a spirit that needs attention. The tendency of most young men is to forget this great fact. So they must be tempted to the nurture of the spirit through devotional meetings, addresses, study groups and the reading of devotional books.

So we might go on to enumerate in detail the many activities which are provided in the monthly programme, but it is only the principle which we desire to emphasize here.

The Colombo Young Men's Christian Association aims to tempt young men to wise and wholesome living, aims to make culture of mind, health of body, growth of soul not merely a goal desirable but a goal obtainable because of the many attractive opportunities for every member to stimulate his mind, exercise his body and nourish his spirit. In short the Colombo Y.M.C.A. aims to tempt men to live life to the full.

5. KOTTAYAM.

Extracts from the Report.

Literary.

As usual our Reading Room and Library were used by a large number of members and non-members. Every year new books are being added to the Library. The magazines and papers we were subscribing for, were kept in the Reading Room for the public to read, and were also circulated among those members who paid special subscriptions for it.

The following lectures were given during the year:—

	Speaker	Subject	Chairman
1.	Dr. Jesudasan, F.R.C.S., of the Tirupatur Ashram	'Students and Villagers'	The Rev. Rao Bahadur John Kuriyan, B A., B.C.E., M E.
2.	Sri Krishna Barq of Cawnpore—World Cycle Tourist	'My Experience on the Way'	Do.
3.	C. P. Mathew, Esq., M.A.	'Social Justice'	Rao Sahib O. M. Cherian, B.A., L.T.
4.	S. Rajagopal, Esq., B.A.	'Hookworm and Malaria Diseases' (Cinema Lecture)	C. A. Thomas, Esq., B.A., B.L.
5.	Prof. S. K. Yegnanarayana Iyer, M.A.	'Bhagvat Gita'	Dr. T. N. Jacob, M.A., Ph.D.
6.	Do.	Do.	Rev. W. S. Hunt.
7.	Do.	'Some Non-Credit Activities of Co-operation'	K. K. Kuruvilla, Esq., M.A., B.D.

A Discussion Group was formed for the Student Branch members. Useful topics like 'The Place of Students in Society', 'Social Justice', 'Sex Hygiene', etc., were discussed.

Towards the close of the year arrangements were made to hold competitions in eloquence and recitation of Malayalam slokas. Mr. P. K. Kocheeppan Tharakan had kindly promised to give prizes to the winners. But these competitions had to be dropped as there were only four competitors (all the four from one school—boys from the depressed classes) for one item, and none for the other. It is our earnest hope that next year we would get the co-operation of the local school authorities to make our literary competitions an inter-school affair.

Religious.

We believe that the Prayer meetings, Study-groups, Discussion-groups, Devotional Meetings and Special Religious Addresses, which are conducted in the Association Buildings are meeting a real need in the locality.

On Wednesday evenings a few members used to meet in the Association Prayer Room for intercessory prayer. It is requested that all members and non-members who find it convenient to come should join this group and thus justify the existence of the Association Prayer Room.

A weekly study group was started with Mr. K. M. Mathan, B.A., one of the Directors, as the leader, to study the life of Christ. A few young men were interested in it.

A Discussion Group, mainly of students, met on certain Sundays and practical problems like 'Smoking and its Evils', 'Sunday Observance', 'The Ideal Christian Attitude towards Sex', etc., were discussed, under proper leadership.

The Annual Boys' Camp was held from March 28th to 31st. The spot chosen was the Rubber Estate at Chinganam owned by Mr. Haji Haroon Sait of Alleppey. We highly appreciate his kind help to the Association by allowing the use of his buildings and premises for holding the camp. There were 17 boys in the camp and well-chosen leaders were secured. The camp was run on new and democratic lines. Everything was planned and carried out by the boys themselves. It was a new experience for the leaders to find the parents of some of the boys and other friends and well-wishers visiting the camp and to note the smile of satisfaction on their faces. The success of the camp may be guessed from the fact that when the scheduled time was over, the boys came to the Camp-Director and requested him to extend the period of camping, suggesting that they would undertake to get written permission from their homes for staying out longer than the period originally fixed. But the camp had to break since it is just the principle of camping, that the point of satiety should not be reached.

6. RANGOON.

Thirty-sixth Annual Meeting.

"Inspiring Work of Social Service."

His Excellency the Governor was present at the Thirty-sixth Annual Meeting of the Y. M. C. A. held recently. The destruction of the Central Y. M. C. A. building by the earthquake has in no way damped the ardour of its supporters, and the attendance on the tennis courts was sufficient evidence of the continued support the Y.M.C.A. gets from members of all communities and denominations in the city.

The guests were seated at the gaily decorated tea tables when His Excellency the Governor, who was accompanied by Lady Innes and Lieut. Dewar, A.D.C., arrived. His Excellency and Lady Innes were met by Sir Benjamin Heald, President of the Y.M.C.A, and Mr. W. B. Hilton, the General Secretary, and introduced to the members of the Managing Committee as well as the heads of the various branches of the Y.M.C.A. in Rangoon. The meeting opened with a prayer in which the Lord Bishop of Rangoon led.

President's Speech.

Sir Benjamin Heald, in opening the meeting, said.—

Your Excellency, Lady Innes, My Lord Bishop, Ladies and Gentlemen: We are very pleased to welcome you here to-day at this 36th Annual Meeting of our Association, and to have this opportunity of thanking Your Excellency for your continued interest as Patron of the Association, and all of you for the financial help you have generously given us in the past year.

It has been usual for us to present you with a more or less satisfactory financial statement and to report progress in our activities, but this year our position is less fortunate. A disaster has befallen us which has crippled our resources and our activities. We have lost the building which stood on this site and which during the 26 years of its existence was the home of many hundreds of young men, and the centre from which a great deal of service for young people in Rangoon was carried on. (*Applause.*)

The loss was the more serious because we had recently decided that by reason of general economic depression we could not reconstruct and improve the building as we had at one time hoped, but that we should have to be content to carry on our work in it for some years to come. We had in fact paid a bill of over five thousand rupees just before the earthquake for new electric wiring which had become urgently necessary.

Not only have we lost our building but on account of loss of revenue from it and of commitments for which we had to provide, we have had a loss on the year of about Rs. 13,000. In addition to our financial loss we have lost the services of our old friend and valued worker Mr. Brough who was associated with us for 18 years and whom personally I greatly miss.

You will understand, therefore, why we are not quite so happy as we have been in the past. We have, nevertheless, considerable cause for thankfulness. Had the earthquake occurred a little later we should have lost not only our property but the lives of some of our members. In some rooms the masonry actually fell on the

beds where the men would have been sleeping. As the earthquake happened at the dinner hour, most of the residents were downstairs and all escaped bodily injury.

After the earthquake, which made it imperative that the old building should be demolished, the Directors hired a building for what may be called the Institutiona Work until a temporary hut could be built. That temporary hut was opened on November 19, by His Excellency Sir J. A. Maung Gyi, and it is proving to be a popular centre for our members. At the same time we were preparing plans for rebuilding on this site. Those plans, which we owe to the generosity of Mr. Bray, have been carefully considered by your Directors during the past few months, and have recently been approved by the Building Commission of the National Council of India, Burma and Ceylon. They are now before you and I hope you will agree with us that they are suitable and attractive.

The building is planned so that it can be erected in units as funds are forthcoming and we trust that when the building is completed it will be a home and an inspiration for the work of the Y.M.C.A. for many years to come. Residential accommodation will be provided for young men according to their means; attractive institutional features will be included; and a well-equipped gymnasium will enable many young men to play games and take exercise not only by daylight, but after dark as well. Five shops on the ground flour facing Judah Ezekiel Street will, it is hoped, give us an income which help to support the work. In the preparation of these plans we have had the willing help and co-operation of the Branch Committees, and the National General Secretary, Mr. Rallia Ram, paid us a visit and made some valuable suggestions.

We realize, however, that good plans are not enough. What we need, and need very urgently, is the wherewithal to build. We know that this is a difficult time to ask for help but we believe that we have many friends amongst all communities in Burma who desire to see the re-establishment of a work that has meant so much to the young men of many races in Rangoon. The Y.M.C.A. is trying to put something into human life which will counteract the tendency to drift. It is challenging boys and young men to pursue ideals that involve a constant effort and a continual fight. The destructive forces concentrated against youth are strong and always active. Our building will, we hope, be not only a refuge from the temptations of a large city, but a power-house from which will flow forces which will enable the youth of Rangoon to conquer the forces of evil by a stronger power.

With the work that has been carried on in the past you are familiar. It has been before you in the annual reports and in the press. At a previous Annual Meeting Your Excellency said, "The Y.M.C.A. is a unifying, reconciling force in Rangoon and its record is one of progress in many a beneficent direction." At the recent Sportsmen's Dinner it was stated by one who was not a Christian that "The greatest achievement of the Y.M.C.A. lay in bringing people of various castes and creeds together. It had accomplished this work which was one of the greatest needs of humanity. Essentially a Christian organization, it had opened its doors for membership to all communities inhabiting this Province."

Notwithstanding our loss of facilities and staff, we have tried to live up to our past. The residential accommodation of our Town Branch has been increased and all the rooms have been continuously occupied. The Inter-High School Hostel in Godwin Road has had a full complement of residents and proposals for its use as a centre for a Burmese Boys Department are at present being considered by your Directors. The football competition, which provided matches for ten teams, was again organized, and although no trophies or medals were offered, the players maintained their keenness throughout the season. The Sir J. A. Maung Gyi Billiard Competition and other championships brought local teams together in friendly rivalry. (*Applause.*) The Inter-High School Debates, which for some years have been a popular activity, maintained their high standard. The Musical Competitions attracted a large number of entries. Our Boys' Camps at Cabin Island and at the seaside had a total attendance of over 600. The Hobbies' Exhibition held last January displayed nearly 300 exhibits and 20 schools took part in it. The Sportsmen's Dinner brought together representatives of the clubs in Rangoon in the cause of good sportsmanship. Our Physical Director, Mr. Healy, again co-operated with Government in the promotion of physical education in the Province, and the beneficial results of that work can be seen in the number and high standard of games and athletics in all large towns and in the schools throughout the country. (*Applause.*)

A few years ago I spoke to you about the needs of the street boys of Rangoon and told you of a scheme we had in mind to meet that need. Through the generous

co-operation of the Government, the Municipality, the National Council of Women, and private benefactors, that need has been met and you have had an opportunity to-day of seeing something of the results of the work that is being carried on in that institution. Last year the deeds of this property were handed over to the "Street Boys' Refuge Trust", a body which was constituted to manage the Refuge and to extend the work to other areas. The Hon. Mr. Justice Carr is the Chairman of the Trust and Mr. Payne, our Boys' Work Secretary, is its Secretary. (*Applause.*)

I have been connected with this Institution for over fifteen years. I have seen it grow in usefulness and influence. I am not likely to stay in Burma very much longer, but before I leave I should like to see the new building erected and established as a going concern. This cannot be done without the help of Your Excellency's Government and the support of our friends of all communities. We believe that if we could raise two lakhs of rupees locally, we could get a similar sum from abroad, but we could get that contribution from abroad only on condition that the money was raised here first. For a city to get a building for its young people worth four lakhs at the cost of two is, I think you will agree, a bargain which we ought to do our utmost to secure.

Governor's Speech.

His Excellency said :—

Sir Benjamin Heald, Ladies and Gentlemen,—Last year, owing to circumstances over which I had no control, I was unable to attend the Annual Meeting of the Y.M.C.A., and I am exceedingly pleased that this year nothing has prevented me from fulfilling an engagement to which I always look forward. I do not look forward to it, I may say, because it gives me an opportunity of making a speech. Those opportunities come with such embarrassing frequency that I am quite unable to do them justice. I am afraid that you will see this for yourselves this afternoon, for I do not propose to say very much. The main reason why I like to come to these meetings is that I want it to be known that both the Government and the Governor of Burma hold the Y.M.C.A. of Rangoon in high honour. We regard it as a potent instrument for good, and we are grateful to it for its many services to the youthful population of this great town. At the same time, I am glad to have the privilege of saying a few words by way of supplement to Sir Benjamin Heald's eloquent speech. It is a real sorrow to me and I am sure to everyone else present here that misfortune has befallen the Y.M.C.A., and all our sympathy goes out to Sir Benjamin Heald, to the Directors and to the Executive Officers of the Association. The earthquake destroying as it did the building that used to stand here was a great calamity and it was a calamity that came at a most inopportune time. But the first point that strikes me is that the Y.M.C.A. did not allow itself to be discouraged. Every year Mr. Hilton is good enough to send me the Branch Reports, and last night I sat down to read them. The task took some little time which indeed I could ill-spare, but it was time well spent and I was just as much impressed as I have been in previous years by the wide range of the Association's activities and by the amount of good work which it does so unobtrusively. I am not surprised that when there is work to be done among the young people of Rangoon, whether it be among the soldiers at Mingladon or among the Street Boys of Rangoon, those who take the lead in organizing that work apply to the Y.M.C A. for assistance. I suppose that the secret is that the Y.M.C.A. trains men for work of this kind. The surprising thing is that the men so trained never seem to do their work merely as a matter of routine. They manage to retain their enthusiasm and their human touch, and that is why they are so successful. They deserve the greatest credit, and it is a tribute to the Y.M.C.A. that they seem to be able to command an inexhaustible supply of such men. But the real problem which confronts the Y.M.C.A. is that of obtaining funds for its new building. Everyone will agree that a new building must be erected, and that it must be a building which, even though it be built in stages or units, must be worthy of this great Association and of Rangoon. It is true that this is hardly a propitious time for appeals for funds. Nevertheless, the Directors propose to take their courage in both hands and to make that appeal in the near future. They have my warm sympathy and support. The Government of Burma like everyone else is in very straitened circumstances, and I cannot commit the Hon'ble Finance Member too far. But I can say that we shall view the project with the greatest sympathy and will do our best to assist. And I am sure that this will be the attitude of everyone who has the interests of Rangoon at heart. We owe so much to the Y.M.C A. that I am sure we shall all rally round it in its hour of need. We cannot let it down.

Sir Benjamin Heald has thanked many people in his speech and I know how well deserved all those thanks were. There is one omission however in his speech

which I feel that I must supply. Sir Benjamin Heald forgot to thank himself. On behalf of all the people of Rangoon I take this opportunity of conveying our thanks to him for all the good work he has done during the past 15 years in connection with the Y.M.C.A. We all hope that he will continue that work for many years to come. We all hope too that the clouds which to-day seem so thick will melt away, that the horizon will lighten up for the Y.M.C.A. and that in future it will carry on in even greater measure than in the past its inspiring work of social service in Rangoon. (*Applause.*)

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OUR MESSAGE AND PURPOSE.

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On 22-1-31 the Lahore Group (see February issue) had the privilege of meeting Bishop McConnell, the Barrows Lecturer, to discuss the question :—

> "Our Association is situated at the point of meeting of the four great religions of India. What Message or Duty has it (or ought it to have) to those who are separated by their Religion from those of other Faiths ? If it has such a Message or Duty, now can it carry it out ?"

Bishop McConnell was of opinion that our Association was more favourably situated than many, particularly than those in America, as being in a country where the atmosphere was distinctly spiritual and religious. In America it was material to a degree, though there were signs that the corner had been turned, as shewn by the success of books dealing with religious and spiritual subjects, and by the changed attitude of the daily press. Men found that they could not leave God out of account and they were again seeking Him, sometimes under other names—*e.g.*, "Truth" or "Morality".

Bishop McConnell's advice was that our best line of advance was that taken by Dr. Stanley Jones in his Round Table Discussions, not necessarily restricting ourselves to the sharing of personal experiences, as he usually did, but including the sharing of ideas on doctrine, of each member's religious denomination.

From the discussion that ensued the following points, mostly contributed by Bishop McConnell, are recorded :—

The Discussion Group should be small. 7 is a good number. It must be carefully selected so that no one man will dominate, though the leader must have the ability and experience necessary to maintain the right atmosphere and steer for the right objective. Proselytising and preaching are excluded, the object being to learn from each other and to encourage *creative thinking*, in the endeavour to discover those things from which *all* may profit. Some questions that might be taken up are :- "Does man need God ?", "The Attributes of God", "The way of approach to God." A fundamental bond between members of a group is the undertaking to face every question that may arise *honestly*. It is to be hoped that this may develop in the members a habit of intellectual honesty in dealing with all controversy.

It is to be expected that all members of a group would agree that Christ is the ideal pattern for men. The distinctive Christian belief, that He is the *unique* revelation of God, will not be accepted by all, and is a point on which there is *no* compromise for the *Christian*. The Christian need not be so dogmatic, however, as to the method of approach to God.

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BHAWANIPUR BRANCH, CALCUTTA.

Study Groups on Jesus and Problems of His Day :—

I. *Political*—Foreign Domination. Friday, 30th January, 6-30 p.m.
II. *Economic*—Taxation and Poverty. Friday, 6th February, 6-30 p.m.
III. *Religious and Intellectual*—Internal Dissensions. Friday, 13th February, 6-30 p.m.

Alternative Solutions :—

I. *The Zealots*—The Gospel of the Sword. Friday, 20th February, 6-30 p.m.
II. *The Essence*—Other-Worldliness. Friday, 27th February, 6-30 p.m.
III. *The Pharisees*—Passive Resistance. Friday, 6th March, 6-30 p.m.
IV. *The Sadduces*—Luxury and Forgetfulness. Friday, 13th March 6-30 p.m.
V. *Jesus and His Kingdom*—Friday, 20th March, 6-30 p.m.

THE WORLD OF BOOKS

ASSISTANT EDITOR REV. E. C. DEWICK.

"LIVES OF GREAT MEN ALL REMIND US."

THE LIFE OF RAMAKRISHNA. By Romain Rolland. (Calcutta: Advaita Ashrama.)

Dr. Otto's recent book on *Bhakti* religion in India has drawn considerable attention to this exceedingly interesting and valuable aspect of Oriental thought. That was a book written by a great German scholar and philosopher, and it dealt mainly with the ideas lying behind the *Bhakti* movement.

Now we have an equally valuable work from the pen of the great French thinker, Romain Rolland, concerned with the life-story of one of the most distinguished nineteenth century leaders of *Bhakti*, Sri Ramakrishna Paramahamsa. M. Rolland brings to his work an enlightened and fervent imagination, a genius for comprehending the viewpoint of peoples differing very widely in culture and environment from his own, and an impassioned sympathy with all that strives in the soul of humanity for the realizing of eternal values. These faculties, which have made him one of the foremost modern writers on art, a great romanticist and a protagonist of international reconciliation, are combined with an accurate scholarship and a capacity for painstaking research which are well exemplified in the present volume. This work is indeed far more than a biography of any one leader of *Bhakti*. It is a mine of useful information regarding the *Bhakti* movement as a whole, at any rate in Bengal, during the second half of the nineteenth century.

M. Rolland deals faithfully with the exotic elements in the thought and life which come within his purview. He gives us a wealth of quotation, showing the extravagance, the sensuality and the occasional downright eroticism of certain elements of *Bhakti*. He recounts without flinching sundry pathological features of Ramakrishna's own religion. He shows us the dangerous tendency for the *Bhakta* to imagine himself 'beyond good and evil'. He reproduces in an objective fashion both miraculous traditions, such as that of the trance lasting six months, and abnormalities, such as Ramakrishna's once believing that 'he *was* the great monkey Hanuman'. He does not spare us such pieces of sentimentality as this:—

"Just a word, a smile, the touch of his hand, communicated a nameless pause, a happiness for which men yearned. It is said that a young man on whom his glance rested stayed for more than a year in an ecstasy, wherein he did nothing but repeat: 'Lord, Lord! my well-beloved! my well-beloved'."

It is possible that some Western readers will be so repelled by these exotic elements in Rolland's book that they will not care to delve further into it; if so, they will be grievously ill-advised. The book is crammed with intensely interesting data regarding the spirit and methods of Eastern mysticism. We gain from it a view of piety as joyful and victorious; of a robust refusal to pander to the desire for occult evidences of the supernatural; of a continual insistence upon the necessity for humble service of needy humanity; of a humorous attitude which proves the truth of the wise saying that 'nothing is really holy till you can laugh at it'; and of a positive outlook which refuses to be content with a continual snivelling about one's own sinfulness.

We gain also a view of a state of mind which is convinced that God may be *found*, in so deep a sense and so rich a degree that the seeker is compelled to refrain from allowing himself to taste the most profound intimacy of the Divine

companionship, lest he should be caught away into an ecstasy from which there can be no return.

This mysticism is beyond creed, ritual and argument. It repudiates the egoism of individual salvation. It continually insists that God is best to be known and loved in *man*: 'I love you because I see in you the Lord'—Ramakrishna is constantly using words like these. He has a deep sense of the value and beauty of childhood and he spends himself unremittingly for the training of his disciples.

The Christian reader will be especially interested in the carefully-documented account which M. Rolland gives of Ramakrishna's relationships with Keshab Chander Sen, whose outlook during the latter portion of his career was in many ways so strikingly Christian, that on his death the *Indian Christian Herald* said of him:

"The Christian Church mourns the death of its greatest ally. Christians looked upon him as God's messenger sent to awake India to the spirit of Christ. Thanks to him hatred of Christ died out."

The bond of sympathy and interdependence between the two men was very strong, and each gave much to the other.

Ramakrishna himself at one stage of his career 'met Christ'.

"One day when he was sitting in the room of a friend, a rich Hindu, he saw on the wall a picture representing the Madonna and Child. The figures became alive. Then the expected came to pass according to the invariable order of the spirit; the holy visions came down to him and entered into him so that his whole being was impregnated with them....Hindu ideas were swept away....The spirit of the Hindu was changed. He had no room for anything but Christ. For several days he was filled by Christian thought and Christian love.... One afternoon in the grove of Dakshineswar he saw coming towards him a person with beautiful large eyes, a serene regard and a fair skin. Although he did not know who it was he succumbed to the charm of his unknown guest. He drew near and a voice sang in the depths of Ramakrishna's soul: 'Behold the Christ, who shed his heart's blood for the redemption of the world, who suffered a sea of anguish for love of men'.... From that time Ramakrishna believed in the divinity of Jesus Christ, the Incarnate God."

There are many things in this book which will puzzle the Christian, especially the identification of the Supreme God on the one hand, and of the *Bhakta* on the other, with the goddess Kali. But no one can study the life-story of Ramakrishna without recognizing joyfully once more the truth of Christ's words, 'Other sheep I have'.

There is an admirable reference to K. T. Paul on p. 103. He is spoken of as 'an Indian Christian and the friend of Gandhi; a great and impartial mind filled with the thought alike of the East and of the West, (who) unites the historical precision of Europe and its science of facts with the science of the soul, a peculiarly Indian science.'

J. S. HOYLAND.

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A LABRADOR DOCTOR. By Sir Wilfred Grenfell. (Hodder & Stoughton. 7/6.)

After devoting thirty-two years of his life in the interests of deep-sea fishermen, twenty-seven of which were actually passed in Labrador and Newfoundland, Sir Wilfred Grenfell was recently installed as Rector of St. Andrews University. Fortunately he was persuaded by his friends to give us the story of his life and this he has done in a most readable volume of 325 pages.

Starting with his "hobbledehoyhood, down in the old Cheshire seaport by the sands of Dee" where his home was located, we are taken through his many interesting experiences as he attends Marlborough Preparatory School and on to London Hospital and University.

His choice of a life work was to him, as it has been to so many others, a serious problem. His father made many suggestions and among others sent him to their

family physician to discuss the advisability of entering that profession. The doctor as he talked produced a large jar in which was a pickled human brain! This seems so to have challenged his imagination that he was soon enrolled for the study of medicine

While in the University he took a leading part in athletics, being in succession secretary of the football, cricket and rowing clubs. During this period he had an experience that largely influenced his future. Returning one evening from an out-patient case he entered a large tent where some sort of meeting was being held. It was an evangelistic meeting conducted by the famous Moody and Sankey team. "When I left, it was with a determination either to make religion a real effort to do as I thought Christ would do in my place as a doctor, or frankly abandon it."

Resolving to give his Sundays to work for others he undertook the leadership of a group of boys in a Sunday School. Later he joined up with a fellow-student in conducting services on Sunday nights in the underground lodging houses along the Radcliffe Highway. "It brought me in touch with real poverty—a very graveyard of life I had never surmised."

His long vacations were spent on the sea with his brother in a hired fishing smack. The second summer he characteristically arranged to take thirteen of his boy club members along with them Their varied experiences make most happy reading.

Having passed his examinations in 1886 the question arose as to where he was to practise His attention had been called during his hospital work to the need of the fishermen of the North Sea. In case of illness or injury the only way to get help was to send the man in need back with a boat load of fish, thus taking many days before the patient received attention. A small group of men who were interested in the religious and social welfare of these fishermen had fitted out a small ship and Grenfell was asked to go as the doctor of the expedition. This was the beginning of the work which through the years has been of such vast significance.

In 1892, at the invitation of the Mission Board he started to the Labrador country on a tour of investigation. The major portion of the book deals with the experiences of the author and his constantly growing number of colleagues as they established their missions among the interesting people in the far northland. It is packed with stories of keenest human interest. Through it all one can detect the never-failing optimism, faith and ability successfully and skilfully to meet problems that would have sent a less dauntless soul back to the comforts of a quiet practice in the homeland.

Now that Sir Wilfred has retired from the active leadership of the Mission, what is there to show for the many years of devoted service? One can but mention a few of the results. There are at least five modern, efficiently staffed, well-equipped hospitals at strategic centres: a series of nursing stations between the hospitals to meet emergency cases; child welfare centres and orphanages have been established; winter boarding schools organized; Y.M.C.A and Y.W.C.A. opened. Then one must at least mention the fact that various industries have been introduced, some of which might be termed "cottage industries", as well as larger enterprises, such as tanning and schooner repair works. A string of co-operative stores have been founded. Enough has been said to show that the entire area to which he gave his best years has been completely transformed.

Here is a book confidently to be recommended. It is most readable and contains much information regarding the method of living, and the way of making a living of the deep-sea fishermen. It is replete with adventure, courage, sacrifice, resourcefulness, common sense, faith, hope and love. A. L. MILLER.

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RICHARD ROLLE. By R. Verrier Elwin. (Christian Literature Society for India. 104 pp. As. 12.)

This little book is the third of the series "The Bhaktas of the World". It is an attempt to interpret a mediæval English Mystic in Indian terms: in the words of the Preface, "This little book attempts to portray the character and teaching of one who had a naturally oriental soul. Richard Rolle was one of that company of mystics who would have been at home in any land which gave the first place to spiritual things, and I cannot but feel that he would welcome this chance, after many centuries, of a visit to the East.....I have tried to relate his teaching to the religious practice and experience of India." The author is well qualified to attempt this task, both by his own love of the English mystics, and by the fact that as a member of the Christa Seva Sangha he is himself trying to live and work out the Christian life in Indian terms and in Indian setting.

First the outward life of Rolle is traced: the promising young student at Oxford who in the early Fourteenth century gave up fine worldly prospects for the life of a hermit: how after long and fierce trials he finally attained to lasting joy and peace in the presence of Jesus. Then the stages of the development of his inner life are described, particularly the Purgative Way, his devotion to the Holy Name of Jesus, and finally the outburst of Melody and Song which marked his final attainment of mystical union. Indian parallels are pointed out all through, and specially in a chapter at the end Rolle's religious experience is analysed in the terms used by the philosophers of the Bhakta Movement.

The author draws very little contrast between the Christian and Hindu mystics, but this is implied in several points. One may mention the practical nature which he combined with the life of contemplation: "He emerges from his retirement.... to castigate the social evils of his time—all secularity of life, hard-hearted wealth, religion idle but endowed." "He always insists on service, pointing out that love cannot be lazy."

The book is illustrated by many beautiful quotations from the writings of Richard Rolle, and specially from his prayers. C. S. M.

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EDUCATION AND PSYCHOLOGY.

ON TEACHING. By N. K. Venkateswaran. (S.I.T.A., Madras.)

Dedicated "to all who love teaching", this book certainly deserves to be read by all who are interested in this most fascinating profession. Mr. Venkateswaran is one who loves his profession, loves his little boys and is therefore, no doubt, loved by them in return. O that there were more such, both in India and in the world to-day!

The author propounds no strikingly new theory. He appears to be an idealist, but an idealist of the orthodox type. Most up-to-date teachers, who see anything in their profession beyond their own personal gain, must be quite familiar with most of the points he stresses. The dangers of "cramming" knowledge into young and growing boys should be known to all; all must have a hearty dislike for the way in which English poetry is ruthlessly dissected in Indian schools, and deprived of all its beauty; most of us must be acquainted with the theoretical and practical value of teaching by question, or even of the story told in class (Mr. Venkateswaran's *forte*); the horrible parody of the Examination System at present rife in India can have few genuine adherents. In all these points, the author does not really tell us much that we did not know before.

Yet, after all, the truth does not lose anything by being repeated. The ideals Mr. Venkateswaran upholds are all worthy of consideration, more especially as he

appears to have made an earnest attempt to put them all into practice. In this connection the personal chapters in this book are certainly the most interesting, and have the greatest value.

But India is a land of shattered ideals. So here too, in our opinion, Mr. Venkateswaran's fairest ideals make shipwreck on the hard rocks of fact, of which the chief is the Examination System. He is no lover of this system, and no wonder. For, as long as it prevails in India, his ideals must be crowded out. There is *no time* to put them into practice. The methods he advocates demand individual attention, and limitless time. Most of us teachers would gladly give at least some of them a trial. But alas! what can we do when we have to prepare a class of boys for an Examination at a fixed date? The Examination System in India is a cruel nightmare, but who can propose a workable alternative? Even Mr. Venkateswaran himself, in his last chapter, can do no more than suggest some decidedly tentative reforms.

R. S. CHALK.

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BEHAVIOURISM, A SYMPOSIUM. Edited by William P. King. (Student Christian Movement Press, London.)

Few subjects of study have had so great a growth in recent years or have aroused so much popular interest as Psychology. The great practical usefulness of this science in education and in salesmanship has led to its being studied by many who would have had little interest in it as a purely academic pursuit. Further, certain schools of psychology have gained somewhat the same place in the minds of badly educated people as that held by some of the new religious cults; and many, in America at least, have turned from Christian Science one year, to New Thought the next, and to Freudian psycho-analysis the third, with little sense of any awkwardness in the transition. The result of this general interest in psychology is that this science has gained a reputation not altogether deserved for loose thinking and shallow philosophy.

Among the recent schools of psychology one which has had a very wide influence in America is that known as Behaviourism. In essence, this is a development of a method long used by psychologists, namely, that of observing the behaviour of human beings or of animals under definite conditions, instead of relying entirely for our knowledge of the mind upon the direct method of introspection. But the behaviourists, emboldened by the success of certain outstanding pieces of experimental work, have gone further and claimed not only that this method of study is a legitimate method, which no one questions, but that it is the only scientific method of psychological study. Further still, Dr. Watson, who is in a certain sense the prophet of the movement, has used it as an excuse for a rather naive form of materialism, so that at the time when the leaders of physical science seem generally to be disclaiming any support from their researches for materialism, it has found a new refuge in psychology.

Against the extravagant claims of the behaviourist psychologists the book under review makes its protest. The authors are for the most part professors of philosophy or psychology living in the central or southern parts of the United States. The essays are naturally of differing value, but one may gain from them some idea of the experimental work upon which the claims of behaviourism are based, and the degree in which these claims are invalidated by further experiments. One of the best of the essays is that of Prof. W. E. Garrison, in which the distinction is clearly drawn between behaviourism as a scientific method and behaviourism as an attempt at a final philosophy. It is against the latter conception of behaviourism that most of the polemics of the book are directed, and the weakness of behaviouristic materialism is revealed beyond question. One would have been glad if some of the writers of the earlier

essays had not laid so great emphasis upon the supposed dangers of behaviourism to the morals of youth. The charge against philosophy that it is a corrupter of youth has been repeatedly made from the time of Socrates until the present, and whether it is true or not, the making of this charge is not likely to lead the youth whose safety is endangered to abandon philosophy for the security of theological conservatism. Again, when Prof. McDougall darkly hints that the crime rate in New York City is closely connected with the teachings of Columbia University, he is either showing an unjustifiable ignorance of the conditions of American city life, or he is making a reckless attack upon some of his philosophical opponents which does him little credit. But in spite of these criticisms, the book is a timely one, and may be of real service to many who are disturbed by the teachings of one of the "new" psychologies.

M. H HARRISON.

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INTERNATIONAL AND INTER-RACIAL PROBLEMS.

JEWISH EXPERIENCES IN AMERICA. Edited by Bruno Lasker. (The Inquiry, New York. $2,00.)

This is a book which will well repay study by all those who are seeking a solution of the unfortunate racial conflicts in India to-day. The book deals with the Jewish problem in the United States. Most books which attempt to make a contribution to racial difficulties, approach the problem from the point of view of inducing a more tolerant attitude on the part of the dominant group towards the less favoured one. This book reverses that process. It is a study of how a minority group,—the Jews in America,—can improve their relationships with the majority group,—the Gentiles. It is full of very practical suggestions of how this may be done. Some of these show shrewd insight. For instance, it starts out with the statement that study groups of Jews alone should be formed in the first instance rather than mixed groups of Jews and Christians. The reason given is that experience has shown that where joint study groups are formed to begin with, either a position comes about where both sides are on the defensive against each other, or an artificial cordiality is introduced which is very apt not to deal with facts at all. Those of us with any experience will agree that this is what is most likely to happen. Therefore, a purely Jewish group is advocated in the first instance which can gather from the experience of its own members what the attitudes of others towards them are.

The introduction gives a very readable and graphic account of how a certain group to study this subject originated. Part I deals with an outline for the use of study groups. Part II is the largest section of the book and gives a mass of material entitled, "Facts and Opinions", on different aspects of Jewish experience in America and of Jewish-Gentile relations. The extracts are culled from recent Jewish writings, not available in book form, and are intended to supplement the experience of the group and stimulate thought. Part III is a "reading list",—a bibliography from current magazines and reports. Part IV is a collection of very practical suggestions for the leaders of discussion groups. Part V is the inevitable psychological test for determining agreements and disagreements by a 'rapid fire' method without which no book of this kind is complete in America to-day. Part VI is a suggested adaptation of the plan for women's groups which are without trained leadership.

There will be many in this country who are not particularly interested in the difficulties of the Jewish race in America. But we believe there is a large group who are earnestly seeking light on the problem of racial conflicts and are eager to investigate any source which holds out hope of an added candle-power or two. The book does not give any cut and dried scheme guaranteed to solve all racial difficulties while you wait. Like all books of a certain school of thought in the West to-day, it

seems more afraid of reaching a conclusion than of anything else. But the processes which it describes are ones which have been tried out in actual experience and, by assumption, we take it that they have produced helpful results. We can confidently recommend the book as a very suggestive one in regard to processes and methods for approaching the most perplexing question of racial conflicts. C. S P.

* * * *

HINDUISM INVADES AMERICA. By Wendell Thomas. (The Beacon Press, New York, 1930.)

This useful and interesting book is better than its title, which, like the headline of many a press paragraph, contradicts its real purport!

With sympathy and insight the author describes the activities of such Hindu teachers as the Ramkrishna Swamis and Yogananda, who come to America at the invitation of its citizens and are supported by them, and of such lecturers as Professors Radhakrishnan and Das Gupta who have lately thrown important light on "The Hindu Way of Life" and "Hindu Mysticism" at the invitation of American universities. This is no "invasion"; and his title leads him at times to a jocular tone, which may fit fake-teachers of American origin who pose as Swamis, but is out of place when used in connection with men like Vivekananda whom he describes as "hob-nobbing" with Deussen and Max Muller. These Western admirers of the Vedanta thought of their talks with this remarkable living exponent of the Upanishads in quite other terms, and so did Harvard and Chicago.

For the rest Dr. Thomas gives a fair account of the Vedanta and of the practical methods of its exponents, and his analysis of American interest in Hinduism—or bits of it in isolation from the Dharma as a whole—is good. India may well have a "message" for thoughtful and mystical Americans, but they will have to go deeper and work harder at it than they have yet done. Can Benares and Los Angeles really meet? Can people who leave so fine a thing as Johannine Christianity for the Shamanism of Christian Science or the Polly-Anna Paradisism of Amy McPherson make anything of Advaita and of Bhakti—of the Monism and the devotion of Sankara and Ramanuja?

The book is a by-product of Columbia's interest in Religious movements, and it has a special value to all who seek light on such amazing phenomena as Theosophy, Christian Science and Modern Thought. Whether the "invaders" will recognize their offspring is another matter. Swami Vivekananada, a mountain of a man, might have taken courage from Mrs. Eddy's assurance that "obesity is adipose thought of mortal mind", but the inspired author of the *Gitā*, tolerant as he was, would boggle at the egregious Guimby and scorn the methods of Blavatsky. The author's suggestion of Indian influnce upon Plotinus and Aquainas needs fuller discussion, and his statement of the essentials of Hinduism needs simplifying.

K. J. SAUNDERS.

* * * *

HIS MAJESTY THE KING-EMPEROR'S SPEECH AT THE INDIAN ROUND TABLE CONFERENCE.

We have received from the Gramophone Company of Dum Dum, the gramophone record of the King's Speech at the Opening of the Round Table Conference. Probably some of our readers who are possessers of gramophones may be glad of the opportunity of hearing this clear record of the King's speech, which in this way becomes far more living and real, than when read only in cold print. The language and delivery of the speech as preserved in this record are excellent; and men of all shades of political thought can unite in endorsing the King's words when he affirms

that" the true foundation of Self-Government is in the fusion of divergent claims into mutual obligations ".

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A YEAR IN ENGLAND FOR INDIAN STUDENTS. By Wilfrid Thorley. George Allen & Unwin. 2/6.

The only reason why we have received this book for reviewing purposes seems to be that we may warn any students going to England against buying it. It is merely an English text-book and contains numerous questions after the manner of such works, but little essential information. Cambridge is only described as an "Alma Mater" while Oxford has the proud title of "A Seat of Learning"; what Indian student would choose Cambridge after this ?

F. M.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY E. C. DEWICK, NATIONAL COUNCIL, Y. M. C. A., CALCUTTA

IN MEMORIAM



KANAKARAYAN TIRUSELVAM PAUL, B A , L T., O B E.

Born March 24, 1876, *at Salem*] [*Died : April* 11, 1931, *at Salem*

THE

Young Men of India

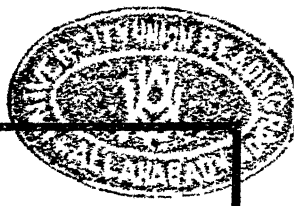
BURMA & CEYLON

Editor : E. C. DEWICK

Volume XLIII May & June, 1931 Numbers 5 & 6

IN MEMORIAM

K. T. PAUL



EDITORIAL NOTE

MOST of our readers will have heard some time ago the sad news of the passing away of Mr. K. T. Paul, on April 11th, 1931.

Mr. Paul was for many years Editor of the YOUNG MEN OF INDIA, as well as National General Secretary of the Young Men's Christian Associations of India, Burma and Ceylon. More than anyone else, he was the "maker" of this Magazine; and under his Editorship it became in a special way an expression of his peculiar genius and spirit, with a delight in Indian culture, coupled with a generous appreciation of all things good and beautiful, and true, and a wide range of sympathies with every type of human thought.

We are printing in this issue one or two appreciations of Mr. K. T. Paul from friends in India who knew him intimately; and it is hoped that in a subsequent issue further appreciations of Mr. Paul's life and work may be secured, from some of his many friends, both in India and in lands overseas.

EDITOR, *Y.M.I.*

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

I

BY B. L. RALLIA RAM, B.A., B.T.

K. T. PAUL, the first Indian chief of the Young Men's Christian Associations in India, died in his home at Salem on Saturday, the 11th April 1931. That the loss sustained by India in general and the Christian Church in particular is very great indeed, is evidenced by the sentiments expressed by almost all the leading newspapers in India, and by eminent speakers at memorial meetings held in many cities of this country. It is impossible in a brief article to appraise the life of a man with many-sided activities and large interests. These few lines therefore can only point out a few outstanding characteristics of the man.

The life and work of K. T. Paul, more familiarly known as "K. T." can be summed up in two phrases : a "Faithful servant" and a "Man of faith".

I. He was "a good and faithful servant". He proved himself to be faithful in using the talents that God had endowed him in the service of his country and his Master. 'Service' was the keynote of his life and his message. In his presidential address at the All-India Conference of Indian Christians at Bangalore, he pushed aside all political problems and advised his community to devote itself to constructive, continuous and faithful service to their Motherland. He held the view, and advocated it with his characteristic zeal, that the best guarantee and 'safeguard' for the Indian Christian Community during the years ahead is their consecration to unselfish service in the cause of their Motherland after the example of their Master. Rural Uplift and the Welfare of the village communities was specially near to his heart, and he was instrumental in inaugurating a programme of Rural Service through the Young Men's Christian Associations. After his retirement from the Y.M.C.A., it was his intention to devote himself to the public life in the same spirit of service.

II. He was a "Man of faith". He was an optimist who had great faith in the future. He was not one of those who only see gloom and darkness all around them and who think that every article in the machinery of the universe is disjointed and the world is about to fall into pieces.

(*a*) *He had faith in 'Man'*, and therefore he had confidence and trust in his comrades and fellow-workers. Many instances can be recalled when heads were shaken at his proposal to entrust responsibilities to younger men; but he always reiterated his sense of trust; and while there may be isolated cases when his confidence was belied, many a young man is stronger to-day because K. T. had faith in him.

(*b*) *He had faith in his country.* In June 1930, when the Civil Disobedience Movement was at its height and when it seemed that the grim struggle, once started, would last long, K. T. Paul was greatly stirred, but he never lost his faith that somehow the situation would change for the better, and that India would march along the road of her destiny. He made a determined effort to bring about a reconciliation between the opposing factors, and during the sultry days of June he took long journeys to Simla, Bombay and other places, to interview His Excellency the Viceroy and other leaders of political opinion in India, with a view to open a way for settlement. Supported by resolutions of All-India Conference of Indian Christians, he even asked an interview with Mahatma Gandhi ; but the Government did not see its way to accede to his request. Immediately afterwards, however, Sir Tej Bahadur Sapru and Mr. Jayakar took this mission in hand.

While he had travelled far and wide, and had come into touch with the Western civilization intimately, he always led the simple life of a Tamil in his own home, and took a great pride and interest in the Tamil literature and culture to which he belonged. He never adopted European methods or habits in his own personal life or that of his family.

He had faith in his countrymen and in his own community. Giving evidence before the Joint Committee of the both Houses of Parliament in England at the time of the 'Montford' Reforms, he boldly advocated the system of Joint electorates, with reservations, and deprecated separate electorates as being inimical to the best interests of the country. He was denounced for his evidence by the All-India Conference of Indian Christians, who sent a telegram to Lord Selbourne repudiating his views on behalf of the Indian Christians. On his return to India he had to face a great deal of opposition, but he never wavered from his position ; and he was supported in his view by two other eminent Indian Christians—Dr. S. K. Datta and the late lamented Principal S. K. Rudra of Delhi. In later years, the opinion of the Community underwent a change, and he found that younger element of India stood by him; and now it can be safely said that a fairly large section of the Community, at least in Northern India, are opposed to separate electorates for the Community. K. T. had faith that on the one hand the future leaders of India can be trusted to be fair and just to the Christian Community, and on the other hand the Christian Community would have enough strength and stamina to win the confidence of the nation and to find an honourable place in the national economy. He was not unconscious of the fact that during the final and transitional stages, Indian Christians may have to suffer a great deal; but he always believed that such a trial will ultimately make them stronger and ensure an

ultimate triumph. Through service, he maintained, Indian Christians can win the heart of India.

(*c*) *He had faith in the Christian Church*, not only in the sense of the Church universal, comprised of all disciples of Christ, but also in the more restricted sense of the 'organized churches'. He was a loyal member of the South Indian United Church, and was elected to the high office of the Moderator for a term. The movement towards unity in South India was a passion with him. In its earlier stages he was dubious as to its reality, and in some circles he was regarded as an opponent of the movement; but as soon as he was convinced that the movement was in accordance with the will of Christ, he threw himself heart and soul into the work of the 'Joint Committee on Union' and worked for the promotion of the cause of Church Union both in India and abroad. It was a matter of peculiar gratification to him to be present at the historic occasion when the two Scottish Churches were reunited, and he saw in that occasion an auspicious augury for the future. In January 1931 he gave half a day of his very busy time, leaving aside important engagements, to be present as a Visitor at the General Council Meeting of the Anglican Church at Calcutta to listen to the debate on Church Union. When he retired from the Y.M.C.A., it was his clearly expressed desire to be of greater service to the Church of South India, and a hope was sometimes expressed that he might find a place in the Episcopal Bench of the United Church of South India when it should come into being.

(*d*) *He had faith in the Kingdom of God on earth.* He believed that the Kingdom of God was not a far-off reality, but that the world was more and more being attracted to the ideals of the Kingdom. He believed that the Christian Church has a very important part to play in this direction. Rural uplift, adult education, better housing, better economic standards, etc., are (he held) definite Christian services which bring the Kingdom of the God nearer. It was this belief which led him to consecrate his own life for this purpose. It is significant that the earlier part of his life was devoted to the cause of the National Missionary Society and the work of direct Evangelization, and in later years he was a Secretary of the Young Men's Christian Associations—another form of evangelization in which a Christian is called to serve in the name of Christ. He thus symbolized in his life two aspects of the Christian enterprise, both of them necessary and indispensable, and in accordance with the Will of Christ.

His faith in Christian service was so great that he not only gave his own life to it, but he was able to throw out a challenge to other Christian young men to devote their lives to His service. Mr. P. O. Phillip, who succeeded him as the General Secretary of the N.M.S.

Council, related the other day how Mr. K. T. Paul met him for the first time in a third class railway compartment. The Syrian Church had at that time resolved to open a Mission-field in connection with the National Missionary Society, and Mr. Phillip asked Mr. K. T. Paul if he had found a Missionary to be sent to that field. K. T. looked at Mr. P. O. Phillip and said "Why don't *you* go ?" That challenge brought a response for which the Christian Church can be grateful. And there are many others, including the writer of these lines, who were faced with a similar challenge by K. T., and who responded because he himself had led the way.

K. T. Paul is no longer with us, but his influence will ever remain. He is dead but yet he speaketh.

"Forgive my grief for one removed,
Thy creature, whom I found so fair,
I trust he lives in thee, and there
I find him worthier to be loved."

II

BY THE REV. H. A. POPLEY, B.A.

IT is not easy to write of one who was for nearly twenty-five years one of my dearest friends. 'K. T.', as he was known to us, was called away by his Master on Saturday, April 11th, to higher service. It is hard to think of India without him. He represented to so many of us much of what was best in her past and much that would be fine in her future. I met him for the first time in the year 1907, when he was touring for the National Missionary Society, of which he was one of the founders; but I do not remember much about that meeting beyond the fact of it. It was in 1910 that I first came into close contact with him, through the General Assembly of the South India United Church which met that year at Trivandrum. From that time we were associated together in many enterprises, first for the Church, and afterwards for the Y.M.C.A. and for India. It was then I came to know him in his simple and beautiful home life in the Thottam at Salem. The house in the Thottam in those days was a humble farmhouse, with a ground-floor only, and it was here that his mother and his wife and family lived for many years. The home-life of that old farmhouse was beautiful in its companionship, unaffected in its simplicity, and varied in its outreach. Even to-day when the old house has become a storied building, it still remains a simple Indian home, though with a few more conveniences and much more room. It was in his home that 'K. T.' was at his best, and where the real man could be seen in its finest setting. He was rooted in the soil of his own Tamil-land, and from there his spirit wandered wide over all the domains of the human mind. A few weeks ago, as I sat with him in front of his home in the beautiful moonlight, we talked together of the Indian Church, of the Round Table Conference from which he had just come, of the men and women he had met in England, of India in the future, of the foggy damp of the English winter that had been his undoing, and of many other things that were common to us both. We listened together to one of his daughters singing beautifully some Tamil lyrical compositions of on old friend of his, which he was anxious to have included in our revised Tamil lyric book. Then came the time for family prayers, and out there in the lovely moonlight we read a few verses from the Bible and prayed together, according to his custom throughout all the years. I have never been in his home when he has not followed this old custom, and though most of his household know English, the prayers were always

Though he was by no means a Tamil *pandit*, his knowledge of Tamil literature was both wide and accurate, and he always found delight in the fine old classical poems or in some new Tamil literary star. At the same time he knew far more about English literature than most Englishmen, and in his memory was stored a goodly collection of the treasures of English poetry. It was a great experience to listen to him describing a play of Galsworthy or one of Tagore. He entered into the spirit of them both and enjoyed them thoroughly, just as he did the plays of Sambanda Mudaliar in Tamil. His was a mind of subtle comprehensiveness, keen and analytical, with quick aesthetic appreciation of all that was beautiful or dramatic.

It was a delight to listen to him talking of men and things. His discriminating appreciation of all that was good, his subtle analysis of motives and feelings, his wide knowledge and accurate memory, all these made his conversation not only entertaining but most stimulating and informative. He combined the curious rustic knowledge of the South Indian farmer with the far-seeing statesmanship of the well-read man of affairs. It was interesting to hear him bring out one of the rich store of Tamil proverbs in his memory, always absolutely *à propos* to the point at issue, and often dissolving the argument into laughter.

It is usually supposed that K. T. Paul came into prominence when he joined the Y.M.C.A. at the invitation of E. C. Carter and Sherwood Eddy. But that was in 1912, and by then he had already become so well known and esteemed that the Government of Madras had offered him an important position in the Educational Department. He had also been chosen to be one of the two men who were to accompany Dr. John R. Mott all over India to those first epoch-making Missionary Conferences of that year. By this time, as Honorary Treasurer and then Secretary of the National Missionary Society, he had travelled throughout India and had given much evidence of his organizing ability and statesmanship in large and difficult problems. E. C. Carter had already spotted him for his successor. I venture to predict that if he had stayed in the Madras Christian College he would have become the first Indian Principal of that institution, a position that he would have felt it a high privilege to occupy.

'K. T.' and I were brought closer together in connection with the starting and the development of the Rural Work in the Y.M.C.A. It was at Erode, where I was living then, that the first rural secretary was placed in order to carry forward the work of organizing co-operative societies for the backward classes that had already been started there. It was during these years, too, that we worked together to produce a *Directory of Worship* for the Tamil Church. It was his suggestion that we should bring out a versical and musical Order of Service from the rich stores of Tamil Christian devotional poetry, and

the first edition of this was printed at the Press which he had purchased in Salem and which afterwards became the N. M. S. Press.

Then came the War; and K. T. Paul leapt into the lime-light as the first Indian National General Secretary of the Y.M.C.A. and showed his great organizing ability throughout those difficult years. He made his home in Calcutta, but even in that city he retained his simplicity and it was a joy to stay in his home, a joy in which men of all races have shared. It was then that he began to make those international contacts with men and women from all over the world who came to India to help her at this time. As Chief of the Y.M.C.A. the wide-spread operations of the Indian Y.M.C.A. in the war-zones were under his generalship. His *flair* for picking out the right men to work in responsible positions, his meticulous care for details, his genial humour and *bonhomie*, his sensitive insight, his generous sympathy and his ability to get on with people of all races, —these qualities made him an ideal leader of such a far-flung work. All through these difficult and crowded years he never lost sight of the necessity of thinking in terms of a post-war India, and steadily aimed at building up something that would endure when the special war-work would have been closed.

After the war, he had to tackle the job of reconstruction, in some ways a more difficult task than even that of carrying on the war-work. But he set his mind to it with the same energy and the same care that he gave to the more popular work among the troops. These were days of reduction and of retrenchment. It was then that he worked out the plan of Rural Reconstruction Centres, which have since become the model for all Rural Reconstruction work in India. It was at that time too that he paid his first visit to the West. I well remember the anxious debates before he decided on that first visit. Later it became almost a habit with him, and he made little more of it than a trip to Peshawar. He was international in his thought and always liked to think of the Indian Y.M.C.A. as a great field of international friendship and service, in which men of all nations would serve together for the welfare of India. It was during this first visit to the West that, seeing the need of the Indian students in London, he established the Indian Students' Hostel in the old Shakespeare Hut. Behind those twinkling eyes of his there worked at high speed a vivid and active mind that no sooner saw an overwhelming need than it endeavoured to meet it. His mind was essentially constructive in its aims. He saw the havoc that was being wrought among Indian students by the lack of proper guidance, by their suspicion of all the efforts of Government to help them, and realizing the possibility of helping these young men to get into close touch with best sides of English life, he set to work at once to meet

Then, too, in these years he threw himself into the endeavour to bring about the union of the Churches in South India, and he was undoubtedly the strongest layman on the Committee of Union. The South India United Church, of which he was one of the founders, will feel his loss almost as deeply as the Y.M.C.A. itself. To the very end he was a true son of the Church, and though he knew her defects as well as anyone, he never stinted his service to the Church. All these years he had been working with an intensity and energy that one would have hardly suspected to reside in that slight figure. His mind was extraordinarily fruitful in new ideas and he was always eager for new tasks. He was a great reader and his range of reading was very wide, including theology, the fine arts, politics, economics, history and *belles lettres.* This was all accomplished in the midst of continual travel and attention to the many administrative duties connected with his office.

Knowing himself the value of good literature, he was an enthusiastic supporter of Dr. J. N. Farquhar's plans and helped greatly to extend the range of the literary activities of the Association Press. 'The Builders of Modern India' and 'The Education of India' series of books were his own conception and he did a great deal of the work of finding suitable authors for these series. With his wide knowledge of Indian conditions and problems he was able to render invaluable help in everything connected with the production of literature. As Editor of the 'Young Men of India', for many years he maintained this magazine at a very high standard so that it was recognized as one of the best Y.M.C.A. journals in the world. His own book, 'The British Connection with India', written at the request of the Student Christian Movement of Great Britain, was a very popular book among students in both Great Britain and America, and expressed his sturdy faith in the partnership of India and Britain and his ideals for the future of India, long before the Simon Commission discharged its thankless task. His pamphlets and articles on such subjects as 'Adult Education', 'Citizenship in Modern India', 'The Indian Church' and many other kindred subjects had a wide circulation and revealed his exact knowledge and the original bent of his mind. He had hoped during the coming years to give more time to literary work, and there is little doubt that he would have made further valuable contributions to Indian literature. At the request of the Student Christian Movement of Great Britain he was planning to write a book on 'The Dominion of India' and had already drafted one or two chapters.

During the past ten years his thought was more and more occupied with the problem of the relationship of India and Britain. He saw the two countries drifting apart in thought and feeling, and deplored the growth of bitterness and estrangement. He was a true

Indian, deeply in love with his country and eager for her to attain to a position of freedom and leadership in the world. At the same time he was an internationalist, and was anxious to retain the spiritual connection between these two countries. The connection between Britain and India was to him a providential happening which was meant to enrich both peoples, and he wanted to see it deepen into a fraternal bond between two *free* peoples. Instead of that, he saw hatred, anger and bitterness growing on both sides, so that it seemed as if the history of Ireland was to be repeated. His was always the way of reconciliation ; and yet in this case his heart was torn both ways. This period was a time of very great mental strain to him, and I know what efforts he himself made to try and find a way out. He personally took a letter, pleading for conciliation and signed by many missionaries, to the Viceroy and had a long interview with him, and he tried in various ways to bring peace to India. Then came the Round Table Conference and the intense preparation for that, followed by strenuous work in England in the worst possible weather. He was not only engaged in the Conference itself, but for some time before the Conference began, he was travelling all over England addressing meetings of Christian leaders with a view to giving them a true picture of the situation in India. On the top of this came the daily toil of the Conference and of its committees, until at last his body broke and he had to leave hurriedly to seek warmer climes. So he came home to his own land and to his own place to die. Truly he gave his life for India, gave it unstinting in everything. His family saw comparatively little of him during these years, the formative years in the lives of his children.

Behind all his patriotism, his restless energy and his keen activity in all that concerned the welfare of India, lay a heart and mind devoted to Christ. Christ was to him a comrade and a friend, in whose service was gathered up all that was desirable and beautiful and noble. He was no sectarian or proselytiser, but he did want to 'live Christ' and to see his countrymen enter into that wonderful heritage. He did not think that the Church was the only way in which Christ influenced the minds of men, and he saw outside of the organized Church hundreds and thousands who were truly trying to follow and to serve Christ. Beneath all this ceaseless activity was a rich spiritual life that drew its nourishment from India's saints and sages as well as from the teachings of Christ. He loved the songs of the *bhaktas* of the Tamil-land and they were often sung in his home. He was an eager seeker after truth and beauty everywhere, and his soul responded to it all. Romain Rolland in his *Life of Sri Ramakrishna*, pays this beautiful tribute

'An Indian Christian and the friend of Gandhi; a great and impartial mind filled with the thought alike of the East and of the West, who unites the historical precision of Europe and its science of facts with the science of the soul, a peculiarly Indian science.'

'K.T.' had a deep sympathy with those who had been left behind in the race of life and with those who had been the victims of injustice. His sympathy was intensely practical and he would take infinite trouble to find adequate ways of meeting the needs of those who suffered. The organization of the Christian Central Co-operative Bank, Madras, to finance the Co-operative Societies among Christians and the depressed classes, was almost entirely due to his efforts, and for many years he gave a great deal of his time and thought to its development. Whatever he undertook, he did with a thoroughness and a zest that faced every problem and ensured success.

'K. T.' was most wonderful in his friendships. He had a host of real friends all over the world, and to all he gave freely and generously. He was loyal to the core and expected the same loyalty from his friends. He shared with them his joys and troubles, his triumphs and failures, and was just-as ready to share their experiences also. He would frankly express his own dissent from them and try to understand them. In any important undertaking he would draw on the help of his friends and welcomed even their severest criticism. His own criticisms were always constructive and helpful and were generally based on a wider experience and knowledge. It has been one of the joys of my life to have shared his friendship these many years and to have entered into his inmost thoughts. He asked a great deal from his friends and gave a great deal to them. The generous hospitality of his home was always open to them and he delighted in their company.

With his passing the Indian Church has lost a great leader, India has lost one of its truest and wisest patriots, and many of us have lost a great friend. We shall all miss him terribly in the coming years, when his genius for reconciliation and his wise statesmanship would have been so valuable to India and to Britain. Though he has gone, his work still lives in the Y.M.C.A., in the Church, in the villages of India and in the lives of many who have been inspired by him, and he will live in the fragrant memories of men and women of all races who knew and loved him.

There is a couplet in the *Sacred Kural* of the Tamil people, one of his own favourite books, which sums up well the qualities that we find in 'K. T.':

'Courage, charity, wisdom, grit—
These four unfailing mark the Kingly soul'

III

BY PROF. S. RADHAKRISHNAN, M.A., *Calcutta University.*

THERE are occasions when one feels a sort of a diminution in the size of one's world. For those who knew Mr. K. T. Paul, the world has become smaller for his sudden disappearance from the scene of life. To many of us, his loss is a personal one ; so deep was his influence on those who came into contact with him.

The Indian Christian community has lost in him a leader of the first rank. He embodied within himself almost all the progressive impulses of the younger generation of Indian Christians. He was in every sense of the term an Indian and a Christian. His devotion to Christianity did not mean any hostility to Indian culture. He had enough life with his non-Christian friends to respect and appreciate their religious convictions. He was anxious to make the Indian Christians realize their great spiritual heritage, and was sorry that so few serious attempts were being made to incorporate the vital elements of the Indian religious tradition with the gospel of Christianity.

In the larger life of the country, his part was considerable. He was a determined nationalist, and steadfastly opposed all separatist tendencies in his own community. He never tolerated the idea of forming a separate political entity called "the Indian Christian Community". One of the deepest convictions of his life was that communalism was the greatest obstacle to the national freedom. He preferred to stand for the Madras Legislative Council as a candidate for the University, rather than for the Indian Christian community, and it is a great pity that he was not returned to the Council from the University. Undaunted by this defeat, he persisted in pressing the case against communal representation at the recent Round Table Conference.

It was his belief that the Indian Christians should exert a healing influence in the country, distracted as it was with communal feuds. To him, the Hindu-Moslem conflicts were both a challenge and an opportunity. He will be surely missed in the present crisis.

It is not for me to speak of his activities as Secretary of the National Council of the Y.M.C.A. But no one who knew him could fail to recognize his dynamic personality, strong commonsense and deep faith in the higher things of the Spirit. These sustained him in his unremitting activity for the Indian Christians, and the country at large. His life and work are bound to inspire his countrymen, young and old, both now and in the years to come.

IV

AN ADDRESS GIVEN IN CALCUTTA CATHEDRAL, AT THE MEMORIAL SERVICE HELD ON APRIL 22nd, 1931 BY THE REV. T. SITTHER, M.A., B.D

WE have met together here to do honour to the memory of one who literally 'spent his life out' in the service of our Master and for the welfare of India and the world. For three years I had the privilege of serving the Young Men's Christian Association under the leadership of Kanakarayan Tiruselvam Paul, more familiarly known to us as 'K. T.' But that was thirteen years ago. Latterly I have only known him from a distance, but nevertheless on terms of affection and respect for his mature wisdom, and admiration for what seemed to be his boundless energy. Our relationship was that of a younger man towards a distinguished veteran and a proved leader of the Indian Church. If I might characterise in one word what his life has meant to the Church in India, I would say this—He has taught us by word and deed that religion can and ought to go hand in hand with what is usually known as politics. It is of course very easy to separate the two. There is tremendous pressure on both sides. Politicians say, "Don't bring in religion into our camp!"; religious leaders say, "Don't mix up politics with religion!"; and this divorce, as it were by mutual consent, has gone on far too much in the past, to the great loss of both religion and politics. But religion is needed to lift politics to a higher and a more unselfish level; and in its turn politics must help to bring religion down from the dizzy heights of mystic rapture to the level plains of a work-a-day world full of poverty, and disease, and ignorance, and sin. It was K. T. Paul who taught us Christians in India that it is possible to combine the two, to the mutual advantage of both. There is no one, I think, in the Indian Church who could excel him in his loyalty and devotion to our Master; and at the same time he combined with it a genuine love for India, her culture, her literature, her art, her music, and for the people of India, especially those living in the remote villages of this country. And all this, long before it became the fashion of the day. That is the reason why after a period of strenuous exertion in public service he went to London in the cause of his country, bravely facing the rigours of an English winter. And he went there, not to plead for a share for Indian Christians of the 'loaves and fishes' of the future Government of India; but to use his influence, not so much in the lime-light but behind the scenes, in bringing about a 'Higher Nationalism,' in which the different communities in India would live together in peace and good-will. But in the Providence of God, it was not meant that he should see the end of his labours. He has gone on from us into another world, into another sphere of activity.

We verily believe that God gives abundant scope to His *bhaktas* who have served Him faithfully in the limited sphere of this world. The brilliantly audacious St. Teresa, the French Nun, recently canonised by the Roman Church, spoke these brave words, as she lay dying at the early age of twenty-four, "I feel that my mission is about to begin,— my mission to make the good God loved as I love Him. I will spend my heaven in doing good upon earth." Well, we cannot be so sure of the sphere of service; but we do know this for a certainty :—" In My Father's House are many Mansions; if it were not so I would have told you." And that is enough for us. William Robertson Nicoll once said, " 'If it were not so, I would have told you' covers a good deal. The principle is Christ tells us the worst." We may well ask, " what then will be the best?"

So then we not only pay tribute to the memory of him who has departed from us ; we also remember him before God ; and with the full assurance that he is safe in God's hands, we pray that the glory of God may shine upon him more and more, and that the good work which God began in him may be perfected unto the day of Christ, so that at the last he may come into the very presence of God and behold His face for evermore.

Following the above address at the Memorial Service in Calcutta Cathedral, the following prayers were offered, for Mr. K. T. Paul, for those near and dear to him, and for the causes which he had dedicated his life and service:—

Let us Pray for the Soul of Kanakarayan Tiruselvam Paul.

O Father of all, we pray to Thee for Thy servant whom we love but see no longer. Grant unto him Thy Peace. Let light perpetual shine upon him; and in Thy loving wisdom and Almighty power work in him the good purpose of Thy perfect will, through Jesus Christ Our Lord.—*Amen.*

Let us Pray for those that are in mourning, especially for Mrs. K. T. Paul and her children.

Almighty God, Father of all mercies and giver of all comfort, deal graciously we pray Thee with those who mourn, that casting every care on Thee, they may know the consolation of Thy love, through Jesus Christ Our Lord.—*Amen.*

Let us Pray for all Movements in which Mr. Paul was keenly interested. —For International Goodwill and Peace throughout the World.

Almighty God from Whom all thoughts of truth and peace proceed, kindle we pray Thee in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the Nations of the earth, that in tranquillity Thy Kingdom may go forward till the earth is filled with the knowledge of Thy love, through Jesus Christ our Lord.—*Amen.*

Let us Pray for the reunion of the Churches, and especially for a successful issue of the negotiations in South India.

We beseech Thee, Almighty God, to put away from Thy Church all causes o

zeal of the whole body, break down the barriers that divide it, restore whatsoever is wanting; that all being drawn together in unity of faith, unity of hope, and unity of charity, all the earth may know that there is but one God and Father of us all, and one Lord Jesus Christ, by Whom and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end.—*Amen.*

Let us Pray for India.

We pray, Father of all, Who lovest all men, for a new India, wherein the Government may be of the People, by all and for all, so that our country may be a blessing to the world. Lift us from the dust and mire of the past that we may gird ourselves for a new day's work. Purge our land from all errors, abuses, corruptions and sins. Beat down the standard of Satan and set up everywhere the standard of Christ, through the same Jesus Christ our Lord.—*Amen*

Let us Pray for communal unity in India, especially at this time between Hindus and Moslems.

O God of our fathers, Who from generation to generation hast watched over us in love, hear us now in hours of perplexity and need; save us from the dangers of disunion and strife; remove all hindrances to brotherly concord; and grant that we may serve Thee in all godly quietness; through Jesus Christ our Lord.—*Amen.*

Let us Pray for the Young Men's Christian Association, throughout the world and especially in India, Burma and Ceylon.

We thank Thee, O Lord, that Thou hast put into the hearts of Thy faithful people to serve Young men through Young men; and we beseech Thee to guide, direct and control the Young Men's Christian Associations throughout the world and especially in this Country, that through them Thy Name may be glorified and Thy Kingdom established in the hearts of all men through Jesus Christ our Lord.—*Amen.*

Let us Pray for the Student Christian Movement, especially in India, Burma and Ceylon.

Almighty and Most Merciful God, we most humbly praise and bless Thy name for the many blessings bestowed upon the Student Christian Movement. We pray Thee still to prosper its work, and graciously to use it for the fulfilment of Thy purposes, that by its means the students in all lands may be brought into relations of sympathy and love with one another, and may earnestly and wisely unite in Thy service through Jesus Christ our Lord.—*Amen.*

Let us re-dedicate ourselves to serve our Master and our Country in the days to come with greater zeal and devotion.

Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward, save that of knowing that we do Thy Will for Thy name's sake.—*Amen.*

SOME ASPECTS OF THE PRESENT SITUATION IN INDIA

A.—THE RELIGIOUS SITUATION

THE DISTINCTIVE MESSAGE OF CHRISTIANITY IN INDIA TO-DAY

BY THE REV. S. K. CHATTERJI, M.A.
Siksha Sangha, Bishnupur, Bengal.

IT is a platitude now-a-days to say that India to-day is passing through a most critical period of her history. But it is none the less true. We are seeing on all sides of us signs of her awakening. That she *is* wide awake is evident even to a casual visitor. India realizes as no one else does that along with this awakening she is confronted with problems on every side and in every department of her life and thought ; and she also realizes that she will have to solve these problems for herself. She believes (and quite rightly too) that she and she alone will have to determine the path along which she will walk to win a place for herself among the nations of the world.

If we look round we shall find many and various problems with which India is confronted as she tries to readjust herself to the present situation—problems relating to her social, economic, political and religious life.

At this critical hour we are convinced that Christianity has a distinctive message to deliver. Christianity is not a religion which deals with a few particular phases of the life of a nation or an individual, but it deals with life as a whole, whether of a nation or an individual.

What is the message that Christianity can give to India ? In one word it is the message of Jesus Christ—His Gospel. It is the message of righteousness, love, peace and goodwill, sacrifice and faith in God. If India accepts this message she will find that all her problems have been solved and her needs satisfied. But mere acceptance of the message without absolute surrender to the source of the message will be of no avail. There is a tendency in our country which we notice now-a-days to accept the principles of Jesus, especially when they apply to others. One of our Lord's teachings was : " Do unto others as you would that others should do unto you." In these days of social, economic, political and religious reconstruction, India should do well to bear this teaching of our Lord in mind.

It seems to many of us that the first thing which India needs

Righteousness is right living and right thinking. It is religion put into practice, into every-day life. It is noteworthy that although the people of this country are instinctively very religious, there is a tendency to keep religion and morals quite separate. I once overheard a conversation that was going on amongst several Hindu railway officials. They admitted that they made some money by unfair means ; but they said that if they were asked to go to a temple and take a vow that they would not do so in future, they would positively refuse to do it ; because (they argued) Religion had nothing to do with what they did 'on the line'. What India needs to-day is a message that religion can be and should be lived in every-day life. The distinctive feature of the religion of Christ is that it is a religion which, although it sets before us a very high ideal, also shows us how to attain to this ideal. The Founder of this religion showed by his life and teaching that righteousness not only is what God loves, but also what God enables us to achieve.

Another distinctive message of Christianity is the message of Love. If there is a single word which can sum up all that the message of Jesus Christ means to the world in general, and India in particular at the present time, it is this word, LOVE. This message is an old one, and has been given ever since Christianity came into this land. But there is so much lack of love in the mind of present India, that it has to be given with all the strength that the followers of Christ can muster. India—Young India especially—believes now-a-days in *force*, as it has never done before. The slogan ' Might is Right ! ' is practically on everybody's lips. It is true that India has shown throughout this past year how she could keep herself under control in most trying circumstances, and not retaliate by an exhibition of physical force ; yet this she did, not because she was prompted by love, but because she thought that that was the best policy for her to adopt in order to gain a definite object. India needs to learn that if she wants to achieve a permanent victory in her life as a nation, she must exercise love as Christ taught us. The surest and the safest weapon is love. Force can conquer for a time, but love conquers for all time. In all India's battles, not only in the political sphere, but also in the social, economical and religious spheres, Love is the only weapon that she can, in the long run, successfully wield. Our Lord's mission on earth was a mission of love, and He came into this world with this message.

Another distinctive message which Christianity can give to India is the message of Peace and Goodwill. In whatever direction we look in India to-day we find a sad want of peace and goodwill. There is discord and suspicion everywhere. There is apparent unity in the country but there is always the danger of this unity being disturbed any moment. This is not only the case between Indians and non-Indians, but among the many and various religious and social

communities such as the Hindus, Moslems, Sikhs and others. Christianity with its message of peace and goodwill has the power to heal all the communal wounds that India is bearing on her body. The idea of 'the brotherhood of all nations' is distinctly Christian, and there can be no feeling of brotherliness if there is no peace and goodwill between community and community, race and race. It is up to the followers of Christ and those who are filled with the spirit of Christ to carry this message throughout the length and breadth of this great land of ours. It was this spirit which prompted Mahatma Gandhi to approach Lord Irwin to bring about peace in the political world of India. He himself quoted from our Lord's Sermon on the Mount: 'Blessed are the peacemakers, for they shall be called the children of God.' Ever since the birth of Jesus Christ, peace has been one of the outstanding messages of Christianity to the world. What India needs most to-day is not merely the patching-up of differences here and there for the time being, but peace permanent and sure, the Peace of Jesus Christ.

Another distinctive message of Christianity is the message of Sacrifice. It may be said that this is not a new message, at least so far as India is concerned; for India is a land of renunciation and sacrifice, and the history of India is rich in instances of glorious self-sacrifice. But it has almost always been sacrifice for the uplift of one's own self. The message of sacrifice that Christ brings, and which was translated into His life and death, is *the* message for India. This sacrifice was not something spectacular to attract the admiration of the people of His day for a time, but a sacrifice which was evident in the daily life which He lived while on earth, and which reached its climax on the cross. This sacrifice had for its whole object the uplift and betterment of others. "He saved others: Himself He cannot save." This is the sort of sacrifice which is needed in India to-day, if India is to be really great. We thank God for the noble examples of some of India's sons. They have caught the spirit of Christ and have shown by their lives what sacrifice can achieve. This sacrifice does not merely mean renouncing worldly goods, but it is a much deeper thing than that. It is a sacrifice of some of the things which one holds very dear.

There is another distinctive message which Christianity has for India to-day which should not be left out; and that is Faith in God. The rising generation in India is inclined to throw over Religion altogether. In its place they want to put Secularism. They seem to think that it is religion and faith in God which has made India effeminate and weak, and that no independence and progress is possible so long as there is religion in this land. These secularists are not mere materialists, in the sense that they believe only in wealth

emancipation of women, and in education. What they do not seem to believe in, is *God*. They do not seem to have any use for religion or religious practices. We shudder to think of a god-less India ; yet we find her on the very brink of it. At this critical hour Christianity must have a message for her, and that message is the message which Jesus Christ brought into this world. God as revealed by Christ is not a God who is not interested in the affairs of individuals and nations. Jesus Himself said "I came so that they have life, and have it abundantly." India wants life—a full, free life. And this she cannot have unless she has faith in God as revealed by Jesus.

These then are some of the different aspects of the message which Christianity has to deliver to India at the present crisis.

But the question arises as to who should deliver the message. Undoubtedly it is the task of the Church in India. It is very difficult for the Church as at present organized to do so. The Western denominations with which the Church in India is saddled are a great hindrance. It has been very often said that the people of India are attracted to the person of Christ, but they are repelled when they come into contact with the Church, with her denominations and traditions which are so often foreign to the genius of India. The Church must be truly Indian, in order to be able to share its experience with the people of the land. A truly Indian Church should not miss the beautiful things which are found in the religions which have sprung from this land. Surely the Church cannot afford to reject these things. Our Lord came not to destroy but to fulfil. As Dr. Appasamy truly says, "If Jesus blamed His contemporaries for not listening to the voice of Moses, with equal power and vehemence will He condemn us for not listening to Ramanuja, Tukaram, Kabir and Chaitanya, who have left behind them teaching of such undying value pointing the way to Christ."

The members of the Indian Church, the sons and daughters of the land, have to put forward their message in an Indian garb. But how can this message be delivered? Not so much by preaching from a raised platform once in a way, but by getting down to the level of the people and identifying themselves with the people in the deepest longings of their heart. So far, the Church in India has largely kept aloof from the life of the masses of the Indian people ; and the Indian Christians have therefore been regarded as a separate community. But our Lord has said: 'Ye are the salt of the earth.' Salt, we know, if it remains apart, becomes useless and is only fit to be trodden under foot. Indian Christians must, like salt, enter the very life of the people of the land, and deliver the message which they have received from their Master. What India at the present moment wants, is life filled with the spirit of Christ; and we are called upon by our Master to live this Christ-life in the midst of our fellow-

men. The non-Christians in this land, at least the thinking section amongst them, are looking up to the Indian Christians for the message or Gospel of Jesus Christ. Mrs. Sarojini Naidu, speaking to the Indian Christian Association, Bengal, in Calcutta, in July 1926, said: "Say to the Hindus, who to-day are the greatest sinners against humanity in this respect, that Christianity shall make this contribution to India, that no child of God shall be looked down upon, despised, hated, because he is one of the lower classes." "Remember," she said, "that Christ was not merely a Jew who was crucified. The Cross is the expression of all the love that has ever been made incarnate in the world, of all the truth that has ever been made manifest in the world, of all the sacrifice that has ever tried to redeem the world from sorrow."

DOES INDIA NEED ORGANIZED CHRISTIANITY?

BY THE REV. T. SITTHER, M.A., B.D,
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DOES India need Organized Christianity? The answer to this question is, *Yes*; India does need the service which organized Christianity can render her;—provided that two conditions are fulfilled. The first is, that the Church shall attempt to exhibit the spirit of Christ much more than it does now; and the second is, that it shall embody all that is best in the true spirit of India. India has no use for Christianity unless it is Christlike, nor unless it becomes truly Indian, and ceases to be an exact replica of the Western system of organization. Let us now examine these two conditions more minutely.

1. The "Christianization" of the Church in India.

Organized Christianity, if it is to be spiritually effective, must be a body of persons who are really actuated by the motives underlying the teaching of Jesus of Nazareth. "The Son of Man came not to be ministered unto but to minister." Christians in India, whatever avocations they may follow, must be actuated by the ideal of service. Wherever there is a piece of unselfish service to be rendered to the country, it is Indian Christians who should lead the way. It is commonly assumed by Hindus and Moslems that even if Christians are engaged ostensibly on Social Service, they are not actuated by pure humanitarian motives, but by what they consider the base motive of 'proselytization'. This suspicion must be removed, and Christians must welcome all opportunities, in the name of Christ, to feed the hungry millions of India, to provide pure drinking water to the thirsty, to make possible decent houses for people to live in, to solve the problem of the beggars in the streets, to dispel ignorance, to join hands with Hindus and Moslems in ridding India of the curse of drink, and like their Master, to 'go about doing good' to any one who is in need, especially the poor and oppressed.

Again, Jesus said, "Blessed are the peace-makers." This is surely a high calling for Christians in India, where the different communities do not exactly see eye to eye with one another. What a splendid thing it would be if the Christian Church were to take the lead in bringing about mutual understanding between the different antagonistic groups! But, far from being peace-makers, Christians sometimes, in a Pharisaic spirit, even rejoice secretly over heart-rending communal riots between Hindus and Moslems. And sometimes, instead of leading the way in promoting peace, they themselves are involved in communal riots. Especially is this the case wherever the Christian

community is found in fairly large numbers, as in Travancore or Tinnevelly. This reproach must be removed from the Christian Church, if she is to have a worthy part to play in the history of India.

Again, Jesus said, "One is your Master and all ye are brethren." As things stand to-day, the Hindus and Moslems cannot recognize this to be true of Christians in India. With the honourable exception of the Roman Church, European Christians usually worship apart from Indian Christians, on the plea of 'language difficulties'. But surely there could be periodically a common service for all Christians in every town or city where there are people of different races, in order to demonstrate the truth of what St. Paul said: "In Christ Jesus there is neither Jew nor Gentile, neither bond nor free." The recent Lambeth Conference of 1930 has advocated such a step; but already we hear that this was meant only for countries like America and Africa where racial differences are acute, and not for India where conditions are far better. This is surely shirking the issue. But can it be maintained for a moment that Christians of different races in India behave towards each other in a brotherly spirit, and that, therefore, there is no need to cultivate such a spirit, or to take such steps as we have indicated?

Nearly all the 'ancient and modern' denominations found in Europe or America have been transplanted into India; and frankly, there is in most districts little or no friendliness between one denomination and another, even though the national and provincial Christian Councils are attempting to bridge the gulf between them. Co-operation in matters of common interest is excellent; but what is wanted is much more than co-operation. Nothing less than organic union between the different Churches must be achieved. Even though the obstacles are many, Church Union is a necessity, both because it is the will of the Master, and because a divided Church can never be a true witness of Christ in this or any other country. Christians must give up the pretence of believing in one Church if they do not at least earnestly desire and pray for a re-union of Christendom which shall include all followers of Jesus Christ, from the Roman Catholics on the one hand to the Quakers on the other.

There is another sphere in which the spirit of brotherhood is lacking in the Church. This is due to the caste-system, prevailing especially among Christians of South India. 'Caste' among Christians is really a vestige of one of the worst features of Hinduism. In early days, when Hindus wanted to become Christians, the rules of caste were the biggest obstacle in their way. So, although some missionaries protested against caste, as being opposed to the spirit of Christ, the majority of them followed the line of least resistance, and allowed the caste system to come in. So now we find it rooted in the Churches in South India; and it often seems as if Hindus are more prepared to

give up caste on 'national grounds' in order to remove a 'reproach' from India, than many Indian Christians to surrender their caste-prejudices within the Church, at any rate in South India. The Christian Church, to be worth its name, *must* divest itself of this vicious system of caste. When Hindus express a desire to become Christians, it must be made perfectly clear that Christianity is a Universal brotherhood, in which caste has no place whatever.

We cannot also have in the Church various gradations of officers 'lording it' over those below them, as though the government of the Church were modelled on a military system. "The Rulers of the Gentiles lord it over them and their great ones exercise authority over them ; not so shall it be among you." Different men have their different functions to perform in the organism of the Church, but 'as man to man', there is no reason why unnecessary distinctions should be observed amongst the officers of the Church. A pastor and a caretaker of the Church both do service to God in different capacities; and they will be judged, not according to the kind of work they do but according to the degree of faithfulness they displayed in doing their duty.

One other point may be mentioned in dealing with the need for an increase of Christlike spirit. This is the spirit of Non-Violence, which has been recently brought much to the forefront by Mahatma Gandhi. Anyone who reads the New Testament with an unbiassed mind—that is to say, without the help of commentaries—will agree that the doctrine of non-violence is entirely in accordance with the Mind of the Master. "Ye have heard that it was said : An eye for an eye and a tooth for a tooth ; but I say unto you, resist not him that is evil ; but whosoever smiteth thee on thy right cheek, turn to him the other also." This teaching, so natural to the true Indian temperament, generally seems almost a weak and cowardly policy to Christians who have been brought upon Western ideas.

Indian Christians, at any rate, must re-capture this spirit of non-violence from their Master. But unfortunately we find, on the contrary, that a *combative* spirit seems to be a distinctive characteristic of Christians, as judged by people of other faiths ! In a milder form, we see this spirit in the readiness of Christians to rush to the law-courts, especially in disputes with non-Christians. There may be certain circumstances in which personal relationship with the offending party is lacking, and when the help of the police and law-courts may be justifiably sought ; but often there must also be circumstances, especially in rural areas, where the parties are known to each other, and where the teaching of St. Paul to the Corinthian Church may with advantage be followed :—"It is altogether a defect in you, that ye have law-suits one with another.—Why not rather take wrong ? Why not rather be defrauded ?" The unfortunate spirit of litigation, which was

already ingrained, has to some extent been increased amongst Indian Christians by the influence that foreign missionaries wielded with Civilians and Judges of the ruling race. This, however, is likely to cease in future, when the administration of India will largely go into Indian hands.

This leads us to the other condition which India will expect to see more and more in the Church of India. This may be called for convenience' sake,

2. The "Indianization" of the Church.

In this connection first and foremost comes the question of Indian leadership. Ever since Dr. J. R. Mott wrote his book, "The Decisive Hour of Christian Missions", some twenty years ago, this question has been debated, and the principle accepted in almost all Christian Conferences. But the practical outcome has been almost negligible, taking the country as a whole. To take just one typical instance; there are in the Anglican Church of India, Burma and Ceylon fourteen Bishops, of whom, at the time of writing, one is an Indian; though very soon there will be another Indian Bishop who will have his sphere of work in North India. Including him, the proportion is two out of fifteen; and this, after over hundred years of Church Life in India! Whether we like it or not, the present time demands a thorough-going Indianization of all sections of the Christian movement in this country. Otherwise the contrast between the Church and the State, when it attains Dominion Status, will be rather appalling.

Whenever the question of Indian leadership is brought up, the difficulties loom very large in the discussions, and therefore they must be faced squarely. First of all, there is the doctrine of the market-place, "He who pays the piper calls the tune." That is to say, so long as foreign money is accepted, foreign leadership must also go with it. This is surely a pagan notion. All money is God's money. Christian people of the West give their money, not because they wish to provide employment to their countrymen, but surely because they consider it an obligation, a debt, to God, for what they have received, so that those who do not know God may have an opportunity of doing so. If in the present state of the country it is found that money given by Western Christians can be best used under Indian leadership, will money cease to flow? If it does, surely the remedy is in the "Home Base", where the true missionary motive must be taught. But if once foreign missions realize that Indian leadership is essential for the welfare of the Church, such an objection will no longer be put forward. It must not be forgotten also that this question of self-support ought to have been more emphasized from the very beginning of missionary enterprise in India; because

then the Church would have advanced in a manner commensurate with its genius and financial capacities.

Another objection that is often put forth is that efficient Indians are not available to take up all the positions of leadership in the different departments of Christian activities—congregational, evangelistic, medical, educational, and philanthropic work. But this argument moves in a vicious circle. Indians are not appointed to positions of leadership in the Church, because efficient men are lacking; but efficient men will never be forthcoming unless opportunities of leadership are provided.

A third and more grievous difficulty is that Indian Christians themselves have no use for Indian leadership. This is a sign of what Mr. Gandhi would call "Slave Mentality". Indian Christians have so far been depending on foreign leaders that thay have come to believe in the inferiority of their own countrymen. One reason at least for this mentality is that foreign missionaries generally receive higher salaries than Indian Christians, on the plea of a higher standard of living; but actually they have far more spare money to give away on charity than Indian Christians who are not less charitably-inclined. In a poverty-stricken country like India, this aspect has its own peculiar force. It is only when a sturdy sense of independence and patriotism is produced that people will rise above such mundane attractions. But here the foreign missionaries can help to root out this slave mentality amongst Indian Christians, by imposing a "self-denying ordinance" on themselves, and by refusing to accept positions of leadership even though they are thrust upon them by Indians themselves.

Not only in leadership, but in direction, control and management of all phases of Christian work, Indians should have the major voice. Already in China we understand that this is the case; and if foreign missionaries in India do not of their own accord adopt a progressive policy, bitterness may ensue, and much more will have to be done then than what is really good in the interest of the Church.

Once Indian leadership and direction is assured all other ways of Indianization will naturally follow in course of time. Indian Christians should cease to have European names in addition to their own Christian and Indian names. In the matter of dress also the educated section of Indian Christians should be conservative and leave the non-Christians to lead the "fashion" in adopting Western modes of dress! When we find foreign missionaries such as the officers of the Salvation Army and the members of the Chirsta-Seva-Sangh of Poona adopting Indian dress, educated Indian Christians should be ashamed of themselves in blindly following Western dress, including the *Topi*, which induces some of them at least to sell their birthright and pass themselves off as 'Anglo-Indians'.

Educated Indian Christians should also cultivate the knowledge of their own vernaculars, both for the purpose of speech and writing. It is unfortunate that so many Christian gatherings are still conducted in English. In addition to a good knowledge of one's own vernacular, there is also need for Christians to know either Hindi or Urdu as the National Language.

The practice of singing translations of English Hymns in foreign tunes should be abandoned without the least pang. Instead of our worship serving as a witness to non-Christians, such singing simply drives them away as something offensive to their natural aesthetic sense.

Similarly, experiments should be made to discover modes of worship which will appeal not so much to the Indian Christian mind trained in Western ways, but to the native Indian mind. The Church buildings of the future should also be built on Indian models, and not on Gothic and other Western styles of architecture. And what is far more important than these is that attempts should increasingly be made to express Christian experience in terms of Indian modes of thoughts, in other words, to develop a truly Indian School of Christian Theology.

THE CONTRIBUTION OF CATHOLICISM TO MODERN INDIA

BY THE REV. FR. VERRIER ELWIN,
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"IN the view of the Hindus," says Count Keyserling, "Catholicism embodies a system of mental hygiene which could not conceivably have been improved upon ; so that, whatever the ultimate meaning of religion may be, the Catholic form conduces best to its realization." "The Indian people think and feel to an extreme degree in the Catholic way. The Indian, whatever his belief may be in particular, thinks of the path to salvation in the Catholic manner. He condemns the search after independent ways : he regards trust in authority as the primary condition of all inner progress." This generalization is to some extent true of the old Hinduism ; but is it in any way true of the new India ? Only too often Young India rejects the very things for which the ancient heart of Aryavarta longs. The spirit of Modern India is indifferent to forms and ceremonies ; it is impatient of tradition ; it is intolerant of every form of priesthood ; it is suspicious of institutions. Its temper is individualist, subjective, nationalist. Here, no less than in America, "Whirl is King". Catholicism may be very good for such a generation, but it will not appeal to it.

But we must not forget that the old Hinduism, with its deep slow breath of thought, its many-coloured ritual, its reverences, its asceticisms, remains not only as a living force, still able to draw men beneath its banner, but as a secret yearning in the heart of almost every Indian. If the last ten decades have seen the rise of the "Protestant" Brahmo-Samaj, they have also witnessed the amazing growth of the "Catholic" Ramakrishna Mission and what I might call the "Modernist Catholic" Arya Samaj. The appeal of Mahatma Gandhi to the modern world is due at least in part to the fact that he is re-capturing some of the half-forgotten ideals of Catholic Christendom. He understands and advocates the monastic ideal, in the Franciscan and Jesuit interpretation of it. He knows the power of poverty, celibacy and obedience. His own practice of fasting and silence links him to the great Catholic Saints. He has written enthusiastically about his visit to a Trappist monastery in South Africa. His scheme of morals, for its energy and completeness, might be the product of an Ignatius. There is also, it must be admitted, a vigorous "Protestant" element in the Mahatma; but it is not this which catches the imagination of Young India.

Let us then consider in detail some of the gifts which Catholicism may contribute to Modern India.

(*i*) *The Idea of the Church* :—A very common objection to religion is that it divides men, isolates them, and fosters communal divisions. The answer to this can be found in the idea of one universal world-wide Church which will lead men away from " the narrow bondage of the subjective into the wide freedom of the objective, the universal ; from the limitations of the isolated individual into the fulness and strength of the Great Community. " There is no room here to discuss at length the necessary place of institutionalism in any complete religion. Prof. Heiler has criticized the message of Sadhu Sundar Singh on the ground that it lacks just this element, resulting in " a certain one-sidedness and limitation which, if it were too highly prized by others, might easily become a danger in the religious life. Above all, we see how greatly the Sadhu's subjective message needs to be completed by a strongly objective theology, embodied in the teaching of the Church. " The thought of a Church does not appeal equally to all : it should find more favour among the highly-organized Mussalmans than among the institutionally-nebulous Hindus ; but when it is fully understood it becomes the mother of a life rich and enhanced beyond our telling.

(*ii*) *The Notion of Authority*:—No one has insisted more emphatically on the need of authority, discipline, order, obedience than Mahatma Gandhi. " There is no deliverance and no hope without sacrifice, discipline, and self-control. Mere sacrifice without discipline will be unavailing. " That is the ancient gospel of Catholicism.

(*iii*) *The Reasonableness of Religion*:—Modern India will never accept a religion that appeals only to the emotions : it must have a coherent reasoned theory of things, a philosophy at the basis of its worship. Catholicism stresses this very point, and has always endeavoured, within the limits fixed by revelation and authority, to make faith reasonable. To-day, however, it is clear that Catholicism must be liberalized if it is to substantiate this claim.

(*iv*) *A Scheme of Morals*:—One of the greatest needs of India, indeed of the human heart throughout the world, is for some coherent and orderly plan or map of the good life which it can follow. It is not enough for a religion to present a lofty moral ideal ; it must offer concrete means for its attainment. It must tell the young aspirant not only what he is to believe, but what he is to do, and why. No form of Christianity which does not present a clear theory of *Christian Sadhana* will be of value in India to-day. But it is precisely this aspect of religion with which Catholicism is qualified to deal. Its practice of confession has given it an unrivalled knowledge of psychology ; its moral scheme is without doubt the most perfect in the world. To men groping in the darkness of ethical experiment, the

Church offers a heroic ideal which challenges all their powers, and a scheme, a method, which it knows by long experience will not fail to lead them to their goal.

(*v*) *Worship:*—The Indian temperament is essentially a worshipping temperament. Reverence, wonder, awe is of its essence. Any religion to be acceptable to it must satisfy and express this longing. The similarity of the devotional apparatus of Hinduism and Christianity is very striking. Sir John Woodroffe quotes a passage from the declarations of the Council of Trent, with interpellations of his own, to illustrate this. " The Catholic Church, rich with the experience of ages and clothed with their splendour, has introduced mystic benediction (*mantra*), incense (*dhūpa*), water (*āchamana*), lights (*dīpa*), bells (*ghantā*), flowers (*pushpa—portions of the Shodasha Upachāra of Hindu worship*), vestments, and all the magnificence of its ceremonies in order to excite the spirit of religion to the contemplation of the profound mysteries which they reveal. As are its faithful, the Church is composed of both body and soul. It therefore renders to the Lord (*Ishvara*) a double worship : Exterior (*Vāhyapūjā*) and interior (*Mānasapūjā*), the latter being the prayer (*vandana*) of the faithful, the breviary of its priest, and the voice of Hymn ever interceding in our favour, and the former the outward motions of the liturgy."

(*vi*) *The Monastic Ideal:*—A non-monastic Christianity will never flourish in India. To the Indian mind, Christianity is a religion of renunciation, or it is nothing. This does not mean that all Christians must be ascetics, but it does mean that the ascetic life must be restored to the place of honour which once it held. " It is celibacy, " Mahatma Gandhi has said, " that has kept Catholicism green up to the present day. " Modern Catholicism will contribute to this land of sadhus and ashrams an ascetic ideal which is by no means merely other-worldly, but which rather represents a supreme simplification and organization of all life's interests about the Divine Ideal. The monk renounces the world in order to serve it ; his poverty is the source of boundless wealth in others ; childless, his family is wide as humanity itself. Perhaps this is the greatest gift of all that Catholicism can make to Modern India—the opportunity for men and women to give themselves in complete surrender to the service of God and man in the religious life.

(*vii*) *The International Ideal :*—Catholicism has never been at ease with mere nationalism, although it has always encouraged the development of a truly national expression of the Christian life. Of its very nature it is international, universal. In the body of Christ there is no East or West. The Catholic Church stands as a concrete expression of the international spirit, in which all men, rich and poor,

learned and ignorant, black and white, yellow and brown, may alike find their natural and their equal home.

These are the things, sketched in barest outline, which it seems to me a Liberal Catholicism might offer to Modern India. In saying this, I do not wish to make any reflection on the religion of others. These are great things to me, but I know there are many to whom they make no appeal. I only ask that no one should be content to go through life without having carefully considered the Catholic ideal. The true seeker after Truth has nothing to fear from such experiments.

THE PLACE OF RELIGIOUS CONVERSION AND PROSELYTISM IN INDIA TO-DAY

BY P. CHENCHIAH, M.A., M.L., *Madras*

THE controversy relating to conversion *vs.* proselytism is not new to India. The problem arises whenever two religions come to exist side by side ; and there was no time in Indian History when this was not the case. When the Aryan settlers from the North filtered through the forests of Vindhya to the Dravidian South, there was conversion and proselytism on both sides. Later, the credal and missionary religions, Buddhism and Jainism, sought to strengthen their respective Churches with recruits from Hinduism. There was then great zeal to add to their numbers, alongside with true desire to bring peace to the distressed soul. Again in the bitter feud between Vaishnavism and Saivism, India witnessed the fierce anxiety to add recruits to one's following from the opposite camp. To-day the fierce battle in North India over 'Proselytism' between Muhammadan and Hindu communities—often leading to bloodshed—clearly shows that the political value of 'Proselytism' is not overlooked. If there is one charge more than another which has contributed to the disrepute of Christianity in the estimation of the Hindu public, it is the belief that Missionaries, no doubt with the best of intentions, are more anxious to swell the numbers of their Church rather than really to "save souls". Thus India has experience of 'Proselytism' extending over centuries and concerning more than one faith. 'Proselytism' in the last analysis is a belief in numbers. In its crude forms it is comparatively rare to-day in India, in the sense in which our Lord charged the Pharisees with being guilty of it (Matt. 23:15). There is doubtless much unenlightened zeal which believes that to bring a stranger to the Church or community is a true service to God ; and there are still missionaries who 'fuss' over a convert before his conversion, and leave him in the 'cold' when once he is secured to the Church. But happily we are getting over the worst type of Proselytism, which is synonymous with seduction and abduction. But Proselytism in higher and subtler forms still exists. *Numbers tell*, in Democracy. Numbers mean votes, and votes give political prestige. Thus the political struggle has given a new impetus to the desire of each community to improve its social status by adding large numbers to its own society. Over the 'Panchama' who constitutes the 'submerged fifth' of India, the Battle of Proselytism is being fought, though under a different name. 'Minorities' are being elbowed out in the political struggle ; but the 'Panchama' if 'converted' *en masse*, offers a possibility of converting a Minority community into a numerically influential one. This is the inner meaning of

the *sangathan* movement in North India; this is the ultimate motive of the *Hindu Maha Sabha* and the *Arya Samaj* in their defensive fight against encroachments from the side of Islam and Christianity. Some 'Christian Statesmen' have proclaimed the value of the 'strategy' of converting the 'Panchama'. Can Hinduism stand, if one-fifth of its pedestal is detached from it? Get a 'Majority Christian' community, strong in numbers and influential socially and politically—and you will solve the problem of the Indian Church. This is said to be "high Christian statesmanship".

But the mature judgment of the truly spiritual men in India has always been against Proselytism. To-day, in the grip of a great struggle for freedom, we detest it more than ever. In its wake has come hatred, bitterness, feuds, riots and communal strife. More than this heritage of evil, Proselytism has done great spiritual harm—in preventing followers of one religion from seeing the beauty of another.

Observe the difference between 'Proselytism' and 'Conversion' in their results in Indian History. The Aryan Proselytiser has added to his numbers, but has bequeathed the strife between Brahmin and Non-Brahmin. On the other hand, the Aryan Evangelist has transfused and transformed the whole of Dravidian culture, so that they have enriched each other beyond measure when they did physically cross over each other's borders. Buddhism, which 'conquered' Hinduism in India, and captured its children, is forgotten to-day in the land of its conquest. The gain in numbers did not last; but its evangel—how much has it transfigured Hinduism! *Ahimsa*, which has suddenly leapt into the forefront of political ethics of our day—was it not the gospel of Buddha and Mahavira? Islam, doubtless, has become a mighty community by accretions from Hinduism. But who can gainsay that Islam's true glory does not lie in the community it has established, but in the spiritual influence it has exercised? Nanak, Kabir, Sikhism, reformed Hindu Monotheism—are these not the imperishable monuments of Islam's converting power in Indian life? Can we, with such illustrations of the effects of Proselytism and Conversion before us, fail to exalt Conversion above the thirst for numbers?

The Christian Church has not firmly grasped the implications of the religious situation in India. India is open to the influence of Christ. India may be converted to Christ, if by that expression we mean, made to love and follow Jesus. The other path is also open to the Church. She can detach large numbers from Hinduism and Islam, and add them to herself, thereby laying the foundations for a great Indian Christian community or Church. 'Christian statesmanship' may successfully knock down the pedestal on which Hinduism stands; and Christian strategy may win, judged by the test of

numbers. But if the choice lies between capturing the body of Hinduism and converting the soul of the people, which shall it attempt ?

Let the Christian Church read 'the signs of the times' aright. For several centuries it has laboured and gathered a fairly large Christian community. Churches are strewn all over the land. Missionaries have laboured in the vineyard. No one can deny that the fruits are in some degree worthy of the labour ; and yet, are we satisfied ?

Compare the influence of the Christian community with *Christ's* influence in India. Somewhere in South Africa, a Gujerati young man is converted—*i.e.*, comes to love Jesus, and his teachings. But thank God, he escapes proselytisers ; though the Russian heterodox saint, Tolstoy, touches the young man's imagination with the Romance of Christ. To-day this young man, as Mahatma Gandhi, proclaims broadcast the Sermon on the Mount. When asked what has touched a hopeless situation with renewed hopes of peace, after his negotiation with Lord Irwin, he said, it was the spirit of the Sermon on the Mount. Imagine the triumph of the Sermon on the Mount on that fateful day, and in the fateful negotiations of two great races. The cross is lifted up by this saint—a saint of Christ, but not numbered among the Christians. Has there been a greater victory of Christ than when thousands and thousands suffer in order that they might win in the cause of India ? Shall we not rather rejoice that our Lord has Himself, as it were, stepped into the very centre of Indian life, instead of allowing his shepherds to gather sheep into sheepfold in tens and hundreds ?

Shall we proselytise, or convert ? Can we doubt our choice, when we look at India as she unfolds her soul in the moving events of to-day ?

HINDUISM IN INDIA TO-DAY

BY PROF. D. S. SARMA, M A.,
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WRITING in the last century, a European critic in his book on *Religions of India* characterized Hinduism as "a religion that is condemned to die but determined to live." During its long history of more than forty centuries, Hinduism must have often presented to an outsider the appearance of a religion in the last stage of decrepitude. But somewhere in the interior of its amazingly complex growth, there seem to be centres of vitality which assert themselves again and again, and bring about a Renaissance, falsifying the predictions and perhaps the hopes of its critics. To-day Hinduism is passing through such a Renaissance,—probably the fifth of its kind in historical times. The Upanishads, which represent the earliest Renaissance in our religion, have no definite dates assigned to them, and they belong to more or less pre-historic times. Within historical times the First Renaissance of Hinduism came in the second century B.C. after the fall of the Mauryan empire. And as a result of it we have our great Didactic Epics—the *Ramayana* and the *Mahabharata*, including the immortal *Gita*. The Second Renaissance came in the fourth century A.D. during the brilliant Gupta period of ancient Indian history. And as a result of it we have those popular scriptures—the *Puranas* which were designed with the object of educating the masses in Hindu Dharma. The Third Renaissance came in the eighth century A.D., when, after a period of confusion following Harsha's death, Hinduism absorbed foreign invaders on a colossal scale, and Rajput kingdoms were established in Hindustan. The finest product of that age was the great Sankaracharya. The Fourth Renaissance came in the fourteenth century, when, as a reaction from the excessive formalism of scholastic philosophy, there arose the great Bhakti schools of Ramananda and Kabir in Northern India. The Fifth Renaissance, amidst which we are living to-day, may be said to have begun in the last quarter of the nineteenth century. It was preceded by a dark interregnum of about a century and a half—perhaps the darkest period in Hindu culture in modern times, when nothing creative in religion, literature or art was done.* But from about 1830 we see a faint glimmer caused by the agitation led by Ram Mohun Roy, the founding of the Brahmo Samaj, the starting of the new Universities and the work of the great Orientalists. In fact we may look upon the second and the third quarters of the last century as a period of twilight in which new forces of a

* See the charts at the end of my *Primer of Hinduism* (Macmillan & Co.),

far-reaching character gradually shape themselves. Then in the last quarter we have the dawn signalized by the growth of such powerful indigenous institutions as the Indian National Congress, the Arya Samaj and the Ramakrishna Mission. And finally, in the early years of the present century, along with the awakening of Asiatic nations, symbolized by the victory of Japan over Russia, came the sunrise of Indian Nationalism, and with it a Renaissance of Hinduism.

But the present Renaissance differs from those that preceded it in several respects. Firstly, India is no longer isolated from the world. The political and social forces that are moving the minds of men in Europe and America are reaching Indian shores also, and they cannot be ignored. The future existence of India will largely depend on the reaction she offers to them. Some of these, of course, are not so new to her as they seem to be at first sight. For instance, the passion for experiment, and liberty of thought and distrust of authority, which are supposed to be the characteristics of modern science and modern criticism, are implicit in all Indian Philosophy. They are principles forgotten indeed by us, but not unknown to us. Secondly, there is no longer a Hindu State to foster and encourage the present Renaissance, as there was in the early periods of our history. On the other hand, we have as our rivals two great world-religions which look beyond India for inspiration, and which have brought into existence two big communities which cannot be fitted into the Hindu social structure. And lastly, there is the deep internal unrest in certain classes of the Hindu society itself—unrest caused by the petrifaction of the ancient social order and the consequent social injustice and tyranny. Great insight and wise statesmanship are required to direct these new forces properly and evolve a type of religion that would satisfy the demands of the hour.

The 'soul of Hinduism' has ever been the same though it has had different embodiments in different ages. Hindu teachers of all ages and schools of thought have insisted on certain fundamentals which may be expressed in modern terms thus :—

(1) That, our ultimate authority in religion is neither miraculous revelation nor individual reason, neither mere tradition nor the teaching of any "Founder", but the spiritual experience of a host of seers which every man can make his own by undergoing the necessary discipline.

(2) That, just as there is a law of causation in the physical world, there is a law of consequences in the moral world, according to which man reaps as he sows, his present life being largely determined by his past, and his future by the present.

(3) That, out of this region of relativity there is a way called *Yoga*—in the general sense of the term—which consists chiefly of *Karma* (selfless action), *Bhakti* (loving devotion) and *Jñāna* (divine knowledge), and which leads man to the ineffable perfection of God.

(4) That, the Absolute is one, though men give it many names and forms according to their spiritual needs and different degrees of understanding, and that therefore the widest possible toleration is imperative in matters of religious belief and practice.

(5) That, as the life of the individual, the formation of society, the evolution of human history and the entire cosmic process are only different aspects of the one universal purpose running through all creation, *viz.*, of returning to God, who is its home, every man's *Dharma* (rule of life) is determined to a large extent by his station in society and the world, as well as by the status of his own soul.

Besides these universal principles which Hinduism at its best has always affirmed, there are certain individual traits which Hinduism as a historical religion has developed in the course of its evolution. Such, for instance, are its emphasis on *ahimsa* (non-violence), its veneration for *sannyasa* (renunciation), its insistence on the control of the senses, its predilection for Yogic exercises, its passion for complex rituals, and its love of a stable social order which would serve as a school for the spirit of man.

The question now is, how far has Hinduism been able, in the present age and amidst new forces, to preserve its soul, maintain its individuality and at the same time satisfy the deepest aspirations of the modern spirit. For, it is only then that a religion can justify its existence, and claim a spiritual sanction for its disciplinary rules and regulations. It is only then that the present Renaissance can be said to have fulfilled its purpose.

The great drawback of religion in this country has ever been its very low average level. In no other country in the world probably are the few so high and the many so low. Partly because of the vastness of the country and the heterogeneous character of the population, and partly because of the loss of India's political independence towards the close of the twelfth century, Hinduism still presents the appearance of a huge half-built house. No foreigner, walking to-day through the streets of an Indian town in the morning, or through the approaches to an Indian village, can ever believe that, according to Hinduism, cleanliness is not simply *next to* godliness, but is *a part* of godliness. No social worker who sees the conditions under which

our depressed classes are forced to live can ever believe that Hinduism teaches the inherent divinity of every human being. No student of religion who witnesses the type of faith that satisfies too many even of our educated classes to-day can ever believe that Hinduism has at any time taught anything more than gross ritualism or achieved anything more than mere Pharisaism. In fact, when one sees the silent opposition to Mahatma Gandhi's campaign against untouchability, or when one counts the number of child-marriages that took place last year to evade the operation of the Sarda Act, or when one considers the innumerable little sects and sub-sects into which the Hindu society is divided, each with its own walls of separation, for all of which a religious sanction is claimed, one may be tempted to say that Hinduism is nothing but a mass of dead wood cumbering the path of progress.

But this would be a very superficial, if not a wilfully perverse, view. For notwithstanding all appearances to the contrary, there is no doubt that Hinduism in India at the present day *is* renascent. To have a correct estimate of the progress made, we have only to compare the state of things to-day with that which obtained twenty or twenty-five years ago. To-day the ban on foreign travel even in the most orthodox families has disappeared. Cosmopolitan dinners have become much more frequent even in the conservative South, and are attended by almost all as a matter of course. Many more associations have come into existence for the purpose of rendering social service. There is a greater dissatisfaction expressed towards a purely secular education without any religious background. One hears more often of *Bhajana* parties, religious lectures and competitive examinations in Hinduism. Many more copies of the *Bhagavad Gita* are in circulation now than a generation ago. And most of the educated Hindus are able to-day to quote verses from that great scripture. Indian booksellers say that, apart from the text-books prescribed in Schools and Colleges, the only books which have a large sale are books on religion, especially those bearing on the *Gita*. Many excellent books on Hindu religion and philosophy, such as those of Professor Radhakrishnan, have appeared in the last few years and are selling rapidly. And, above all, the typically Hindu character of Mahatma Gandhi has touched the heart of the masses throughout India and quickened the spirit of Hinduism more effectively than a thousand books could do. And it must be admitted that his experiments in Satyagraha on a nation-wide scale open a new chapter in Hindu ethics.

All this is satisfactory. But it is nothing compared to the work that has yet to be done by the rising generation, the young men of India who believe in Hinduism. Most of the sins that are laid at the door of Hinduism are really due to the appalling poverty and

ignorance of our masses and the want of opportunities for self-expression of our classes. These root-causes of our backwardness have to be removed before any great progress can be made. It is idle to expect a high type of religion on the part of the nation as a whole, when a large majority of it do not know how to read and write nor what it is to have two meals a day. Then a great reformation has to be effected in the old religious institutions of the nation, namely, temples and mutts. The temples are now places of popular worship. They must, of course, continue to be so. But they should also be made places of popular religious instruction. People who go to temples should have facilities for not only witnessing religious services but also listening to religious discourses by competent teachers. As it is, a great opportunity is being lost for purifying and strengthening the bases of Hinduism. Similarly, the religious *maths* have to be made more efficient centres of religious influence. They should not only give religious instruction, as they do now, but also systematically undertake the task of training priests who have to officiate in religious ceremonies. There is no use disguising the fact that the Hindu priesthood is still in a very deplorable condition. Here is work for a reformer's whole lifetime. The problem, of course, bristles with difficulties, financial as well as sectarian. But it must be solved before Hinduism can become an efficient instrument of spirituality, and not of mere obscurantism and superstition. Not only temples and *maths*, but also Schools and Colleges, have to be made efficient centres of religious teaching. And teachers of religion everywhere should take care to emphasize the essentials of Hinduism, and not its historical or other excrescences. Morals should receive greater attention than rituals. Legendary history, mythical geography and mediaeval science embedded in the ancient scriptures should be carefully separated from enduring spiritual truths. And religion should be dissociated from any social order or code of customs and manners which have outlived their usefulness. Young men have to be taught to face realities in religion, as well as politics, and not to waste their energies on empty formulas from which truth has departed. If this is done with courage and insight, there is no doubt that Hinduism, the most ancient of religions, with its great ideals of toleration and non-violence, its unique and elastic concept of Dharma, its doctrine of the inviolability of the moral law, its integral vision of an evolving universe and its rich and adequate conception of God as a Being both transcendental and immanent, both personal and impersonal, may still have a message to deliver to the world.

MAHATMA GANDHI'S PHILOSOPHY:—A SYNTHESIS OF EAST AND WEST*

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THERE is no country in the world to-day which is so favourably situated for the study of philosophy as India, for it is in our universities that there is an intensive study of both Indian and European philosophy. The former in its original purity made philosophy the Way of Life, while the latter has made it a disinterested criticism of life. We need a synthesis of these two basic ideas, and such a synthesis has been forthcoming from the Indian of Indians: Mahatma Gandhi. He may not technically belong to our ranks, but the right to think, the right to truth, is not the monopoly of any one, and after centuries we have in our midst a teacher, who is not content to quote scraps from texts, but can face life and can think and can teach.

It is not altogether an easy task to deal with the philosophy of Mahatma Gandhi, for he is a politician as well as a world teacher. In the history of the world no thinker of his eminence has cared to engross himself in the current events of his generation, but the time for this intervention has become ripe, for in the world to-day politics has become supremely important and therefore also so arrogant as to consider itself above even the bare principles of morality. There is need for a teacher, who could teach politics to take its rightful place in the scheme of things. Moralization of politics has been the dream of most political thinkers, to make it a reality has been the dream of Mahatma Gandhi, but an active politician cannot escape the great risk of losing the proper perspective and confusing between the universal and the ephemeral. We in this Congress are interested in the universal aspect of his teaching, and to that extent my task is simplified, but it would be impossible to pass over some inconsistencies between Gandhi the man and Gandhi the teacher. In order to bring out the significance of his teaching, I shall have to bring out as briefly as I can the mental make-up of his being, for this alone supplies the requisite background.

(a) Gandhi the Man.

A breadth of outlook has generally characterized the whole career of Mahatma Gandhi. There was a time when he appeared to hover between Christ and his native faith, and when he ultimately stuck to Hinduism, it was to a new Hinduism, revivified and chastened through the crucible of his own thought. The *Gita* has been his constant companion and the doctrine of the New Testament has become

*Part of the Presidential Address delivered at the Indian Philosophical Congress, Dacca, 1930.

a part and parcel of his very heart blood. That explains why he has said: "My religion has no geographical limits." Hinduism is the most difficult thing to define, and some of the most eminent Hindus have been content to define it in terms of birth or even negatively in some such terms as these : "It is enough if you are born of Hindu parents and have not been converted to another faith." It is no wonder therefore if for Gandhiji Hinduism is just "a search after truth through non-violent means". The addition of these last words is really superfluous, as no one outside Bedlam ever thought of discovering truth through violence. So defined as a search after Truth, Hinduism ceases to be a religion or a philosophy, and to speak of 'a Hindu' in this sense has no exact significance. The habit of using old terms with new connotations has almost become chronic with him so that his terms sound national or geographical, when in reality they are universal. He himself has admitted that he has been most influenced by the New Testament and then by Ruskin and Tolstoy. A seeker after Truth needs must go where truth beckons him, and patriotic considerations cannot confine the area of his search. Similarly in questions of bodily health he pays a warm tribute of affection to Dr. Kuhne and Dr. Just. Such a man, such a Hindu can truthfully say: "For me patriotism blends with humanity."

When a man is so prepared to receive currents of truth from whatever source they come, he is logically bound to make a full use of his reason. "I shall not make a fetish of religion and I cannot justify any evil in its sacred name. I have no desire to carry one single soul with me if I cannot convince him by an appeal to his reason. I shall even go to the length of rejecting the divinity of the most ancient Shastras, if they do not appeal to my reason." This is a remarkably new note in the history of Indian thought. When Maulana Zafar Ali Khan wrote to him in anger for venturing to differ from the Koran in some particular respect, he had the courage to retort: "....even the teachings themselves of the Quran cannot be exempt from criticism. Every true scripture only gains by criticism. After all we have no other guide but our reason to tell us what may be regarded as revealed and what may not be." In this he has gone miles beyond the *Sabda Pramana* of the traditional Hindu philosophy and heralds the birth of a new epoch of thought. And yet this is done not with the arrogance of a mere rationalist, but in the spirit of a humble devotee, who does not believe in the exclusive divinity of the Vedas, but recognizes the Bible and the Koran and the Zend Avesta to be "as much divinely inspired as the Vedas".

What is accepted by reason may be merely intellectual in character, a belief which does not govern action. But with Gandhiji a belief which cannot issue in a right action is worse than useless. It is this courage to act which makes him one of the very greatest

Karma-Yogins of history, and by far the greatest service that he has rendered to India is that he has battled with fear and conquered it in himself and taught others to conquer it. This has not been a mean achievement in a country where the people have been paralysed through fear: fear of the police, fear of the military, fear of public opinion, fear of social ostracism, fear of ghosts, fear of shadows. Our politics, our social reform have all been vitiated by fear. Till but recently all reform was a matter of talk. Our Vedantins will flood you with quotations to show how catholic Hinduism is, but woe to the man who dared to take this seriously and ever acted upon them! Quotations are for show, not for action. In fact I believe so much precious time has been wasted in proving that Hinduism is cosmopolitan, is catholic, that no time has been spared for the practice of it. Fear leads to repressions and without its conquest no man can find himself or rise to his full stature.

Fearlessness does not imply the courage of a bravado or a criminal. It is meant to be the manifestation of a severely disciplined soul, disciplined in the purest spirit of righteousness. It implies, in Gandiji's own words, "the non-violence of the strong, who would disdain to kill but would gladly die for the vindication of the truth." He has meant this, and lived up to it. The overflowing warmth of his loving heart and his cheerful smile have made him a living magnet, drawing the homage of willing hearts, and his scrupulous simplicity has disarmed all suspicion of the type to which leaders of men are peculiarly subject. Pervading him and enveloping him is an aroma of religiousness, an unarguing and unarguable faith in God and His divine governance. The peace of God shines in his face and dwells in his heart.

Such is the man. But it is his thought we are primarily concerned with. We are not bidden by him to accept all he says. We are not required to accept anything, till our reason has stamped its hall-mark on it. As he himself says: "Blind adoration in the age of action is perfectly valueless." His teaching as such is simple. There is nothing tortuous or esoteric. In dealing with it I shall concern myself only with the universal aspects of his teaching, for they alone can claim to be of permanent importance.

(*b*) **Gandhi the Teacher.**

In *Hind Swaraj*, published as far back as 1908, Gandhiji wrote: "Religion is dear to me and my first complaint is that India is becoming irreligious. Here I am not thinking of the Hindu and Mahommedan or the Zoroastrian religion, but of that religion which underlies all religions." The core of his religion is an intuitive faith in God, and for this very reason it does not admit of proof or demonstration. But he never tires to emphasize the righteousness of

God. In his *Atmakatha* (Vol. I, p. 4) he says : " In my experiments everything relating to soul has been a matter of morality ; religion is morality ; morality from the standpoint of soul is religion," and in his *Ethical Religion* he refuses to distinguish between religion and morality. Since in his system of morality truth is the highest principle, God Himself comes to be identified with truth. Some years ago a legend used to be current in Tibet that Second Buddha had been reincarnated in India and was known as Mahatma Gandhi. One thing is certain that since the days of Buddha no Indian with the possible exception of Kabir has attached so much importance or grown so eloquent over pure morality as Gandhiji. His religion is the religion of service, a practical idealism, which " is not meant merely for the Rishis and Saints. It is meant for the common people as well."

In the sphere of religion, Gandhiji cannot be regarded as an original genius, but his sincere search after religious truth, wherever found, is an inspiring example. He is keen to be known as a Sanatani Hindu, but on his own terms. Too great to accept any dogma second-hand, too sincere to have any uneasy compromises with others, his Sanatani Hinduism is much deeper and nobler than the general run of it and involves four main points : acceptance of the Hindu Scriptures, though he claims to have made a study of the *Gita* alone. He believes in the *Varnashrama Dharma* " in a sense strictly Vedic, not in its present popular and crude sense ". He believes " in the protection of the cow in a much larger sense than the popular ". Lastly he says he does " not disbelieve in idol-worship ".

It is not difficult to see that Gandhiji's *Sanatanism* is of a very diluted type, or else he could not have become the champion of the oppressed and the depressed, still less could he have made good his spiritual and ethical kinship with Buddha and Christ. His reverence for the cow is only a symbol of his reverence for all life : " The cow means to me the whole sub-human world. Man through the cow is enjoined to realize his identity with all that lives....The cow is a poem of pity." Through the cow he comprehends the profound Upanishadic unity of life. His attitude to idol-worship is cautious, but not at all unreasonable. He does not disbelieve in it, and who would care to, provided the worshipper always realizes the symbolism behind the idol ? But it is not difficult to see that his native tendency is away from ritualism, even like Buddha and Christ. Few pages in his *Atmakatha* are so interesting or so philosophical as those in which he deals with the question of *janoi* (sacred thread). When he went to England his mother had given him one, and out of reverence to her he never took it off, though he admitted that apart from her he saw no reason to wear it. But when it wore off, it saw no substitute. If a Sudra is not permitted to wear it, why should other Hindus wear it ? he asks. Wearing a *janoi* means a new birth, it means the advent

of purity. But in the present state of Hindu society, what right have we to claim this purity ? When the Hindu society, runs his argument, washes off the dirt of untouchability, has forgotten the distinction between the high and low, does away with other evils that have found a home in it, and removes irreligiousness, then can a Hindu claim the privilege of wearing a *janoi* ? We may disagree with this view, for a *janoi* is nothing but a symbol to mark out a Hindu, but there can be no denying the high ethical tone of his argument, for to him Hinduism as a search after truth cannot be dissociated from truth. A *janoi* for him is not an outward symbol. It must stand for inner purity, or not worn at all. When he differs so fundamentally from the current beliefs of Hinduism, his Hinduism may invite the appellation of being shadowy, but it is a misuse of language to dub his religion agnostic theism, as is sought to be done by Dr. Macnicol. There is only one way of correctly designating his religion, and that is to call it Ethical Theism.

His ethical system rests on the twin principles of truth and sacredness of all life. Love of man as man is inborn in him. In an interesting passage in his *Atmakatha* he says : " In all my experiences I have known no distinction between relations and strangers, my countrymen and foreigners, between white and black, or between Hindus and Mussalmans, Christians, Parsees and Jews. I can boldly say that my heart has never been able to recognize such differences. I do not claim this as a merit in me, for I do not remember ever to have made any attempt to develop this sense of equality, as I have endeavoured and I am still endeavouring to develop *ahimsa* and *brahmacharya*." He sees God in man, and that is why he has developed a most novel difference between evil and evil-doer, which made him say with reference to General Dyer : " I hate the thing he has done, but if he were ill I would go to him and nurse him, and if it were possible heal him. "

Here in a nut-shell we have a practical exemplification of his *ahimsa*. His creed is to hate the evil, wherever found, not the evil-doer, for the evil-doer does not cease to be human, and the divine lives in every creature. *Ahimsa* is as old as Buddhism and Jainism, but Gandhiji's genius has made him work it in defence of what he sincerely believes to be truth on a scale unparallelled in the history of humanity. To a world which has grown war-weary this new instrument of Gandhiji has come with great force, but it would be futile to deny that like most human instruments, if it can be used to advantage, it can also be worked to abuse. It has been hailed with delight as a substitute for all the brutalities of warfare, but as between two hostile nations it is questionable whether the fundamental condition of a successful Satyagraha will be ever fulfilled : the condition namely of a basic love, which aims at conquering the enemy through

love. If both sides are prepared for this, there is no room for a war, violent or non-violent. If only one side is *satyagrahi*, it will be at a palpable disadvantage, for the organized military strength of the other party will have worked havoc with effect long before it could come face to face with its enemy prepared to suffer through love or a sense of righteousness. On the other hand it could conceivably work with success even in international affairs under either of two conditions, in which there is nothing inherently impossible. Suppose the government of a country X prepares for a war against its neighbour Y. If the people of X are convinced that their government is in the wrong and the war would be palpably unjust, they can force the hands of their government to give up their warlike intentions. This is all the more possible to-day, as no war can be carried on with the small armies that were in vogue even a century ago. Government will be forced to go in for conscription and with all their force it rests with the people to decide whether they shall support their government bent on war or whether they are prepared to make war impossible by resisting conscription. It is clear that in the latter case if the majority is against government, war would indeed become impossible ; even if there is only a minority, but a strong minority, imbued with a great moral fervour, no government will be able to overlook its views and will have to steer their course with caution.

Another condition under which Satyagraha can work with effect in internationalism is connected with the work of the League of Nations. In itself the League is a great advance in internationalism, but it has suffered from the palpable defect that it is weak, where each one of its members is strong, *viz.*, that as a League it is unarmed and as such unable to exert its authority especially against a strong recalcitrant state, whether a member of the League or not. To arm the League is fraught with this danger that any little war may become a world war with all its attendant horrors. It is perhaps here that Gandhiji's principle of Satyagraha will find a noble field of activity, for it is open to the League to refuse co-operation to any state that is callously bent on war. Each member of the League will have to cut off its trade with the aggressors, refuse supplies or loans, and confront them with the sense of an outraged humanity. This state of affairs will dawn the sooner, when the moral links that bind the nations to one another come to have a greater value in the eyes of men than the desire to be rich through trade anyhow, and in this task Gandhiji's personality and philosophy may in the days to come play their rightful part.

In the internal affairs of a state Satyagraha is more easily practicable, but the greater the ease the greater the responsibility of those who launch it. None realizes this so clearly as its creator, for in *Hind Swaraj* he lays down very difficult, if not impossible,

conditions. "After a great deal of experience," he writes, "it seems to me that those who want to become passive resisters for the service of the country have to observe perfect chastity, adopt poverty, follow truth and cultivate fearlessness." The last goes without saying ; truth will have to be basic ; the first two do not appear to be essential, for the spirit of service is not inimical to wealth, while chastity in the sense in which Gandhiji would have it is irrelevant to the purposes of any particular Satyagraha. But these conditions effectually bring out the high seriousness with which he approaches the question. Its great success in South Africa has contributed to its popularity. Its vogue in India is great, and it is for the historian of the future to consider it dispassionately. But even assuming its theoretical correctness, its practical applications have to face certain attendant difficulties and defects, which a wise leader of men cannot afford to overlook. The first difficulty is the fatal ease with which it could be launched under the impulse of a sudden sense of wrong. The second is the need for a leader, sufficiently self-disciplined to check any violence in himself and in his followers. The third and the last is an acute sense of balance of mental poise, which would have recourse to Satyagraha only in those cases in which normally a war would be justifiable. What I have in mind is this. Suppose there is a democratic governmental machinery, which operates as the will of the majority in a constitutional fashion. There will be countless occasions on which the minority will honestly feel aggrieved, they may even honestly feel that the right is on their side and therefore they should go in piump for Satyagraha. Needless to say that this difficulty is not merely academic, and will be anything but academic in the days to come in our own country, when there is sure to be a tussle between the forces of a disruptive orthodoxy entrenching itself behind its centuries-old traditional rights and the forces of a progressive nationalism, which is sure to chafe under old restrictions. This tussle will be as intensive as one can imagine, and if it could end as such tussles ended in ancient Rome or have ended often in modern England, where the sense of political compromise has been exceptionally strong, it would be well and good. But where each side honestly but stubbornly feels itself to be in the right, a resort to Satyagraha may grow to be dangerously common. I use the word *dangerously* very advisedly, for it would be a mistake to imagine that because Satyagraha is non-violent, it does not produce as much dislocation of normal work as a violent war, and to that extent the normal evolution of the arts of peace is bound to receive a set-back.

I have thought it necessary to emphasize this aspect of Satyagraha, for Gandhiji's political philosophy is such as not to make a due allowance for it. He is fundamentally a religious ascetic, forced into the whirlpools of politics by the *Zeitgeist*. Religion in its essence is

personal, and a truly religious person feels that his own existence is a matter between himself and God, and other individuals have nothing to do with it. Add to this the determined feeling of a religious person that for him God is self-sufficient and therefore he inevitably feels independent of any man or a body of men, governments included. As far back as 1915, when Gandhiji was a loyal citizen of the British Empire, he said: "....I am no lover of any government, and I have more than once said that that government is best which governs least. And I have found that it is possible for me to be governed least under the British Empire. Hence my loyalty to the British Empire." This was the attitude of Tolstoy, of course without any reference to the British Government. In technical language neither of these great souls can escape being classified as philosophical anarchists. Both of them are devotees of God, Who is Love ; both of them are weary of the complexities of modern civilization and would willingly go back to the pristine simplicity of manual labour ; both of them would work directly on the heart of each man so as to make him see the God within ; conscious of their inner power both of them scorn governments. It is an accident of history that one was born in Russia and the other in India ; wherever they had been born they would have come to grips with the powers that be, for they make men look inward and not to external authorities for the creation of a better world. Tolstoy escaped acute suffering because he wrote and preached, but remained an aristocrat, while Gandhiji with the inheritance of the Karmic teaching of the *Gita* strode out as a warrior, albeit a non-violent one, and has not found the prison bars any restraint on his inner freedom or on his consciousness of the God within him.

Whether Philosophical Anarchism is the right type of Political Philosophy is a question by itself. It would be a conceivable possibility, if every man realizes that there is God in every man, that the love of God spells the love of His creatures, and that therefore no man can be injured without violence being done at the same time to God, that when every man sees God in every other man there cannot be any room for violence, for any ill-will. When these conditions are fulfilled, who would stand in need of government ? Where there is peace of God, nothing else is needed. But where is this peace ? It is a quest of all, but the discovery of a few. His whole *Atmakatha* shows the slow gradual pace in his own spiritual history, and in the end he admits how difficult the path of purity is. "To conquer the passions of mind seems to me far more difficult than to conquer the world with arms !" If so, in the absence of inner authority there must needs be some external authority, whether it be the Church or the State, perhaps better both combined. But this external authority exists not in its own interest, but in the interests of those under its

authority. Therefore in the last resort the external authority of the State is not a repository of physical power, but of moral force. It was the late Mr. Tilak who said : " Politics is not for *sadhus*." Gandhiji is on a far higher level when he says : " He who says that religion has nothing to do with politics does not know religion." We may differ radically from him in his view of the State, but if the State is to exist and to fulfil its end as a moralizing agency, the world will have to pay heed to the example and the inspiration afforded by his career. He will not have lived in vain, if the rulers of the world realize that the world has lost through their crooked aims and secret diplomacy, and that the world will gain by their straightforwardness and desire to do the right thing by their own as by others' subjects. Through the agony of suffering cometh good. Politics has been the last stronghold which has held out against the laws of morality, which at its highest is the law of Love. If India can help in winning that last stronghold, she will have fulfilled her mission in its pristine purity.

I shall now some to that part of Gandhiji's teaching with which I disagree most, and that relates to his view of modern civilization, which means of course Western or industrial civilization. In 1908 he wrote *Hind Swaraj* or *Indian Home Rule*, which is a sustained attack on civilization as such. It was evidently written at a time when his gentle and sensitive soul was literally writhing under the studied insults of an unchristian and wilful bureaucracy in South Africa, and it is intelligible, if not quite justifiable, that in resenting these insults he should have gone to what he considered to be the root of the matter, *viz.*, the Western civilization as such. A book written in bitterness is likely to suffer from defects and I should have preferred to ignore it, but unfortunately in the *Young India* of January 1921 he blesses it once again with the imprimatur of his approval, and on 14th August 1924 he affirms that the *Indian Home Rule* " depicts an ideal state". So it is impossible to overlook it, however much I dislike it, and I dislike it because there Gandhiji takes up the position not of a world teacher, but of a narrow nationalist, which would take India back some thousands of years. It would be fair to add that in the pages of the *Young India* he has had to make admissions which go a great way to soften the extreme rigour of his earlier book, but he always leaves the impression behind that he would much rather not make these softening admissions. In fact it is only in this part of his teaching that I miss the firm hand of the master who knows his mind.

The modern civilization is the industrial civilization with the full sway of machinery. This civilization is " cursed " ; it is " only in name ", and wholeheartedly he would have it driven out of India. Lawyers and doctors and teachers come in for very hard knocks. In

his ideal state where there will be individual self-rule and no government, presumably there will be nothing to own and nothing to lose and so a lawyer would find his occupation gone. Most of us will agree that the world in general and India in particular can do with fewer lawyers, but in this work-a-day world with our imperfect human nature they have played a part which they alone could have played and on the whole the world has gained by them. Surely lawyers could not be entirely useless when Gandhiji himself was enabled to do God's good work in South Africa because he was a lawyer. One could wish that every lawyer would follow his example and Abraham Lincoln's and not take up a single dirty case. This would indeed be a welcome reform.

And poor doctors! We would gladly keep them at arm's length, if we could be guaranteed against all ills of the body. Gandhiji himself has written *A Guide to Health*, an excellent book, excellent because he has not hesitated to learn from Western doctors like Dr. Kuhne and Dr. Just. The ideal state would first have to guarantee that no man falls ill, before it can afford to do away with all doctors.

And teachers! Here are some of his observations: "What do you propose to do by giving him (a peasant) a knowledge of letters? Will you add an inch to his happiness?.....Now let us take higher education. I have learned Geography, Astronomy, Algebra, Geometry, etc. In what way have I benefitted myself or those around me?" And in this connection, of all people, Huxley is quoted at length,

In *Young India* of 17th July 1924 he writes: "Divine knowledge is not borrowed from books. It has to be realized in oneself. Books are at best an aid, often even a hindrance." It struck me as most extraordinary that in the Tolstoy Farm he attached least importance to the barest knowledge of letters. It would be futile to pursue this further. One cannot fail to see that the man is much greater than his teaching and no inconsistency can be nobler than his whereby he has read deeply not merely in Sanskrit and Hindi, and Gujarati, but even in English; and not merely read, but written profusely, and on the whole the world has benefitted by reading him and not shunning books.

His views on lawyers and doctors and teachers in his ideal state may be taken as harmless cogitations of a man who has risen above the need of needing any of them. Not so his views on machinery, which affect the fundamentals of his teaching. Machinery for him "is the chief symbol of modern civilization; it represents a great sin.... I cannot recall a single good point in connection with machinery." But since then he has yielded at several points to the logic of facts with reference to railways and cars and telegraphs and

printing presses. In an interesting conversation with one Ramachandran, a student of Shantiniketan, recorded in the pages of *Young India*, he makes an interesting exception in the case of the Singer Sewing Machine : "It is one of the few useful things ever invented, and there is a romance about the device itself. Singer saw his wife labouring over the tedious process of sewing and seaming with her own hands and simply out of his love for her he devised the sewing machine, in order to save her from unnecessary labour. He, however, saved not only her labour but also the labour of every one who could purchase a sewing machine." Extend this logic further afield and it would be impossible even for Gandhiji to deny that all machinery is at bottom a device to save labour and to minimise its tedium.

Studying all these passages together the right line of approach for a spiritual leader like Gandhiji would be to see that machinery does not enthral the spirit of man, that at no stage shall machinery be anything but subservient to the happiness of mankind. True that the human genius of invention has flourished as much in discovering the most nefarious means of human destruction in warfare, as in discovering most benevolent things, but with true spiritual enlightenment it should not be impossible to minimise, even to annihilate, the scourge of science in evil directions. Gandhiji is less than just to himself when he says that the attempt to spiritualise machinery seems an impossible task. If this were true, verily is humanity in great danger, for it is impossible to do away with machinery and revert to a bygone age, and yet to feel enslaved to it would be a great calamity.

The whole discussion of machinery in Gandhiji's writings is dominated by a sullen silent spirit of asceticism, which has been a most peculiar feature of Hinduism. In the Tolstoy Farm he admits that his aim was to lead a life which the poorest of the poor would lead and this holds true of the Sabarmati Ashrama as well. In his *Guide to Health* he actually says : "It is wrong to eat anything for its mere taste." There is absolutely no aesthetics worth the name in him, and yet when he comes to speak of dress he suddenly discovers that "dress, indeed, detracts from the natural beauty of the body." He goes to Hardwar and is repelled by the iron bridge near Lakshman Zula. Mr. Kallenbach and he were on board a ship on their way to London ; Mr. Kallenbach was fond of binoculars, but this militated against Gandhiji's sense of simplicity and to put an end to endless discussions, which these binoculars gave rise to, Gandhiji suggested and poor Mr. Kallenbach acquiesced that the binoculars should be thrown into the sea, and they were : the claims of simplicity were satisfied !

I should not like to deny that there is something beautiful in certain types of asceticism which have prevailed in India through the ages, *e.g.*, the type represented by Rudyard Kipling's Puran Bhagat,

who after a life spent in arduous labour would fain in the evening of his life seek solitude where he could rest at peace. There is a beauty in the type of a sanyasin, so beautifully pictured by Tagore, who has given up the world to serve the world. But asceticism for the sake of asceticism, void of beauty, serving as a rule not for the few but for all, is an asceticism which human nature cannot and thank God will not bear, for it spells a starvation of that side of the soul of man which delights in beauty and creates great art.

Gandhiji's moral fervour and austerity evoke our deepest homage, but true morality must flourish not in the artificial atmosphere of studied simplicity, but in the busiest haunts of men. Genuine simplicity belongs to the heart, not to our mere physical environment. He has forgotten the long aeons that the spirit of man has taken to rise above its animal origin and create bit by bit that mighty fabric which we call civilization. Philosophy and ethics did not take their birth in the caves of the cavemen or in the huts of savages. They awoke when man had conquered nature sufficiently to give him leisure to look around him and think. Hegel's great remark that the owl of Minerva takes its flight only when the shades of night are gathering, has a marked bearing on the philosophy of civilization. It was not a mere accident but the truth of history that Indian philosophy was nurtured in the palaces of Kings Janaka and Ajatasatru and other Kshatriyas, though later it may have attained its full form in the ashramas of ascetics. Man's nature is so many-sided and so organic that no side of it can be completely starved without there arising evil repercussions of it on other sides of human nature. More than others a great Karma-Yogin like Gandhiji should realize the full significance of *homo faber*: man as tool-maker. He is an essentially inventive genius and it would be a wrong to his nature to put any artificial limits to his inventiveness. If in the fullness of time man has invented machines, he has not sinned against his nature, rather he has fulfilled it, for he has added to the fullness of life. Is he happy? I do not know. Was the savage happy in perpetual terror of animals and hostile tribes? Happiness is a state of mind fully under the control of man's will. One can be happy in abject poverty, unhappy in the midst of plenty. Mere happiness is no measure of man's advance. Rather the more he thinks, the more discontented and unhappy he is bound to become. Buddha and Christ and Gandhiji could have been happy, if each had left humanity alone. But their nature would not let them. Happiness or no happiness their place is in the heart of humanity, sharing their joys, lightening their burdens. If science and machinery have killed, they have also saved. To the credit of the West let us remember the army of nurses flitting from bed to bed assuaging the agony of pain, many of them well-born, some of them even high-born, all of them educated and trained, with a sense of high refinement,

and yet willingly doing the work, which in India has consigned millions outside the pale of civilized humanity, with the curse of uncleanliness clinging to them from generation to generation so that tons of soap will not make one of them admissible to the temple of God or to the dining room of an orthodox Hindu. Who is more conscious of all this than Mahatmaji himself? Who has struggled more to lift them up than he, to cast out fear from their heart and to put the thought of divine kindliness in them? And where did he get the inspiration for all this, if not from the "cursed" civilization of the West? If we in India have to make good our boast that the spirit of India is so broad as to harbour in its bosom varied cultures and varied creeds, we cannot bar the way to industrialism. We have to assimilate it and transfuse it with the best that the culture of India can give. If the industrialism of the West is really wicked and soulless, it will not do for India to turn her back upon it, but she must spiritualise it and this will be the test of her spirituality. This is what many in the West look eastwards for. Spirituality is not nihilism, it has to spiritualise the most recalcitrant material. The book of India is the *Gita*, and the message of the *Gita* is bravery, is action. There in the background is the spirit of Sri Krishna to goad the sluggard to action. India is never taught to despair, for the genius of India has spoken through Sri Krishna:—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Conclusion.

Before I conclude perhaps I may as well plead guilty to the charge of having taken up a very unconventional subject for my address to-day. But I feel that this Congress cannot hope to achieve anything substantial, unless and until we give up the fear to think, and no Indian of our generation has made himself responsible for such unconventional views or pursued them with so high a sense of honour as Mahatma Gandhi. To agree and to appreciate and to disagree and criticise are our privileges and I have exercised them both. He is the only teacher in India to-day who can claim to have been looked up to by the world, and we in this Congress have something very vital to learn from him. His fearlessness and freedom from the tyranny of texts are a genuine inspiration. His emphasis on the moral as the ultimate principle in life holds out a great promise of a religious revival free from ritualism, which tends to veil the soul of God more than reveal it. This is all for the good, and he has deservedly been hailed as an Olympian of Olympians, who make history.

But I have always felt that a world that is governed by God—and this is a cardinal faith with so confirmed a theist as Gandhiji—must be a rational world, which somehow forges its way through to progress. And I have never been able to appreciate that easy-going attitude which is always looking backwards, always praising the past and always afraid of the future. It is not given to man to stand still and his restless intellect will not let him stand still, unless he is prepared to lose what he has achieved and thereby retrograde. In a world that is fired by the great scientific achievements of the last hundred years, there is only one faith possible and that is in the power of man to overcome difficulties. This faith inevitably and logically rests upon either a belief in God, who is fundamentally benevolent and righteous, or a belief that this universe is fundamentally rational where what is rational struggles for mastery and in the long last secures it. This is the metaphysical problem, which no man can escape, and that is why philosophy will subsist, even though it literally bakes no bread. But philosophy can make itself felt only when it recognizes that it is concerned with life, and the moment it cuts itself adrift from life in an aristocratic spirit it ceases to count. It may delight dialecticians ; it may overwhelm mortals with clever subtleties ; it may appear to move on a high plane of thought ; but in fact it will be moving in a vacuum. There is nothing more beautiful to-day in Western life than the countless laboratories, dotted all over Europe and America, wherein devoted men are working day after day to snatch some little secret from nature, to create some little device to add to human convenience. This example has been followed in our country too. But a specialist, however useful, however great, can work only with blinkers. Outside the range of his narrow work he has no interest, no knowledge. Hence it is that philosophy will always be needed to remove this narrowness, to look at life as a whole. That is why our philosophy courses need to be so revised as to bring out their bearing on life. Gandhiji is not a metaphysician, but within the limits of his theism he has done what a metaphysician may be expected to do. His distrust of machinery implies that he has not succeeded in assimilating it within his philosophy, and yet machinery has done so much for humanity whether in bridging distances or minimising human drudgery or adding to the amount of time that could be devoted to make life better, that it cannot be left out of a scheme of complete life. Let us take but one instance which I recently read in an article by Prof. Thompson : " The sewage of Pasodena, one of the most beautiful residential towns of the world, is so drastically treated that there is nothing left to go to the sea, for the residual clear water is restored to the fields, where it is very welcome and the residual dry organic matter is sold to the farmers to enter once more into the circle of

life." But as Gandhiji has realized perhaps more than others, machinery has also created problems which do not always testify to a simultaneous moral growth of man. This has been accentuated by the prevalent individualism of Western character. Hence it is that India with her more corporate life may have something to contribute towards mitigating the evils of a mechanized life. We want a new social philosophy to meet new conditions, a new message of hope and it is here that this Congress may aspire to play its rôle. There is no such thing as mere matter ; what is called matter is pregnant with spirit. It is the task of philosophy to make this recognized in thought and in practice, and it is here that Indian thought, in spite of all accretions through the ages, has yet vitality enough to play its part in the rightful evolution of humanity.

WHAT INDIAN YOUNG MEN ARE THINKING: THE STUDY OF A GROUP-DISCUSSION ON RELIGION

BY THE REV. H. A. POPLEY, B.A.

THE following is an account of a discussion which took place in a small group in the Y.M.C.A., Bhowanipore, Calcutta. The group consisted of ten young men, of whom three were Christians and the rest Hindus.

To begin with, no definite subject was announced for the group. It was suggested to the members of the group that some of the common problems of religious life might be taken up for discussion in the light of the knowledge and experience of the various members of the group. Each member of the group was asked to suggest a subject which would gather up some of these problems. It was rather interesting to see the various subjects suggested. The following are some of them:—

1. Will the solution of the religious problem help us in our daily life?

2. How can we solve the conflict between religion and science?

3. Why is it that religious differences lead to unrest and conflict?

4. Does the future of India depend upon our having one common religion?

5. Does religious belief influence every-day affairs of life?

After some desultory discussion on these subjects, it was finally decided to take up the fundamental question as to '*what Religion really is*'. The members of the group had evidently very different ideas as to what was meant by 'Religion'. Some felt that the central feature of religion was 'self-realization' or *atmagnana*. Others regarded religion from the practical point of view, as 'the doing of good'. Some felt that religion was nothing more than a fundamental and universal code of morality. There were others who looked upon religion as the faith of an individual in an ideal and as essentially an inner quality. Some maintained that even the idea of God was not essential to religion, as Buddhism showed; but it was agreed that if one took the generally accepted idea of religion, it would be right to say that it does imply a belief in the existence of God.

After discussing these points for some little time, the group suggested that one of the main features of all religions was the desire for 'transcendence' coupled with a sense of dissatisfaction in life as it is. Out of this spirit of dissatisfaction grows the desire to escape from life and to transcend it. It was agreed that the dissatisfaction

in itself is not necessarily religious, and that some methods of escaping from it were also not religious, such as taking of drugs, etc. But the effort to transcend the dissatisfaction by means of a higher idealism is essentially religious.

It was suggested that such a method might be of two different types: (*a*) It might mean a complete renunciation from the world which has led to the dissatisfaction, and the turning towards a reality apart from oneself and from the world. Or (*b*) it might mean the following of an ideal of service to humanity.

With regard to the first of these two types, it was pointed out that renunciation can never be absolutely complete, because a man retains in memory some part at least of what he has obtained from the heritage of human wisdom and religious experience, so that his individual experience will still be carried in his earlier expressions. It was also pointed out that there are two types of those who accept the life of renunciation: (1) Those whose whole life is lived in isolation and who seek only their own personal salvation; and (2) Men such as Gautama Buddha and all the great gurus and teachers who, having withdrawn from the world for a time, afterwards return to it in order to give to men the fruits of their meditations. It was assumed that the great difference between these two types lay in their motive. The first type is simply seeking personal spiritual enlargement, so that the whole religious life is individualistic. The second type never entirely loses the sense of vocation of service to humanity, even when they draw apart from the world; so that their religion is not merely a personal concern, but is also concerned with humanity as a whole. It was also suggested that even the first type may exert an indirect influence upon the world, inasmuch as goodness is never entirely without value.

As regards the second aspect of the transcending of dissatisfaction through the adoption of an ideal of service to humanity, it was asked whether it was possible for men to maintain a life of service without having some means of spiritual power such as the exercise of religion would give. On the one hand, it was pointed out by some members of the group that there are men (*e.g.*, in the Servants of India Society), who seem to have been able to maintain such a life of service altogether apart from any religious exercises, or even any belief in religion. It was also pointed out that the practice of religion and meditation became such an obsession with people that they often never reached out to any ideal of service to humanity and so it was rather a hindrance than a help. On the other hand, some of the group felt that, for the majority of people at any rate, the ideal of service generally grows out of the thoughts and experience of a love for God who cares for all His children, and that it necessarily presupposes some way of communion with God. The great value of

the Hindu conception of God as *Daridra-Narayan* was instanced. The group also felt that a mere life of service without any idea of God could hardly be called a Religion; it would be rather an Ethic. The general feeling of the group was that there must be some inward sense of duty and love, such as grows out of a real relationship with God, in order to maintain a life of service to humanity. One of the members, however, suggested that the transmission of the growing experience of humanity from age to age might suffice for the development of altruistic qualities. On the other hand, it was pointed out that the great examples of men who were inspired by this ideal of 'service to humanity' were nearly all of them religious men.

In a later meeting of the group, the discussion centred almost entirely round the question as to how it was possible for men who had no religious beliefs to live a life inspired by an ideal of service. Is there any other basis which can make such a life possible? Some of the members suggested that after all, the 'service motive' is only a higher type of the motive of self-interest, since no man can achieve his own highest happiness without helping others. Other members thought that the altruistic motive was a natural and spontaneous expression of the human mind. Some of the members felt that while such a motive of enlightened self-interest might produce a life that is considerate and sympathetic, it could hardly produce that supreme and utter self-sacrifice which is found among men of intense religious conviction, such as Christ or Gandhi. It was also pointed out that those who opposed religion often thought simply of *existing* forms of religion, and not of that deeper religious sense which may be independent of creed and ritual.

The discussion was carried a stage further by asking: *Why* should men consider it an obligation to be good? The content of the word 'good', was discussed and it was felt that there was an 'oughtness' about the 'good' that is irrespective of our own personal opinions, and it seemed to many of the members that such an 'oughtness' could only come from the idea of a God who is all goodness. If the Theistic view of life is rejected, the idea of 'the good' loses its sense of obligation.

This account of the discussion is not given with the implication that the group actually arrived at any definite conclusions; but rather to show how a group coming together without any preconceived aim can help one another to work out their thinking upon these matters; and it is offered simply from that point of view. The whole atmosphere of the group was absolute freedom. There was no one subject, and no one book, and the leaders changed from meeting to meeting.

THE INTERNATIONAL FELLOWSHIP MOVEMENT IN INDIA

BY PROF. P. A. WADIA, M.A., *Wilson College, Bombay.*

THE International Fellowship Movement in India is an institution of very recent growth. It was born in Madras about eight years ago, out of a desire on the part of a few like-minded souls to find a way of establishing peace and good-will between the subject races that were Indian and the ruling race. They were times when feeling ran high, and a sense of bitterness rankled in the minds of Indians—a bitterness, however, that has been overshadowed in volume and intensity by the feelings let loose by the happenings of the last twelve months. Prominent amongst the founders of the Madras Fellowship was A. A. Paul, at the time General Secretary of the Student Christian Association in India. The idea caught on in other places like Bombay, Chittoor, Ranipet, Gooty and Vellore. In 1926 a preliminary conference of friends interested in the movement was held in Poona. In 1927 representatives of the different Fellowships then existent in India met at Palmaner (Chittoor District), and decided to form the Federation of International Fellowships, for the purpose of co-ordinating efforts and of securing more effective co-operation. The deliberations of the two conferences have also materially helped towards the clearer enunciation of the ideals which the Fellowship can place before itself, and have contributed to inspire in those who attended the conferences the faith and the courage to continue an experiment, which in its earlier stages can yield only negative results.

Though the movement is called "The International Fellowship," it is becoming already clear to most of us who are intimately associated with it that the stress is primarily on the "Fellowship" idea. There were some amongst those who met at the first retreat in Poona who thought of making the Fellowship exclusively an organization for inter-racial understanding and good-will; but that view was over-ruled in favour of a larger objective—to make the Fellowship an institution for bringing together men and women who were prepared to find the unity that links humanity together in the sharing of spiritual values, in a profound reverence for life, in the recognition of the intrinsic worth of every human soul, of the sacredness of life wherever it is encountered, in the midst of all the diversities of colour and creed, of rank and possessions, of sex and habitation in which human life is manifested. This view finds expression in a statement submitted to the Poona Conference :—

"The International Fellowship consists of persons, who, both individually and collectively, desire that the reign of God shall be

established in all relations of human life, both in individuals and between groups of men—whether the problems be called social, economic, industrial, commercial, communal, national, international, or racial. The Fellowship unites men and women belonging to various nations, races and communities. It refuses to regard the present world-order as satisfactory or inevitable, and is convinced that love, the supreme power where God's reign is accepted, is the great force that can produce the necessary changes. The members of the Fellowship, therefore, pledge themselves to endeavour to apply the principle of love to all the problems of human relationships." This view subsequently found expression in the constitution of the Federation of International Fellowship: "The purpose of the Federation shall be to unite all local International Fellowships which aim at promoting good-will and harmony amongst people divided by racial, communal, religious and other differences."

The International Fellowship, then, stands for the truth that lies embedded at the root of all life and of all reality—that love is supreme, and that there are values which are external and universal, over-riding all racial and political differences, over-riding even the barriers raised by religious institutions, linking the members of the human race into a single family, increasingly growing into the fullness of life which is our hope and promise. Life is more than institutions, and nothing is so tragic for life as the phenomenon of institutions that stifle life, of creeds that kill the spontaneity and freedom of the spirit, of dogmas and organizations that dry up into cruelty, the floods that carry the struggling soul to God. Religious bigotry and fanaticism which found expression once in the Inquisition and the Stakes may no longer be in vogue; but they have been replaced by the tyranny of public opinion which ostracizes those whose religious views do not conform to the patterns in vogue amongst the majority. Whilst we pay lip-worship to freedom of thought and freedom of speech and writing, we persecute men who think and write differently from ourselves, by labelling them as Communists or Bolsheviks. Whilst our laws refuse to recognize slavery, our economic institutions involve a dependence of millions on the few for daily bread, which is worse than the legally sanctioned slavery of earlier days. Here in India we are faced with problems of a similar character. The spread of Western learning that on the one hand links the communities together by the inspiration of common ideas and ideals, also fosters on the other hand a consciousness of separateness of contrasted cultures and of the traditions of ancient conflicts. Economic competition gives a new vitality to conflicts like those between the Brahmins and Non-Brahmins, the caste and the outcaste classes. The foreign rulers of the land who come out not in the spirit of service but as men who have discovered a lucrative career

accentuate the barriers that exist between themselves and those whom they govern, by a parade of official prestige and by their self-imposed social isolation. The soul of the Indian nation can never be understood by men who live a closely barricaded social life, protected by a network of prejudices which multiply through a process of inbreeding.

The group of men and women who compose the International Fellowship are fully aware of these problems; they believe in the Fellowship as an instrument for the promotion of peace and good-will; they believe at the same time that peace and good-will cannot be effectively secured unless they are rooted in the recognition of community in a spiritual heritage, in the gospel of love as the root of reality and the essence of life. They believe that love may solve the problems of life more effectively than war, or than considerations of expediency that guild the canker of hypocrisy with a varnish of virtue. There have been many who have preached to us, for example, the expediency of making up our communal and caste differences in the face of the common exploitation of all of us by our British rulers. If fear of a common foe combines us to-day, fear of one another will divide us to-morrow. The Hindu and the Moslem, the Brahmin and the Non-Brahmin who enter the Fellowship enter it in a spirit of humility and reverence, with a desire to understand and with the conviction that readiness to serve one another the willingness to be used of the spirit in the little tasks of daily life as well as the great, will be the measure of victory and of the fulfilment of God's purpose. They realize that whilst sacraments and creeds and rituals, the symbols that served our forefathers, can harbour disputes and waste our efforts in strife and war, the recognition of our common spiritual needs may not only link us together as members of a single nation, but may enable us to grow into the larger life that will link the nations together as members of God's family. No combination or society of men can long survive that rests or considerations of expediency, of material gain, of the things that subserve the needs of the body alone. For as the needs are temporal and transitory, so will the associations that satisfy these needs be temporal and transitory. The value and the permanence of the societies that we call nations will depend on the extent to which the members of such societies are willing to share with one another the best and the highest in their individual lives. If the new India of the future is to contribute its share to the fullness of human life, it must be an India built on spiritual foundations, in which our readiness to subordinate our pride and prejudices to the one great purpose of following the truth and serving the Lord through His children will enable us to break down all barriers, whether of class or creed, colour or country.

The International Fellowship is a movement of recent growth; its membership is limited; it has not sought for advertisement or publicity.

Its success will depend on the earnestness and sincerity with which the pioneers in the work are ready to dedicate their lives to the ideals for which it stands, and even its failure may be a stage in the fulfilment of love ; we may serve His ends even through our failure. If the bond that brings us together in the Fellowship is the bond of love, we may meet one another as brothers on the loftiest grounds of personal and even corporate conviction, and yet with the full recognition of the differences and varieties of expression in the shape of creeds and ceremonials, with the assurance that all varieties of beliefs can be perfected into the truth. Where two or three gather in His name, He is present. And we may rest assured that we, who have gathered in the name of God, shall have His help and guidance in our work. Nay more ;—unwittingly we may be laying the foundations of a future Church ; for the recognition of a church is in essence the acknowledgment of the truth that no one liveth unto himself, and no one dieth unto himself, that salvation is social, that it depends not alone on spiritual discipline or acceptance of a creed, but on service and sacrifice. And which of us can decide who belongs to the Church, and who does not ? The spirit of peaceful living which we are seeking cometh not by observation. It will come to us through our appropriation of common ideals, through our living for a common purpose. The work may be small, and the scope of our activities may be limited ; but if we are loyal to our purpose, and live for it, we may leave the rest to God.

B. EDUCATION IN INDIA TO-DAY

MODERN METHODS OF EDUCATION IN INDIA

USHAGRAM, "THE VILLAGE OF THE NEW DAY"

BY WALTER BROOKS FOLEY, *M. E. Mission, Calcutta.*

USHAGRAM owes its initiation, its development, to experimental qualities in the modern philosophy of education. What is attempted in this "Village of the New Day" (as the name is translated from Bengali to English) is to relate the child as an integral unified personality to his present-day social environment and that which he will be expected to be in contact with in the immediate future. We believe that instead of withdrawing a child entirely from his background, however lowly that may be, we should build up in his mind a consciousness of the facts of the environment together with a desire to improve the situation as he finds it. In the past, the tendency has been to remove the child from so-called hampering conditions, and in the process to prejudice his mind against returning to it in order to rectify evils that can only be bettered or eliminated by highly trained, understanding leaders. But in Ushagram each child has an opportunity in an elemental way to recognize his social relationships and to take an adequate place in carrying them forward, in the life of an advancing nation.

In order to grant suitable training to the youth—whether boys or girls—associated with Ushagram, it is necessary to provide instruction and nurture in science, in art, in history; to work out the correct instruments of inquiry and the substantial elements of association between individuals and groups; to develop a sound, trained body with a skill of hand and eye; to promote habits of industry, perseverance and usefulness.

We feel that a child must be educated for leadership in addition to being educated for obedience. That is, he must accumulate the power of self-direction, of directing others, of assuming responsibility. To eliminate these social aims from the objectives of the school would leave the Institution rudderless and adrift in a society that is stirred to its depths by social problems. Unless we can continue to produce in Ushagram at least some of the typical social conditions that surround the village, we cannot serve the best interests of the students. What we are aiming at is the creation of a better village life that has some possibility of becoming typical, at least so far as the fundamental operating factors are concerned, anywhere in India.

We are constantly striving after an atmosphere in which youth can best arrive at an intelligent interest in community welfare, both

practical and intellectual, in pushing forward whatever makes for social order and progress. This aim vitalizes our experiment with the breath of the new ideal of freedom which is sweeping over India with increasing force.

Ushagram has three fundamental bases that are themselves founded on our desire to inculcate stalwart character of a permanent nature in the lives of the student-villagers. The three bases are—social understanding, social power and social interest, and their practical use in relation to rural, city and industrial life in India. It is our consistent purpose to build up a genuine village life ; to use the social spirit in animating discipline, government, order, etc ; to appeal to the active and constructive powers of youth ; to select and organize curricular and extra-curricular activities so as to help each young man to realize the outstanding factors of the world in which he must live, and the demands which he must meet.

So much of the curriculum in Indian education is usually 'on paper only', that we have a deep conviction that Ushagram's Christian programme must be one that is vital, vigorous and thoroughly interwoven with the interests of life of not only Ushagram as a unit, but the whole outside world of modern India, as it is composed largely of Hindus and Moslems who are realizing anew the power of creative personalities. It is our day-by-day effort to bring out innate abilities that we are discovering in hitherto latent levels of Indian society. We find, for instance, that the poorer, lower-class village lad has artistic talent that appears almost immediately when a door of opportunity is opened (I have as a prized possession, a village scene painted by a village lad as his second painting attempt, that meets all the fundamental rules of good art).

The modern theory is that real education is represented by the biological and social development of the natural capacities of youth placed in relation to the total environment. While the class-room may contribute instruction, it is necessary to have the hours spent outside the class-room so organized that the activities with which they are filled contribute the essential nurture which forms in great measure the larger portion of true education. The aim of the experiment is towards creating a desire on the part of youth to perform socially useful acts and a knowledge of how to fulfil that desire.

The urge of self-respect is firmly fixed as a moving force in modern India. This definitely involves the ability to "stand on one's own feet". It is a natural out-growth of Western and Christian emphasis on the value of individual personalities. It is an awakening of the first order, with expectancy as its keynote. Ushagram attempts to do for its students and staff what is demanded in the situation as we find it. We are a part of the movement that is building sturdier, more upright social groups. A new social order is on its

way. We are fortunate in having a centre in which students may practise the principles that are sweeping across India.

Ushagram is the application of Christian principles in the social development of an Indian group. The atmosphere is one of socially creative industry. Its history began in reality in 1921 when a young Kansas man, Frederick G. Williams, was sent to take over the Ashabari Boys' School run by the Methodist Episcopal Church in Asansol He was young and active, and dissatisfied with conditions as he found them. The boys were crowded into small brick buildings. Their health was bad. Their morals were not uplifted, particularly by their close association with a low variety of servants who did all menial work of the school. The students did not even draw their own water from the well. Because of lack of outdoor exercise a large percentage of the boys were sick most of the year round.

Williams felt he had to do something. He had had just the regular education in an American High School and College, *plus* the practical necessity of working with his hands and brain to get ahead. He wanted to get the youngsters out in the open, away from their crowded rooms. With no funds at his disposal he asked himself, "What would a villager do if he had to have more room for his family to live in?" To that question there could only be one answer: "He would build another cottage!" So Williams started, with a few of his boys whom he got interested in the scheme, to dig the clay and mix it and to erect an adobe-walled cottage. When they got the walls (three feet thick at the bottom and two feet at the top) up about ten or twelve feet, he laid down some wooden rafters, put corrugated tin on them for a ceiling and then three inches of clay on the tin. He took a look at the village house-roofs about the school. They were thatched with rice straw. That, he felt, would lead to the roof catching fire easily; so he erected over the ceiling a roof of corrugated iron, leaving plenty of air space to shut off the heat of sun as far as possible.

He saw, as the walls were erected, that a window was placed in each wall. This puzzled the villagers who watched; for they themselves did not use windows. Then he put a kind of white mud on the exterior as a plaster. The cottage was finished, and five boys moved in.

Their health improved at once. The cottage was better ventilated than the old brick rooms. The walls were thick and kept out the heat. The roof over-hung the walls and kept out the direct rays of the burning sun. The little verandah across the front, with its sloping roof, enabled the boys to stay outside—even at night when the dew was heavy. The first experiment was a success. He built other cottages. So idea after idea grew until there was organized what was called the *Ashabari Community Middle English School for*

Boys. This followed in general a scheme which was being worked out in certain Government circles and through the National Christian Council. Gardens were started around each cottage. Poultry was introduced. A *panchayat*, or Village Council, of older boys, was appointed by the Principal. Work in agriculture was increased. At the end of five years the time for the Principal's furlough arrived.

In that same year, Bishop Fisher was in America. He invited the writer and his wife to go to India and take over Williams' work. The appointment was accepted on the assurance of the Bishop that a free opportunity would be granted to try out any educational developments and experiments that might prove feasible. We sailed for India in October 1926.

In January 1927, a month before the Williams left on furlough, the writer took over the direction of the work. His main purpose was to develop a sound policy that would secure the full approval of the Bengal Annual Conference, retain and increase the support of Government authorities in Education, and pass on results worthy of emulation to other centres in India.

After consultation with the Staff, the writer's suggestion that we should develop the experiment as a unified boys' village as far as possible was accepted, and his further suggestion that *Ushagram*, 'the Village of the New Day,' should be the name for the experiment, was adopted.

Much time was spent in a study of Indian Education, both past and present. The needs of the country came in for consistent survey. The realization of the necessity for a more substantial Christian leadership was one of the prime factors in stimulating activities that would promote a creative leadership among staff and students. The response of the student-villagers was very marked. The greatest difficulty was with the staff. All the members had been trained by old *memoriter* methods, and saw nothing in a school except making students learn details from a fixed set of text-books. This difficulty is not absolutely insurmountable, but it taxes all the ingenuity, patience and experience of the Director of the experiment, even yet.

With increased publicity, visitors of all kinds began to arrive. The extremely timely All-India Conference of the Methodist Episcopal Church in Southern Asia was held at Ushagram in January 1927, and this Conference brought together national and missionary leaders for a discussion of future policies. With the presence of the Bishops, of Dr. Diffendorfer, Corresponding Secretary of the Methodist Board of Foreign Missions, The Secretaries of the National Christian Council and several members of the Methodist Commission that had been studying our Church in India for months, it was possible to get at some of the problems and begin the process

of finding solutions. This Conference was financed by Mr. William Boyd, a prominent American Methodist layman.

For two years the work of Ushagram went forward. Government Officials of the Departments of Public Instruction, of Agriculture, of Co-operative Societies, of Industries visited the centre and expressed their interest and appreciation of the numerous experiments that were being tried out. It was the consistent policy to maintain close contact with Government Departments so that these departments might have any advantage accruing as a result of our experimentation. The Director of Co-operative Societies accepted an outline study of Ushagram, prepared by the staff there, printed it in a pamphlet form, and sent it throughout the Province of Bengal. Ushagram was recognized by the Agriculture and Public Instruction Departments as one of the nine 'experimental centres' in Bengal. A young man of our selection was sent for training in agriculture at the expense of these two last named departments in 1928. He has since returned to Ushagram and works in the agricultural branch of the activities.

A chapter on Ushagram appeared in a book collated under the direction of the National Christian Council and called "Fourteen Experiments in Rural Education". * This has had wide circulation. Numerous articles on the work appeared in newspapers, magazines and the Church press of both America and India. All these trends had their effect on our own Methodist group in Bengal which had been watching the experiment with interest, and a growing sympathy. Bishop F. B. Fisher constantly supported our efforts.

It had been the belief of Missions from the beginning of Christian work in Bengal that Indians 'must have things done for them'. But Ushagram was attempting to prove that strong leadership is produced by people (including Indian people) doing things for themselves. The boys were now doing all their own work in every activity of the village life. They were electing their own *Panchayat*, which handled the discipline and part of the direction of village activities. In a number of instances the boys were setting the staff an example of industry and creative thinking. One of Tagore's best music students was brought in for one week of each month to conduct classes in modern Indian music. The students were going out regularly each week on visits with the Director to neighbouring villages, to build up a feeling of friendship and to understand village conditions and needs. Direct contact was being maintained with Rabindra Nath Tagore's School at Shantiniketan. We had the help of Sj. Sudhakanta Roy Choudhury, a social worker of Suri in the Birbhum District and Editor of the *Birbhum Bani*.

*Published by the Association Press (Y.M.C.A.), Calcutta, 1927.

By 1929, what the writer had set out to accomplish was well on the way to completion. Mr. and Mrs. Williams were returning to India after both had secured M.A. degrees in education from Columbia University. The 1929 Session of the Bengal Annual Conference of the M. E. Mission was again held at Ushagram, when the Rev. T. C. Badley, one of the Educational Secretaries of the Methodist Church for Southern Asia, was present, and Bishop Fisher presided. The Mission's Board of Education undertook to work out an educational policy for the Bengal Conference, and as a part of this policy, which was adopted after a full discussion in a joint session of the Annual and Women's Conferences, the experiment of Ushagram was approved whole-heartedly. The writer was appointed Editorial Secretary of the Calcutta Area by Bishop Fisher.

During all these years, a girls' school had been functioning along standardized lines side by side with Ushagram ; but with no real attempt to develop the character-training and leadership-producing features of the Ushagram programme. The Conference voted that it was their belief that the type of education developed at Ushagram for boys was altogether suitable for girls also. The way to work this out best was left with the Cabinet.

The Cabinet proceeded to appoint the Rev. and Mrs. F. G. Williams as Directors of the Boys' and Girls' Departments of a unified programme at Ushagram. Miss Anne Rebstock was likewise appointed, in order that a correlated and co-operative effort of our Church in the field of experimental education might be conducted. The project took on new life under this unified arrangement for developing leadership among Bengali young men and women within our church.

Vaman Shirodkhar, the music teacher from Shantiniketan, expressed his desire to throw himself into the experiment, and give all his time to the development of a cultural Indian atmosphere. His services were accepted. Since then he has brought his wife there, he has bought land nearby, and his baby boy was born there. He has found great talent for music and art among the Ushagram residents. He is the centre of a Christian cultural development that has great possibilities. The Church service, for instance, is one of the most ' worshipful ' that can be imagined. He has combined his efforts with those of Rev. N. D. Banerjee, a graduate of the India Methodist Theological College at Jubbulpore, and between them a Christian series of services that cover major elements in Christian training have been developed.

The physical appearance of Ushagram is constantly changing. Tile roofs are replacing the corrugated tin. Septic tanks are being used extensively. A motor pump has been installed in the large well which was formerly the air shaft of a coal-mine that was worked out.

Pipes have been laid throughout the boys' and girls' sections of the village, in the simple adobe cottages of the Directors and staff, and running water is available, flowing from a large 3,000 gallon tank erected over the well and two smaller 1,000 gallon and 600 gallon tanks in the village itself. An irrigation system is in operation assuring the growing of crops throughout the year on the farm and in the gardens.

The Superintendent of the M.E. Mission in Asansol District, the Rev. H. E. Dewey (a graduate of the Iowa State Agricultural College at Ames, Iowa), has worked on the agricultural development of Ushagram for several years. His advice has been extremely valuable, and his sympathetic co-operation in all the activities of Ushagram have made it possible to bring the experiment to its present high stage of development.

The government of the village is working toward the "Town Meeting System" of New England. This will include all residents, including Directors, advisors, staff and students. The village is sub-divided first of all into a boys' section and a girls' section. Then each section is further separated into three age groups, each group living in adjoining cottages with a staff member as a consultant with each group.

A well-rounded programme is developed, covering religion, social service, recreation, class study, art and music, village industries such as the store, the post office, the bank, weaving, carpentry, etc. Each student has a share in caring for his own cottage. In addition each works at some village activity for two and a half hours each morning. Those who show special proficiency in music and art are exempted from much of the physical work. Money is paid for work, so that both boys and girls arrange, under supervision, for their meals in a central kitchen and dining verandah.

One of the boys has charge of the water-works. Weaving holds an important place, but has been a difficult subject to teach. One of the teachers is learning to weave that he may use the best teaching methods in helping students to weave efficiently. One boy is studying type-setting and book-binding in the Methodist Publishing House at Lucknow, and will return to set up a small press at Ushagram. Two of the boys run the store. A couple of boys develop a simple post office. The agricultural centre has six bullocks and two cows. A new project is under consideration, which will call for the raising of hens, geese, ducks and pigeons. A shower-bath for the boys has just been erected, which operates at a particular hour each morning.

The two large brick buildings, formerly occupied by the Directors with considerable discomfort, have been turned to class-room use. The former school building is now the art and music department,

The new girls' cottage has a kitchen with an Indian adobe *choola* (stove) with a chimney which carries the smoke outside the building. The ordinary chola, of course, releases the smoke only into the room in which the cooking is done.

There are thirty-five boys resident in the village and sixty girls. There are one hundred and thirty day students in the boys' section and ninety day students among the girls. Sixty of the day students are Christians.

In 1921, Rs. 425 ($153·00) was paid per month by the Church for the support of the boys' school. The average per month this year (1931) is Rs. 300. In 1921 there were three teachers. This year there are twelve in the boys' section. The actual monthy budget of the boys' section this year is Rs. 700. This means that Rs. 400 is raised locally from fees each month. In 1930 the Government contributed Rs. 2,700 ($972·00) toward agricultural developments.

The people of the communities about Ushagram are entering into the spirit of the enterprise. A 'Ladies' Day' was recently held there at which five hundred ladies were present, three hundred of whom were Hindus. Classes are now conducted for two years beyond the middle school. Students are also studying and will appear privately for the matriculation examination of Calcutta University. We are looking forward to Ushagram becoming a Teacher-Training Centre which will have as a nucleus in its activities our own students who have been in Ushagram from the primary years upward.

Students have come from other provinces, such as Bihar and the Central Provinces, to study special phases of our activities. One high school graduate from Bastar State is in Ushagram now studying art and music.

We regard Ushagram as a laboratory for experiments in personal and social readjustments. Situated as it is only one hundred and thirty miles along the Grand Trunk Road from Calcutta in the midst of both coal mines and rice fields, neighbour to a large steel mill, fairly near paper mills, brick kilns and pottery works, the life of the village must deal with village and city problems, rural and industrial difficulties. It is located strategically, from the point of view of producing a leadership for the new India.

Ushagram is striving after that educational ideal which demands that the leaders of to-day and to-morrow must be servants of the people among whom they may live. To promote this end there can be no essential differences in the type of education offered to boys and to girls. Each must develop character based on vitality, courage, sensitiveness and intelligence. Vitality will grow out of physical health ; courage will be promoted by a minimizing of fear and anxiety *plus* a view of life that is self-forgetful ; sensitiveness will

come as a result of a sympathetic understanding of conditions and other people ; intelligence grows with a chance and power to learn, a directed curiosity, and a possibility of following reasoned judgment.

There can be no service without a right realization of needs and a fit application of the results of experience. There can be no attainment to adequate leadership among youth in India without educational experiments somewhat similar in scope and practice to that being undertaken at Ushagram.

THE PRINCIPLES OF ADULT EDUCATION IN REGARD TO RURAL RECONSTRUCTION

BY THE LATE K. T. PAUL, B.A., O.B.E., *Salem.*

IN these seventeen years of experimentation in Rural Reconstruction work in South India, we of the Y.M.C.A. have arrived at a few fundamental principles. I shall try to state them as clearly as I can.

1. Rural uplift is impossible if service is directed to one or other of the villager's needs in isolation. The programme should be sufficiently comprehensive, and its execution should be simultaneously directed to all the main needs of the villagers. In other words it is practically futile to confine Rural Reconstruction work to the economic, the health, the social, the moral or any other needs of the villager. Success is possible only when all of these are approached together and that simultaneously. This we claim to be our discovery made and placed before the public before any one else did so.

2. Another principle is that Rural Reconstruction is impossible except in so far as it is a process which wells up from within. All work directed from without is transitory and it has value only so far as it secures action by and from within the village itself. When this is forgotten much of the service that is done, however valuable in itself, is quickly lost. Not only is it a waste, but also it undermines faith and retards true normal progress.

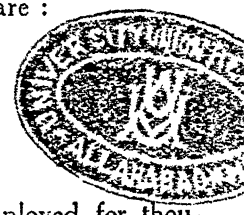
3. This leads on to another central principle. All Rural Reconstruction work should be severely conceived and carried out with every self-restraint as a species of Education. Not education as ordinarily undersood ; but as Adult Education totally irrespective of literacy. That is the only method that is really possible or justifiable. Every line of service should be conceived and worked out as a part of education. Take for example the most ordinary line of service, Co-operative Credit. Even that service should not be worked out merely as a Bank for relieving individual villagers from the grip of the usurer, but as an educational agency in regard to economic values and combined action, and for educating and training leadership in the village community. It is one thing to work the Co-operative Society as a Bank, and a totally different thing to work it as an educational agency, even when confining what may be called the curriculum of that education to purely economic affairs. In the same way service along all the other lines should be thought out, and carried out as various means of the one central process of Adult Education. This will mean slower and more difficult work. But everything that is done will abide and become creative in its turn.

The place of Adult Education in regard to Rural Reconstruction is therefore very clear. The place is the central place. It is the one method which is justifiable as tested by experience or by canons or modern psychology. We must remind ourselves that we are dealing with one of the most settled communities in the whole world, which is now finding it impossible to adjust itself to certain modern requirements and standards which have come upon it with relentless insistence and loaded with unavailable advantages. That is why we talk of Reconstruction and not of construction or uplift. The process must be from within what was once a completed structure and which is still a substantial structure even though bombarded on many sides. It has yet to be reconstructed. The resources for the reconstruction must be provided as far as possible from within the village, and that reconstructors must arise there. Ours is the office of education towards this end.

Four Main Means.

There are four main means readily available from starting and carrying out a scheme of Adult Education. They are :

1. The Drama.
2. The Sandai. (The weekly market.)
3. Co-operative Movement.
4. The Day School Plan.



1. The Drama.

The traditional means of adult education employed for thousands of years in India is music, song and story. A combination of these in the dramatic form is the most effective means for reaching the whole community, men, women and children. The didactic purpose has not detracted from the artistic standard of the drama. Plays with a purpose, like *Harischandra* and *Nandanar*, judged on purely artistic criteria compare very well with the front rank productions in any literature not excluding the Augustan age of India. Therefore in the revival of the Drama which is proceeding in these three decades we find some of our best talents interested in the writing of new plays suited to the needs and the tastes of this generation. And it should be our endeavour to keep the material improved all the time and to give the villager always the very best available. We should be having newer plays written all the time, and they should be better and better every time. The main aim being education, the play should clearly convey certain ideas which are practicable to-day and by the villager as he is. These special ideas which a play aims to convey should be in song form and set to popular and easy tunes. Then they catch the attention, grip the memory, and circulate in all the villages, literally singing themselves into the minds and eventually the lives of the people.

Remembering again that our purpose is education and not instruction we should get the actors only from the villages. Happily the histrionic art comes naturally to us Indians, whether we are urban or rural. In every group of say twenty villages, anywhere in India, there is enough talent for any play we wish to stage for their education. But we should get as able a man as possible to do the training. And there should be as much continuity as possible about it, so that the acting, the singing and the music do improve all the time.

It should be pointed out in passing that in this whole process of educating through the Drama literacy is not indispensable. The whole cast that plays could be illiterate. The audience of the night and those many more who are not there but who will be singing the songs of that play for years, none of those need be literate. Valuable and even dynamic ideas—warnings, suggestions, counsels—would have been communicated, which will bear their fruit in 60^s and 100^s of times.

2. The Sandai.

In India there is a ready-made adult school in the weekly market (*sandai* or *hat*). Practically the whole village is there ; and the same folk are there every week. Any one who hires a few stalls and offers something attractive gets his chance freely with the whole crowd. Striking exhibits and charts should be displayed. The talks should be simple and related to a problem that is really felt as a pressing problem at the time, as for instance the price of ground-nut or a pest which attacks a standing crop. More general topics should be introduced gradually in the course of the discussion of the specific problems of the villager. Lecturers are not far away. In every district the Government has trained 'experts' in several lines which are of practical importance to the villager. But these experts do not 'educate'. They only do things themselves, when and if called upon to do so. Most villagers do not even know that there are such experts floating about the country. The stall in the Sandai is a very natural means for bringing the two together.

Here again we must not forget that even the conducting of Sandai work is a process of education. The stalls had better be taken by a Panchayat, either the nearest village panchayat or Co-operative panchayat, or preferably by the Co-operative Union panchayat which is concerned with all or most of the villages served by that Sandai. And let the whole arrangement be executed through them and at their financial charges.

It should be noted here that in the Sandai work the villager is definitely challenged by the advantage which comes from literacy. He can and does get an enormous amount of information and suggestion through the eye and the ear though he is not able to read

and write. But he comes every now and again to a situation when he observes the advantage of those who are literate. He begins to crave for that advantage at least for his children. This effect is analogous to what has been proved to have happened among the Negroes of the United States when the peripatetic schools from Hampton and Tuskegee went among them.

More than the Drama, the Sandai work lends itself to continuous instruction in sufficient detail. It is mostly conducted in the form of questions and answers ; and so, results can be gauged and judged as time goes on.

The Sandai stall is also used for the sale of the implements, seeds, fertilizers, better poultry, and other things which we wish to introduce. Every such transaction is an occasion for more questions and answers. The Sandai work is also very convenient for the work of the village library. Books and pamphlets are received and issued on that occasion.

In all these operations one should constantly keep in mind the educational aspect. As far as possible our share should be confined to guidance. The actual work should be shared more and more and finally taken over entirely by the villagers themselves.

3. The Co-operative Movement.

We need waste nobody's time here to show that the working of a Co-operative Credit Society is in itself a very rich means of education. That thesis will be considered self-evident by everyone here. Still my claim is that if the Co-operative Credit Society is looked upon as a means of education it will receive much more attention from people like us here who are devoted to the welfare of India. I may therefore be permitted to emphasize two values :

(*a*) The Co-operative Credit Society is related to an utterly desperate need of the villager, and therefore when wisely handled it becomes a powerfully effective lever for his uplift along many lines.

(*b*) The Co-operative Credit Society is a specific social organization. It trains people in combined action, it disciplines them in following the leader they have chosen, and it chastens the leaders in having their policies and actions guided in a democratic way. It therefore furnishes a model for corporate activities along many lines, and also draws out workers from the community and trains them as it goes along.

Besides these two values there are the other direct values, ethical and economic which need no recounting at this time. Here I have set out two values which confer on the Co-operative Credit Society the distinction of being a means for Adult Education to any one who is willing to take the advantage.

4. The Day School Plan.

The day school is for the young. The teacher's duty is done when the sun has set and the pupils have left. The building is then shut up for the night.

An opportunity for Adult Education begins just at that point. The teacher could come back and he does come back when it is worth his while. The building is re-opened when the lamp is lit and the village folk have returned home from the day's toils. Talks, lectures, songs, bhajanas, lantern shows, classes, readings from newspapers, bulletins or pamphlets—anything could be done, provided two things are taken care of :

(*a*) Our Normal Schools prepare our teachers to consider their schools as community centres, and to work them as such ; and (*b*) assistance should be given to the teachers by people like us, to keep this side of their work upto standard.

Enough has been said to show that the means for Adult Education are available already in the rural areas themselves. Extensive lectures, University settlements, community centres and such are not necessary excepting for training workers and for administrative convenience. For the Education itself it is far better to utilize existing opportunities.

The Curriculum.

The question will now be asked, what is to be the curriculum ? In answer to this I should refer to the first of the three fundamental principles with which I opened this paper. The programme for Rural Reconstruction should be widely comprehensive and the execution of the various lines of service should be simultaneous. This is not the occasion to sustain this thesis by argument or illustration. Assuming its correctness, it is obvious that the curriculum for Adult Education should be as comprehensive as are the actual practical needs of the villagers. The plays written should cover the problems of Temperance, Health, Disease, Usury, Mortgaging, Marketing, Litigiousness, etc. At the Sandai stalls talks should be given by the Government officers of the Agricultural, Veterinary, Industrial, Educational and Health Departments, and by Y.M.C.A. Secretaries, Servants of India Society Members, and Missionaries. These stalls provide a weekly exhibition of articles pertaining to many occupations and problems. They should head up in an annual summer school and exhibition where the exhibitors will be the villagers whose emulation had been sustained and directed throughout the year mainly through the Sandai work ; which implies that the curriculum for the Sandai work should be as wide as the programme of the annual summer school and the exhibition. So also in using the Day School Plan it should be possible for the average rural teacher to draw widely upon

the resources in the towns with practically no limitation. The actual practical needs of the villagers will be his main guidance. Also he will be guided by what is easily available by way of outside help, whether personal or literature or other material. These two practical considerations, *viz.*, actual needs and available assistance should determine also the work of outsiders like ourselves who are desirous of using the Day School Plan as an agency for Adult Education in the village.

Literacy.

One more point should be made here clear before I conclude. More than once I have referred to literacy in this paper. That is because there is a current fallacy that Adult Education should begin with conferring literacy, and then proceed to build on it more or less along lines of modern school education for the young. Such a procedure will be clearly like putting the cart before the horse.

(*a*) The situation in the country is too grave to await such a slow process. Take, *e.g.*, our vital statistics. More than a third of all the children born in the Madras Presidency never see their first birthday; and yet our Presidency has the best ratio among all the Provinces or States of India. How can such a situation wait?

(*b*) If literacy is indispensable for Adult Education we should give up the task at once for one very cogent reason at least. Our population is increasing by colossal figures. At the last census, when the rate of increase was the lowest, as low as $\frac{1}{2}$ per cent, the increase was on an average of $1\frac{1}{2}$ millions a year, 15 millions in the decade. If we are dependent on literacy how will it ever be possible to overtake the education of a continental population of 300 millions when it is adding to itself by such numbers.

(*c*) But literacy is not indispensable. Education is dependent only on the transference of ideas from one to another, and that can be done in more ways than one, as everyone of us knows perfectly well. In the situation in India, with the problems so many, so diverse, so complicated, so urgent, and all the time becoming more and more grave with the steady and enormous increase of population, we should in fact definitely delegate the conferring of literacy to a subordinate and incidental position, and endeavour by all means to perfect a system of Adult Education, which is totally irrespective of literacy. In all our plans and programmes the query should be, how much will the illiterate person get out of this? If the literate person gets more, all to the good. But the test should be the effect on the illiterate person. Nothing should be reckoned as satisfactory or sufficient which benefits only the literate and leaves the illiterate aside.

At the same time I should, in justice to myself, recall that I have already cited the case where the education of the illiterate awakes in

him the desire for literacy at least for his children. This is no fancy but a fact based on experiences abroad and in India. Educate the community aright, which means, as practically possible, and the community will demand more education and better education. One of the serious difficulties now before the spread of literacy in the land is the inability of the children to stay long enough at school. This inability is due partly to economic reasons and partly to lack of appreciation of the value of the school by the parents. This latter problem, which is psychological, will be entirely and automatically solved with the success of Adult Education. In fact the desire for literacy will be so keen that the economic problem will also begin to be solved.

While I have said all this I should make it clear that the conferring of literacy should certainly be designed as a part of the general curriculum of Adult Education. But it must only take its place among all the other objectives, and that place cannot and need not be a central place.

C. THE POLITICAL SITUATION

THE ROUND TABLE CONFERENCE AND AFTER

BY PROF. B. B. ROY, M.A., *Scottish Church College, Calcutta.*

TO have been asked to write about the Round Table Conference is a privilege. Yet, possibly, it is as much a handicap as an advantage that the present writer's association with the Conference in London was merely that of an assistant and a more or less detached onlooker.*

Interest has, in recent weeks, shifted from the Conference that is over to the one that will assemble in autumn; but the work that has been done remains as an unalterable ground-plan. The participation of Congress in the future Conference will improve the situation, in so far that Congress can 'deliver the goods' which the other parties cannot; but it is clear that it cannot write on a clean slate. The Gandhi-Irwin Pact accepts the essentials of the plan that has been evolved; and all that remains for the Congress to do is to smooth down crudities of detail and to bring into day-light what has so far been left nebulous. It may be that the Congress is itself, with a few dissentients, really impressed with the soundness of the new plan, even though it was none of its own fashioning; and in any case it is probable that it finds itself bound by a *fait accompli*. In either case, its present work becomes merely the toning down of details unacceptable to it; but even so, it would be valuable.

There are, broadly speaking, three features in the plan that has emerged from the Conference :—Federation, Responsibility and Safeguards. Not one of these should look entirely new to serious students of Indian politics; yet the total result has been one of amazing and even perplexing novelty. Only a week before the Conference met, few could have imagined that the Indian States could be argued or coaxed into an immediate Federation with British India, or that the representatives of the British Parliament would agree to it. Nor was it ever expected that there would be such a many-sided deviation from the Simon Report, even though most minds—British as well as Indian—had, for months past, been vaguely feeling their way towards some kind of an escape from so unpopular a document. Not a little of the importance and interest of the plan finally adopted by the Round Table Conference consists merely in this, that no one could have predicted it, and that upon friend and foe alike it came as a bomb-shell, disturbing

* The writer of this article accompanied Sir P. C. Mitter to the Round Table Conference, at the instance of the British Indian Association of Calcutta.

and embarrassing even some of those who have now become its most energetic champions.

II

The Simon Report had proposed a largely enhanced (but not complete) autonomy for the British Indian Provinces; no responsible government at the Centre; an informal association of the Indian States with British India in matters of common concern; and no real approach towards a Dominion Constitution. It contemplated no final settlement with India; it chalked out a path for India to travel, for generations it might be, before she could attain Responsible Government. At the Conference all this was changed. In fact the Conference began and did its work in a deliberate and all-round deviation from the Simon plan. During its labours of ten weeks, it hammered out a new scheme—immediate Federation of British India with the Indian States; a large degree of Responsibility to vest in the new Federal Government; full autonomy for the Provinces of British India; a large approach towards a Dominion Constitution; certain Safeguards. The work was done with the idea that it should provide for a final settlement; even though the principle of transitional reservations was admitted. The timid 'gradualism' which could only produce grudging half-measures was given up.

To realize the nature of the change, a few facts, familiar to the student of Indian politics, have to be recapitulated. 'Federation' was no new idea in India; but no one had dreamt that it would fructify so soon. In 1917 the Montagu-Chelmsford Report had held up Federation as a goal. In 1928 the Nehru Report did suggest an immediate Federation; but hesitatingly, as the less likely of two alternatives. The next year the Butler Report used language expressing an almost cynical discouragement towards all talk of Federation. In 1930, the Simon Report talked of Federation as a distant goal, and could recommend nothing more than a few informal federal features as a beginning. Later in the same year, the Viceroy's Despatch on the Simon Report disapproved of even this toying with informal federalism. Yet only a few weeks after, Federation had left the horizon of speculation and become an immediately practicable reality!

The whole question of Responsible Government assumed a new complexion with the acceptance of Federation. British thought, reflected in the Simon Report and in many individual and group utterances, had been reluctant to contemplate Responsible Government for India—and far less for British India alone—in the near future. The movement of thought which pictured a Dominion for British India alone found little support outside British India. The Indian States did not support it. They were haunted by the fear of absorption into British Indian polity and domination by British Indian

politicians, just when they were demanding from the British Government the removal of long-standing grievances, the revision of old treaties and the securing of their internal autonomy on a firmer basis. In the nervousness with which they watched political developments in British India, the opponents of India's political advance found a fruitful soil for their own operations. A point was reached when it became possible to play off the Indian States against British India to their mutual disadvantage; the mentality is reflected in certain legal opinions which were submitted to the Butler Committee for consideration. The psychology behind the present agreement was that they finally decided to work together rather than hinder each other's advance; for the Indian States now realized that there was a better chance for the improvement of their own status through co-operation with British India rather than in any isolated endeavour. Hostility to British India, in other words, was found to be a policy that did not pay; for, as evidenced by the report of the Butler Committee, which had been appointed specifically to examine the Princes' grievances, this attitude had not advanced their own case with the British Government to the extent they had thought it would. On the part of British India, too, it became clear that Responsible Government would be won sooner with the co-operation of the Indian States than without it. A joint demand would be irresistible. And so, at the Conference, it proved to be.

III

There are minds which yet find it hard to reconcile themselves to Federation. There are doubts and fears. Some attack the scheme on grounds which are largely academic. In spite of the precedent of Imperial Germany, they cannot contemplate a true Federation between units technically committed to permanent autocracy and those whose deliberate aim is democracy. Others are obsessed by the mental picture of the Princes' element in the new Federal legislature forming a permanent reactionary block, nullifying every large-planned attempt at essential reconstruction. Such a fear, let it be frankly admitted, is strengthened and not allayed by that kind of talk which apparently looks for nothing but "stability" from the Princes' participation in the new Constitution. Stability of a certain kind the Princes will certainly bring, through the sheer fact of their administrative tradition; but to urge or to foster the impression that the Princes will have more than their legitimate share in the decision of federal matters is to produce an insuperable obstacle to the further progress of constitution-making.

These fears and doubts will probably vanish when the Federation has been translated into statutory language. In the meanwhile, the acceptance of the principle of immediate Federation involves an immense change in political values for India's immediate future. The

relation with the British Parliament and the Crown changes. The real control of the Parliament shrinks to purely formal dimensions, except in regard to transitional reservations, such as Defence and External affairs; but the Crown will continue to be the Paramount Power towards the Indian States that it has been for well over half a century now. 'Paramountcy' is not to be vested in the Federation, immediately or in the near future. This results, both technically and effectively, in limiting the immediate goal of All-India polity to Dominion Status as a Member of the British Commonwealth of Nations, and removes out of the field of practical politics any serious endeavour towards Complete Independence. To accept Federation with the Indian States and yet to seek a political destiny outside the British Commonwealth would be a stupendous inconsistency. It is unthinkable that one part of the Federation can pursue Complete Independence, while the other jealously emphasizes its connexion with the Crown. Both have to work towards a common destiny; or else the Federation would not last for a day.

On the other hand, there is no reason why Federation should not make the attainment of Dominion Status easier. The Safeguards need never stand in the way, if they are handled by all parties concerned in the proper spirit; but until Defence and External Affairs are transferred, India does not become a Dominion in the complete sense of that term. That transfer can be made easier through the co-operation of the Princes. The plea of the Princes, supported by eminent counsel, has been that neither Defence nor External Affairs can ever be transferred to a Responsible Government in India without their consent, because they had made over responsibility for them to the Crown under Treaties whose inviolability they have increasingly emphasized in recent years. It was the practice even a year ago to examine and refute this claim purely on the legal plane; but this is unnecessary now. The matter has passed from the sphere of law to that of statesmanship. With a Federation achieved, there need no longer be the fear that the Princes would be less solicitous about the attainment of full Dominion Status than the statesmen of British India. Their entry into a Federation is a process in their own quest of real autonomy; and there need be no apprehension that they will remain enamoured of limitations, any more than the British Indian statesmen.

Nor need there be the fear that the principle of Autocracy in the Indian States necessarily acquires a longer lease of life, from the fact of there being a Federation. There has been for some time past, a movement which has aimed at extorting from the Princes a pledge that they would introduce the principle of Responsible Government into their own Dominions. The last Conference did not formally elicit that pledge; for it concerns a matter that affects the principle of the

Internal Sovereignty of the Princes, which they deeply value. There was the assertion, however, that several of them had already recognized the citizenship rights of their subjects and initiated representative institutions. With this assertion most British Indian delegates were satisfied. The Congress will probably try to carry matters a step further. In any event, some comfort can obviously be derived from past history; for political processes once begun can never be rationed to a diminishing degree of slowness. Principles recognize no frontiers; and even those who resist the longest find wisdom in accommodating themselves to the inevitable.

IV

It is clear that the re-handling of the Conference's work by the Congress will concentrate largely upon the scope and character of the Safeguards. Yet the fact that the Gandhi-Irwin Pact has accepted the general principle of safeguards is of no small value. It was recognized by most British Indian delegates that the safeguards, as stated in the various Reports of the Sub-Committees of the Round Table Conference, are not only excessive in certain directions, but nebulous to a degree; and there is urgent necessity for bringing them out in clear and firm outline. Safeguards have to be there, for the reason that fears exist in the Indian Minorities and in the British community which cannot be wiped out by means of pious formulae. It would be the height of impolicy, both on the British and on the Indian side, to refuse to face facts, and thereby postpone the solution of genuine difficulties. The Gandhi-Irwin Pact recognizes the need for safeguards, "in the interest of India". The phrase is important, since it determinedly refuses to throw a veil over recognized difficulties. For safeguards that the British might regard to be "in the interest of India" need not, all of them, be necessarily admitted as such by the Indians themselves; yet safeguards that aim at relieving uneasiness must obviously be agreed to on both sides. And since anxieties exist in the British no less than other minorities, and since the British have interests in India which they fear would be too eagerly assailed, they cannot well be denied their legitimate say in the matter. The whole question of British trading rights, with which the Conference dealt in a somewhat hurried and perfunctory fashion, requires to be re-investigated in a spirit of 'give-and-take' on both sides. Upon this will hinge the success of the Second Round Table Conference.

The safeguards for the Indian minorities—the Muhammadans, and the Depressed Classes, for example—had better be forged by Indians themselves; and it is well that the First Round Table Conference neither evolved nor rashly committed itself to any settlement. There is enough evidence already that the framing of these is becoming less difficult than it was in London. But even though

there should be some delay, there need be no despair. The forging of safeguards is a primary task of the constitution-maker for India ; for they will provide the Constitution with the essential discipline that it needs. But to talk of any safeguards as though they were of the *permanent* essence of a Constitution, is futile and mischievous to a degree. One can only think of safeguards as things that, having had their use in allaying fears, will gradually lose themselves in the healthful current of a Constitution that operates with justice towards all. But the security that is not won through the loyal participation in the larger atmosphere of a Constitution can never be permanently secured in the narrow content of a set of sharply defined safeguards, The recent talk of safeguards as though they would or could be a virtual substitute for the Constitution itself is a blunder, and needs to be subordinated to a wider vision and a spirit of mutual trust, on which alone the future Constitution of India can be well and wisely built.

D. "AS OTHERS SEE US"

INDIA AS SEEN THROUGH FRENCH EYES

A REVIEW OF PROF. ANDRÉ PHILIP'S "L' INDE MODERNE".
(*Librairie Felix Alcan, Paris, Fcs. 18.*)

THERE is an old saying that " an onlooker often sees most of the game "; and certainly it is true that those who belong to parties which are closely engaged in a great struggle generally find it difficult to secure that detachment of outlook which is necessary for an impartial judgment. So in India, at the present time, genuine impartiality is exceedingly difficult alike for Indian and British ; because, however much we may desire and strive for impartiality, it is impossible for us entirely to disentangle ourselves from the struggle in which we ourselves are involved.

L' Inde Moderne is a book written by a French Professor of Economics in the University of Lyon, who visited India in the winter of 1928-29, as a delegate from the Christian Student Movement of France to the General Committee of World's Student Christian Federation at Mysore. His interests are specially centred in problems of Economics, Agriculture and Industry, but they extend also to cultural and religious problems ; so his point of view is both political and religious, and might be broadly described as that of Christian Socialism. Necessarily his first-hand contact with Indian problems has been comparatively slight, and it is not difficult to find in the book a number of errors, some of which are of a serious character. But in spite of these defects, the book presents us with a point of view which is fresh and vigorous, and obviously characterized by a genuine desire to be fair and impartial ; and these qualities more than compensate for a certain measure of inaccuracy in the presentation of some of the details.

Prof. Philip divides his studies into three parts: (1) Agricultural India; (2) Industrial India; and (3) Political India. Most of the ground he covers has been traversed by previous writers ; nevertheless even those who have long been resident in India are not likely to have often come across so clear a presentation, within a brief compass, of the Industrial and Political situation in India, which has frequently been studied and described piece-meal, but not comprehensively as a whole.

In Part I (Agricultural India), the writer shows us that he has been deeply impressed by the mass-suffering of rural India ; and he contends that this is due largely to causes which are ultimately preventable—partly on the side of the Government of India, and partly on the side of the indigenous customs and religious prejudices of India. He thinks that British Government officials in India are (naturally

enough) inclined to under-rate the misery of the Indian peasant-folk, or at least to argue that the responsibility for this lies with the people themselves, and thus to try and divert themselves of responsibility for the poverty and suffering of the people committed to their charge. Monsieur Philip holds that the present tragic situation is largely due to the "systematic pillage" which was inaugurated in the early stages of the East India Company, and which, though modified, has not been wholly altered, by the British Government in subsequent years. "English Industry took its birth from the pillage of India ; and very quickly the British Government made efforts to encourage its own Industry, by reserving for it the National market, and dealing a mortal blow at its only serious rival, the artisan Industry of India" (p. 86). This contention is supported by striking quotations from H. H. Wilson's *History of British Industries*. He also blames the British Government for failing to develop Indian education along lines which would have fostered the development of Indian industry, and for concentrating too exclusively upon an academic type of education, with the result that "while a hundred years ago India was in a situation analogous in all points to that of Europe at the same epoch [*viz.*, at the stage of transition between the local commerce of mediaeval times and the rising capitalism based on manufactures], this evolution was sharply broken off by the English occupation of India" (p. 86). Another source of the woes of rural India, according to M. Philip, is found in the domination of the local money-lender. This he admits to have been an ancient weakness in Indian life, long before the coming of the British ; but he maintains that in the indigenous system of India, the money-lender was the least prepared to temper his extortions with a certain measure of "give-and-take"; while under the rigid system of "British justice", his demands have been enforced upon the peasants with a legal relentlessness that even he himself would hardly have demanded, though he has been quite prepared to accept the support of the Law when this was offered to him (p. 43).

But while M. Philip is thus very critical of some of the effects of British rule in India, he also considers that the responsibility for the poverty and misery of Indian villages must be shared in no small measure by the social system of Hindu life, and by the religious prejudices which that system sanctions. By forbidding people to improve their breeds of cattle through weeding out and cross-breeding, by forbidding the use of manure, and above all by the doctrine of Karma, which paralyses the springs of vigorous social reform, he considers that Hinduism must share with the British Government a large responsibility for the woes of the Indian village people. The result is a situation in which effective action is exceedingly difficult. "Le paysan ne peut pas, ne sait pas, et ne veut pas fournir un effort

soutenu et vraiment productif " (p. 79). (" The peasant has neither power, knowledge, nor initiative to put forth an effort that will be sustained and really productive.") For this 'impasse', M. Philip would find a solution partly along the lines of reformation of agricultural methods, and partly by the development of Industrialism in the towns, which would relieve the present pressure of population upon the soil.

In Part II, he deals with Industrial India, and shows himself to be an observer who can combine criticism with discrimination. He tells us on the one hand that he found the sanitary conditions in some of the factories of Bombay better than those in Manchester (p. 130); while on the other hand the living conditions on the whole are " worse than the worst that we have ever seen in Europe " (p. 151). As against these horrors of modern industrialism in India, he thinks that Gandhism is a natural reaction, and he finds in the moral ideals of Mahatmaji the " most perfect manifestation of human brotherhood in a system of rural economics " (p. 161); and one which is worthy of comparison with the pure idealism of St. Francis of Assisi.

At the same time, M. Philip does not believe that Mahatma Gandhi's desire to destroy Industrialism and to throw back India into the methods of the primitive rural life is either possible or economically sound; and he maintains that the Mahatma would serve India better, if instead of trying to *fight* the growth of industrialism, he would seek to control that development, and guide it into wise lines, so that it might reach its natural completion in a socialistic system designed for the welfare of the whole community (p. 162).

In the next chapter he sketches vividly and clearly the history of the Labour Movement in India, and divides it into three periods: (1) the *Period of Regulation*, characteristic of Indentured labour, and tending towards Forced labour ; (2) the *Period of Abolition*, during which the Indian artisan was struggling to secure the cancellation of oppressive customs and legislation, and the introduction of protective legislation or charters for the work-people ; (3) the Modern *Period of Organization*, marked by the formation of Trade Unions and Syndics; —although these are even now only in a very elementary stage.

M. Philip does not consider that the part played by British Commerce in India's history has been altogether creditable. It is true that British Conservatism has at times the supported social reform in India; but this has generally been with a view to check the power of their rivals, the Indian Merchant-Princes (p. 125); and he maintains that there is evidence to show that in recent times the strikes of Indian Labourers at Tata's works have been encouraged by British bankers, with the same purpose—to undermine the Indian firms whose prestige was becoming dangerous to British interests. He points out that, so far, the Labour Movement in India has

depended for the leadership almost entirely upon members of the Indian *intelligentsia*; some of whom have indeed taken a genuine interest in the welfare of Indian labour, while others have used the Labour Movement merely as a tool for furthering their own ends by bringing themselves into public notice. Such men have only been prepared to support the Labour Movement to a very limited extent, so long as its development did not threaten their own position; and while they have given to the Movement a strong political flavour, they have also endeavoured to prevent it from developing into a class-rising of the masses on a large scale (p. 196).

In the last section of the book, entitled *Political India*, Prof. Philip reviews the present political situation and the forces which underlie it. In the Non-Co-operation Movement he sees two elements, which he calls 'prophetic' and 'civic'. The former element consists of the moral affirmation of the rights of human beings against those who hinder and oppress them:—an instinctive, powerful affirmation of something that is felt to be *right*, without much regard to immediate or ulterior consequences. In spirit, it is fundamentally religious. But the other aspect of Non-Co-operation, which Prof. Philip calls 'Civic', is essentially political. It is an endeavour to *use* the method of Non-Co-operation in order to bring pressure upon a foreign Government to accede to the wishes of the agitators. Those who use Non-Co-operation with this aim in view need not feel themselves to be under obligation to continue to adhere to it, if it appears to them that it is not likely under existing circumstances to achieve that which they have in view. The former type of Non-Co-operation will at most have a limited number of devotees of high ideals; but they are likely to gather around themselves a larger number of supporters who are willing to use these methods only just so long as they seem likely to serve their ends. The non-violent note of Non-Co-operation can only be maintained, as long as it is practised only by small groups of persons, who adhere to the former ideal. As soon as it becomes a mass-movement, it is bound to be associated with a certain measure of violence (p. 217 ff). M. Philip instances the increasing violence which accompanied the visit of the Prince of Wales to India in 1921, as a striking confirmation of this interpretation of the movement.

His main conclusions with regard to the present political situation are as follows:—(1) It is feasible for England to suppress the present agitation without granting independence to India ; because (*a*) the masses of India are (as Mahatmaji has admitted) not ready morally or spiritually for a united campaign of non-violent non-co-operation, such as would render the maintenance of the present system of government impossible; and (*b*) because the Indian middle-class ('bourgeoisie'), particularly the vernacular-speaking elements in the

villages, such as the better-class villagers and traders, are essentially conservative. Therefore, M. Philip concludes that it is probable that in the near future India will be granted, not Independence, but some form of Dominion Status, which will practically give the chief power, not into the hands of the masses, but of the more or less educated 'middle-classes' in India (pp. 252-255).

On the other hand, if the British should be led to *refuse* further advances in Self-Government, and should undertake a campaign of 'firm government' and repression, he believes that this will lead to an open revolution on a far larger scale, which will probably end in complete Independence for India ; because it will be impossible for the British permanently to suppress a movement that is really nation-wide. But he holds that this revolution, if it comes, will not be merely a *political* revolution against the present ruling power; it will also be an *agrarian* revolution, which will involve the downfall not only of the British, but also of the Indian capitalists, landlords and money-lenders. He concludes with the question: "Is it possible that the present capitalist structure of society in India should survive such a revolution?" and he answers "The experience of Russia suggests that we must answer 'No'" (p. 256).

Prof. Philip's study is, as we said, full of interest. In fairness it must be added that it is also full of a large number of mistakes, some of which are by no means trivial. We read with surprise that Lord Morley was one time the Viceroy of India (p. 209) and that Dr. Ansari was the *first* Moslem President of the Indian National Congress (p. 238)—a statement which strangely ignores the outstanding presidency of Moulana Mohamed Ali in 1923. Anglicans will scarcely feel flattered when they read on page 170, that a distinguished Theosophical leader is "L'évêque" Anglican Arundale ! Bengalis will be surprised to learn that the cultivation of jute is confined to the banks of the Hooghly (p. 109), and students of the Vedas will find the famous passage regarding the origin of caste seriously mis-quoted on page 6, where we are told that all the four castes issued from the loins of Brahma. It is strange that with Prof. Philip's wide knowledge, he should be unable to use even the simple English titles correctly ; and the reference to "Sir Wedderburn" (instead of Sir. W. Wedderburn) on page 47 reminds us of the traditional mis-use of aristocratic titles in Gallic circles.

But it would be unkind to search after further errors of this kind ; and although they may lead to some apprehension as to the author's accuracy and reliability of statements, they do not seriously detract from the real interest and value of Prof. Philip's book, which is one that Indian and English readers will alike find to be illuminating, and helpful towards an impartial understanding of the problems of Modern India. •

E. C. D.

E. A TRIBUTE FROM SOUTH AFRICA

MAHATMA GANDHI

(A Poem.)

BY D. J. DARLOW,
Fort House, Alice, Cape Province (South Africa).

Great is the Spirit of Man and the Soul of Man is irresistible.
If its fire be pure it burns through the multitude
Lighting the flame of wonder and flashing forth in restlessness
Until desire be satisfied and purpose be achieved.
No power can stay it, no violence quench it,
More tenacious than the creeping fire when the prairie
Is dry with summer; the flail drives it back at the edges
But, relentless, it bursts forth again in the distance
And the beaters, defeated, retire in haste to the rivers.
Pride of 'selfhood' and the love of freedom are a well of deep waters.
An avalanche may cover them for ages of time
But they are not destroyed; they await the inevitable
When the boulder shall fall aside and the earth crumble
And the waters gush forth rejoicing in the sunlight
Sparkling in their new-found vigour and seeking the richer valley.

* * * * *

Sad has been thy lot, O India.
Humbly toiling in their village plots
Thy folk in quietness have their hapless fate
Awaited ; wave on wave, the mountain passes,
More dangerous than volcanoes' fiery flood,
Have poured upon thee conquerors merciless.
Untouchable, thy peasantry have slunk
Before the high-caste glare of haughty eyes;
In poverty thy ryots, skeletons,
Have gazed on death with every rising sun;
Famine hath torn them, floods have rent their sides
And never hath their spirit flickered up.
Then came a Conqueror o'er the unknown sea.
He stretched his hand upon the mountain pass
And there was peace; he gave security
For haunting fear. He taught whoe'er would learn
The wonders that illume the Western world.
Deep quietness, it seemed, had come for aye.

But thought began to stir the buried depths,
Desire and pride to tumble into life.
For who can move the mountains that repose,
—In ponderous eternity repose?
" He who hath faith, of faith a tiny grain,"
(Said One who loved the downcast and the slave,)
" Shall move this mountain to the middle sea."
And men of faith arose whose eyes could see
An India with swift, unshackled feet
Who snatched her wrist from Britain's guiding hand
—Britain the foster-mother of the weak—
And walked unguarded through a dangerous path
Yet free to choose the ways to left and right.

Frail creature, with a soul of quenchless fire!
Canst thou sway multitudes and make them thine?
Where is the giant form to take the eye,
The noble poise of Alexander's head,
The rage implacable of Tamurlaine?
These bind the world a moment, then again
It casts aside its bonds and takes its way
Scarred with its fetters. But there is a Power
That does not bind. He brings the immortal spirit
To its birth. His name is Meekness,
Earth's inheritor ; Humility
And Sacrifice her sisters. Who so great
To take this lofty path of obloquy,
To risk the glacier and the deep crevasse?
Mahatma Gandhi chose this rarer way,
Comfortless and most undesirable.
As a lone beacon on the Himalayan heights
Burns like a sunset o'er the Indian plains
So burnt his meek example. Hindu, Sikh,
Pathan and Moslem, all the many breeds
And systems, opened eyes long dimmed with mist
And found in him a quality their own
An essential something deeper than belief.
They listened as the sheep at eventide
Lift startled heads to hear the shepherd's cry.
" Freedom is ours, a Nation on the Earth,
" Come from old time, a beauty all her own,
" Freedom to choose our way, together knit,
" Freedom and beauty, mystery and truth! "—
A faerie voice, down from the sourceless past
That sounds for ever to an endless time.

They looked, and one came walking in their midst
And sat amongst them e'en as Jesus did
Whom Christians tell of, wearing Khaddar coarse,
The homely Charka's spinning; there he sat
And when they crowded in a fevered throng
And grouped in castes, each fearing to be soiled,
He sat amongst the lowest, human souls
Not less in beauty than the highest there.
Then something stirred and made the heart to throb
—The birthpangs of a Nation. What is this
That holds a folk together, each sole man
No longer one alone, with fierce desire
To live and fight and procreate himself
But ready for the Nationhood to give,
To sacrifice his dearest loves, to die
For her ambitions? 'Tis not a thing of blood
Alone, nor common interests; profounder, for
It hath its roots in mystery. No force
Can crush it; trample it, the very earth
Stained with its blood will send forth thousandfold
A harvest which will turn the sickle's edge.

What was the strain which, softly as the breeze
That sometimes intercepts the black monsoon,
Floated upon the prophet's inmost ear
When silently he waited on the hills
For Satyagraha from the Source of Truth?

Dreamer, what dreamest thou on the hill of solitude?
Dreamer, why is thy brow dull with sadness
Thine eyes cast down unseeing?
Listen to the chant of eternity and of purpose unchanging.
Do thine eyes see but the poor in their misery,
The slave-like heart that will not possess itself
The hands that hang listless ?
Have not these lowly ones souls that await but awakening ?
Listen to the wind in the tree-tops and see the clouds how they
[hasten ;
Hear the falling of water, the roar of the mountain torrent.
Is not thy spirit alive and resistless, O dreamer ?

"Two paths lie before thee
For those who adore thee,
A road loud with sorrow
With a red, ruthless morrow,
And a way without glory
Where none, young or hoary,
Shall quiver all gory
In the pathway before thee.

Tribulation shall daunt thee,
Remorse shall aye haunt thee,
If now thou shalt borrow
The red robe of sorrow.
The cries of bereft ones
The ghosts of the cleft ones
Shall haunt thee and daunt thee.

But gently beside thee
Peace surely shall guide thee
To meadows where gladness
Shall drive away sadness,
And Freedom shall find thee.
No fetters shall bind thee,
But violence behind thee
Shall slink with its madness,
And Freedom shall guide thee
Aye gently beside thee."

He heard the theme and resolution shaped
The way of peace before his tortured mind,
For peaceful victory leaves no sore wounds,
No battlefields, no wrecked and ravaged homes,
No longing for revenge and galléd pride,
No uprising of the beast's endless strife
That dogs us like a footstep in the dark.
Primeval blood yet trickles through our veins
Ridging the muscles taut to fearful deeds.
Sing without ceasing, voices of the hills,
The song of peace into the prophet's ear,
Lest rage should shriek too loud, and eager feet
Should run to violence!—then, alas! thy woe
Were greater than the sting of winter's sleet
Midst lowering icebergs on the Antarctic shore.

THE WORLD OF BOOKS

THE HEART OF HINDUSTHAN. By Prof. Radhakrishnan. (G. A. Natesan & Co., Madras. Price Re. 1.)

India is greatly indebted to Prof. Radhakrishnan for his brilliant exposition of her thought to the Western world. Those who have learned to admire his larger works, but could not possess them because of their high prices, will welcome this small book, which within a short compass gives in essence the Professor's interpretation of the religious situation in India, and his message for the times.

Admirers of Dr. Radhakrishnan will welcome a lengthy introductory sketch of his life and writings by Dr. J. K. Majumdar, which prefaces the book. The story of the Professor's successful tours in England and America will delight every Indian reader; and this is followed by a critical estimate of his published writings.

The book itself consists of six discourses: three on Hinduism, its dharma and philosophy, and three others on the relation of Hinduism to Christianity, Islam and Buddhism. The essays on Hinduism give in brief Prof. Radhakrishnan's conception of the Hindu view of life. The tolerance of Hinduism, its recognition of the diversity of the paths leading to the one goal of Moksha, and the wisdom and validity of the discipline it has evolved for the realization of this goal, are all presented with clearness and suavity. Not that the Professor is unaware of the corruptions which exist in Hindu institutions and practices. But to him, these are corruptions of a spirit and a system which may be universally acceptable and essentially valid; and he believes that the signs are not wanting that Indian thought in the near future, shaking off the lethargy and the conservatism of "this present ageing unto death", will become "one of the great formative elements in human progress, by relating the immensely increased knowledge of modern Science to the ancient ideals of India's philosophy."

The chapters on Islam and Christianity are appreciative of the distinctive elements in them, elements which the Hinduism of Radhakrishnan is willing to incorporate. But the emphasis is laid on the affinities between Hinduism and these religions, and the growing spirit of mutual understanding and comprehension is welcomed and commended. It is the Professor's fondest hope that "India with her assimilative genius may yet succeed in harmonizing the mighty currents of the world's great religions that have met on her soil." S. K. GEORGE.

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Suggestions for Teachers as to some Teaching Values of the Pictures contained in the PORTFOLIO OF INDIAN ART. By M. F. Carpenter, M.A., M.R.E.

Miss Carpenter has done India and India's schools and teachers a great service by bringing out this *Portfolio of Indian Art* with suggestions. It is true that all these pictures have appeared in "Chatterjee's Picture Albums" issued by the *Modern Review* Office, but this is the first time, as far as I know, that a collection has appeared with suggestions by means of which guidance has been given for their appreciation.

She has divided up the 16 pictures in this *Portfolio* into 4 groups, *viz.*, (1) For Primary Children, (2) For Juniors, (3) For Older Boys and Girls and Young People, (4) For Groups Studying the Religions of India. It has served a double purpose: on the one hand the boys and girls in our schools will, with the help of their teachers,

learn to appreciate Indian Art, and on the other, these pictures will help them in their general education, specially in their religious education. In these days of pictorial education, I am sure, Indian Art has a great and a most useful part to play in India. We already have pictures for the study of History, Geography and Literature. It is time that there should be a collection for the culture and development of the æsthetic and religious side of our young people.

Miss Carpenter has selected 7 pictures for groups studying the religions of India, and in this way she has put before us some of the great religions in our country. She has tried to help in that most difficult subject, the 'Comparative Study of Religion'. In the suggestions for study that she has given, she has tried in a helpful way to bring out some of the fine points in other religions, which would not have been easy if she had written a treatise on the subject.

The suggestions are intended mainly for the use of teachers, but they will, I am sure, be welcome to every one who is interested in Indian Art generally. The interpretations that have been offered are mainly her own but as far as possible she has tried to give the artists' own point of view.

This is an admirable collection not only for use in our schools but also for use in study circles and group discussions. S. K. CHATTERJI.

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A FAREWELL TO INDIA. By Edward Thompson. (Benn. 7*s.* 6*d.*)

The spirit of Puck seems to be active in the mind of Mr. Thompson, for what praise or blame he metes out in one book, he successfully removes the taste of it in his next. A few years ago he wrote *The Other Side of the Medal*, describing British atrocities during the Indian Mutiny; but now in his latest work he says that the only cure for India's ills is for the Indian to stop pointing to the wrongs that the English have done to the country, and for the Englishman to stop talking of all the benefits that he has conferred. He wrote the life of Dr. Tagore in which he shewed to his fellow-countrymen how an Indian could become a master in the English tongue; and now he presents to us a caustic picture of an average educated Indian who cannot speak in anything approaching grammatical English.

"A Farewell to India" is a depressing book. Here we meet again the characters of "An Indian Day"; and after we have been with them a short time, we realize that they are badly in need of a change. The book has something to recommend it, if taken as a psychological study of how the present situation affects a normally healthy-minded man who is acting as Principal of a missionary college and working up for a nervous breakdown. This individual's sense of humour is one of his strong points, but, unfortunately, like that of so many Europeans in this country, it is thoroughly permeated with cynicism. There is very little in his character of real sympathy arising out of personal friendships. And why should 'Alden' or any other right-minded Britisher form friendship with Indians? With the exception of Jayananda, who is still a Sadhu in the jungle, hearing everything and saying little, they have, apparently, in Mr. Thompson's opinion, all gone completely mad.

It is difficult to realize that the book is written by one who took up his abode in the sylvan surroundings of Boars Hill (Oxford) some years ago, and has not been in India since the present Civil Disobedience Movement started. He writes as if he had first-hand knowledge; and one is reluctant to confess that there is only too large an element of truth in the sorry picture which he presents of the Indian student outlook of the last twelve months. F. MACKEOWN.

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LA PENSÉE DE RABINDRANATH TAGORE. By Sushil Chandra Mitter. (Adrien-Maisonneuve, Paris. 1930.)

In spite of his protests the Poet's friends will insist on making him a philosopher. After a brief preface by Dr. Sylvain Levi, who finds in him one of the two guiding voices of India in travail, and a full bibliography of four pages, Professor Mitter proceeds to trace the sources of the Poet's thought, and then to discuss what he calls his "transcendental humanism".

This discussion—the latter half of the book—is the more original, but the first half is equally useful to all who need such a summary. Professor Mitter is well qualified by birth, training and occupation to make it, and he gives us a clear and symphathetic account of Tagore's sensitive childhood, of the deep influence of his father the Maharshi, of his adolescent promise and of his brilliant achievements as educator, poet and thinker. The Upanishads, the Bhakti singers of Bengal, Buddhism and the songs of the people have all entered into the soul of this eclectic thinker—but it is to Kabir the weaver-poet, and to Rammohun Roy the synthetist, that Tagore owes most. A son of the Brahmo Samaj, he has sung as no one in our time the praises of the Unseen Lover, and in this devotional dualism Dr. Mitter finds his distinctive thought.

In the Poet's *Jivandevata* "Lord of My Life" he sees a new doctrine of the Self. Agreeing with Bergson that this world is a process of things, Tagore, more poet than philosopher, sees in the calm and peace of personal communion the proof that there is an abiding reality.

This philosophy expresses itself in many ways; perhaps best in his Ashram—Santiniketan—Abode of Peace—which is a practical expression of this Reality: and if it breaks down in his own tendency to criticize without welcoming criticism, and in the failure to recognize that internationalism involve a healthy nationalism and that others will idealize their own heritage as he idealizes his; this is the failure of human weakness.

In nationalism he sees the curse of our time, and in the "big and complex" organization of our civilization the trade-mark of materialism.

The book concludes with a brief account of the Poet's educational work, but unfortunately it has no index and the reviewer is unable to check his impression that far too little attention is given to the influence of the West upon Tagore whose music, drama, educational theories and philosophy have been more influenced than he knows by the "material" West. Nor is there enough consideration of the influence of Buddhism which inspires the poet not only by its international spirit but by its central philosophic concept. The contrast between the unreal and the real, the transient and the permanent, the restless and the calm—it is this which the great thinkers and artists of Buddhism try to express and it is this which Tagore has chosen as the central thought of his own mystical transcendentalism. Why drag in Bergson, when the Buddha, twenty-five centuries ago, emphasized the Abiding Reality of *Nibbana*—Peace?

K. J. SAUNDERS.

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII July, 1931 Number 7

THE CHRISTIAN ATTITUDE TOWARDS PUBLIC QUESTIONS

BY THE BISHOP OF MADRAS.

THE Christian religion is a religion of Love. Its great foundation is that God, who is Love, became Man and revealed, so far as it could be revealed, in finite form the Love of God. In doing so, He taught us that the life of Love is the only life which lasts and so He rose from the dead, for Love cannot die. Along with Love comes always Holiness, for all sin is selfishness and selfishness is the denial of Love. The life of Christ was a life of service. He went about doing good. There are no limits to the service of Love ; and He set no limits to His service. We are familiar with the thought that a loving righteous father or mother bears unavoidably the shame and the blame of the sins of a beloved child. God, the Father of all, bears in His own person the sins of the whole world ; and He revealed that truth when He gave His only begotten Son to die on the cross for the sins of all mankind. Whosoever believeth on Him shall have the real life. Believing on Him means entering into His Spirit, living His life, sharing His work, filling up what remains of the sufferings of Christ. The Christian life must be a life of love, a life of service, a life of atonement.

To live in the world and yet not to be of the world is the hardest practical problem that man has to face. It is not sufficient to ' cultivate one's own garden ' only, to live in selfish piety and in the endeavour to work out one's own salvation regardless of all others. There

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

has always been that spirit in Christianity. When the world got too difficult, men and women forsook it and shut themselves up in monasteries and hermitages or joined exclusive bands of pietists and formed little ring-fence churches for themselves. They would have nothing to do with the world, which for its sins must come to destruction. Not so did Christ live : and the Christian, He tells us, must take up His Cross. In all religions there has been the tendency to manufacture crosses in substitution, self-torture, self-mutilation, vows of silence—all these and many more have been the manufactured crosses of religious devotees. But the cross which Christ bids us carry is the cross of service, the cross of unselfishness, the cross of unpopularity, the cross of bearing the loss and the shame, even the blame of the sins of others.

Because of the extreme difficulty which Christians felt in playing their part in the world and because of the discomfort to the world which the ideals of Christianity caused it, there grew up the doctrine, elaborated by Machiavelli and eagerly seized on by many others, that there are two lives and two moralities, the life and morality of a State and the life and morality of religion. And Christianity was largely banished from the dealings of State with State. The Church had no part in politics. More and more the Church was subordinated to the State. The need of the State, whether for trade or for expansion became paramount. Here necessity, not religion, must rule. Let the Church concern itself only with the personal lives of its adherents. On public questions it had no say. 'No politics in the pulpit.' The inevitable result was plainly set forth at the Jerusalem Conference in 1928. The growth of materialism threatens the very existence of Christianity. In Russia the principle of the divinity of the State, of the paramountcy of its laws and needs has gone to its logical end ; and religion and God are the enemies of the State and are to be suppressed at all costs. We may hold up our hands in horror when we see the naked results of the doctrine of the supremacy of the State ; but when economic necessity comes in conflict with the principles of Christ, which wins in the Christian States ?

But even when we agree that Christian men and women as individuals and Christian Churches as corporate bodies must play their part and uphold Christ's principles in public life, we have not solved all our difficulties. Can the Church take over all the duties of the State and rule as a State ? The experiment has been tried on a grand scale by the Roman Church ; on a smaller scale by Calvinism in Geneva or Independants in England and it has been decisively rejected as unworkable. The only ideal is the Kingship of Christ : that all people and all countries should acknowledge Him as King and each perform their duty, as His servants.

The power of the Church and of the individual Christian must lie in following and in preaching Christ's life and Christ's love. And they must rely solely on Christ's power to overcome the world. Christ made the supreme claim 'I have overcome the world' and the next day He was crucified. The Church must be ready to be crucified if it is to do its part in the State ; and it must unceasingly live the life of Christ and teach His ideals. If it is to do this effectively, it has inevitably to stand aloof from parties and communities in the State. The Church, as a Church, cannot ally itself with a Conservative party, or a Socialist party ; still less can it form a community party of its own. To do so is to lose its ideal, for all righteousness and all religion are not bound up in any party programme.

Again, the Church cannot rely for its existence as a community on the State; the price it will have to pay will ultimately be the sacrifice of its ideals. We may illustrate this by the present position of education in India. If our Christian education depends for its existence on State aid accompanied by State regulation, we may soon come to the position that the price of the continuance of such aid is the abandonment of Christian principles. That Christians as citizens have the right to demand a Christian education for Christian children is obvious; that they should receive State aid to teach Christianity to others than Christians must obviously depend on whether those others (or their guardians) desire such a right to be conceded. It is not an inherent right possessed by the Christian Church as such.

We thus come to the formulation of a few general principles.

1. Christ is King of Church and State alike. Every Christian, whether his work lies in the sphere of politics or more directly of the Church, must put Christ and His Kingdom first.

2. Christians must support every effort which is obviously in the cause of righteousness. Such efforts as the care of children, the eradication of vice, the prevention of drunkenness, the prevention of the drug traffic are plain issues which need no argument.

3. Christians have "to prove all things and hold fast that which is good." That means that every question has to be considered in relation to the principles of Christ. Christians may differ here among themselves; there is no clear principle involved in many such questions. The question, to give one example, of the Rupee ratio involves no easily discernible Christian principle.

4. Christians have to bear the cross. If the country sins Christians cannot stand aloof and simply condemn. As part of the community, they have to bear the blame. The Pharisaic condemnation of sin, is no part of Christ's message. And as a matter of fact, there is nothing cheaper

or more conducive to religious vanity than to 'condemn the sins we have no mind to'. Few things make less impression on the world than solemn resolutions passed by assemblies of pious people, condemning this or that evil, if they are completely unaccompanied by any acknowledgment of our part of the blame and shame which attaches to us all, as citizens of the country. Thus it is easy to pass a resolution condemning 'sweating' in general and to go straightaway to the bazaar and bargain for the lowest possible price for a suit of clothes !

5. This brings us to the heart of the problem—the Cross. We have no right to condemn unless we are willing and earnest in bearing the loss which sin entails. This is the heart of our service. We have all repudiated Gandhi's suggestion that humanitarian work (hospitals, famine relief, orphanages, etc.) is unfair bribery merely to bring in converts. If such things have ever been so used, it means that Christianity has fallen from its ideal. They do represent personal service and sacrifice to undo the efforts of wrongs done and of sins, inherent in our 'civilization'; they are a true bearing of the Cross. And we have to take up the Cross *daily* and follow Christ. An illustration may make this clearer. Let us suppose the case of a Society for the relief of poverty. The Society is in great financial straits and it is offered a large sum by some institution connected (say) with gambling. The Irish Hospital Lotteries will serve as an illustration. Many members object on Christian principles to the acceptance of the gift and point out that gambling is a chief cause of poverty which the Society exists to relieve. The answer is given: 'without this gift the people will starve.' Is the Church to say 'let them starve but do not touch the unclean thing :' that is, to hand on the cross to others, to deputise Calvary (as the striking phrase has been coined)? The other answer is to say, 'we will by personal sacrifice and by greater efforts supply what is needed:' that is the true sharing of the Cross.

6. From all that we have said, it would appear that the Christian community cannot give its witness, if it forms itself into a *political party* to secure privileges and power for itself. It has the right to ask for freedom to carry on its religion in the country and it has the right to suffer as Chirst suffered and as the Church has time and again suffered if that right is denied; in fact it has the right and the duty to endure persecution and to win the world by suffering and death. And that is the supreme right, for it is what the Son of God did for us. And we can ask for nothing better than to be like Him.

LANDLORD AND TENANT IN SOUTH INDIA

BY RAJAIAH D. PAUL, M.A., *Madras Civil Service.*

IT must be stated at the very outset that this is a purely personal and very tentative statement of the problem of landlord and tenant in the Madras Presidency, written in order to initiate the investigation of the question. This is to be part of an investigation into all social relationships in this country carried out with a view to finding out the need for and the possibility of applying the principles of Christ to them.

There are at present two kinds of tenancy in this part of the country.

(1) Tenants of Rajahs, Zamindars, Mittahdars and the like, *i.e.*, persons who hold lands under big landlords whose estates, generally large in extent, are the gift of Government to these individuals (or their predecessors in title) for some meritorious act, or in recognition of some right; and who pay to Government a consolidated annual rent for the whole "estate".

(2) (*a*) Tenants of persons who hold lands under the ordinary ryotwari tenure, and

(*b*) those who cultivate the home-farm lands of Zamindars, Mittahdars, Shrotriemdars and the like.

We are, at present, not concerned with the first class of tenants. There is practically no personal and social relationship between this class of tenants and their landlords. They are very similar to persons holding land under Government under the ryotwari tenure between whom and the Government there is practically no personal contact, but a merely legal one. The legal relationship between the tenants of such estates and the holders of the estates is governed by the Madras Estates Land Act of 1908 which contains all necessary provisions for the levy and collection of rent by the landlords; and is calculated to give adequate protection both to the landholder and the tenants in cases of breach of the contract on the part of either. We are at present concerned only with land the owner of which (who holds it from Government under the ryotwari tenure) is unable to cultivate it himself and has to employ a tenant or tenants to cultivate it for him. The reasons for his inability to cultivate it himself may be various. It may be that he is a Brahman whose caste rules do not permit him such manual labour as is involved in cultivating land; or it may be that he is a wealthy Muhammadan owning a tannery or running a business, and who has therefore to be away from his village and fields; or it may be that he is a middle-class professional man who has perforce to live in a town. In all these

and similar cases the land-owner has to make some arrangement to have his lands attended to and cultivated by others, so that the lands may not lie waste. He has therefore to become a "landlord" and engage tenants to cultivate the land for him. (The position of a Zamindar or Mittahdar having a large extent of home-farm land which he cannot of course cultivate himself but has to lease out to tenants for cultivation purposes is also very similar.)

There is at present no law applicable to and governing the relationship between such "landlords" and their tenants; and it will be part of the aim of the present investigation to see whether such a law is necessary and if so, what form it should take.

Generally speaking, there are three ways in which a landlord employs tenants to cultivate his land.

(1) He either employs farm-servants (*pannaiyals* or *padiyals* as they are called in Tamil) on monthly or yearly wages; or, (2) leases out the land to one or more persons on the sharing system known in the southern districts as the *Porakudi* system, and in the northern as *Varam*; or, (3) he leases out his lands on the lease (குத்தகை) system *i.e.*, for a fixed money rent settled in advance.

The first of these three methods—the system of *pannai* cultivation or the employment of farm-servants either for monthly or yearly wages, paid in kind or in money—has this great advantage over the other forms of tenant-cultivation that it necessitates the residence in the village of the land-owner himself and ensures his personal supervision and direction of the tenants' cultivation. The landlord cannot in this case be an absentee. And this means the maximum out-turn. As a Tamil proverb puts it, when the master is unable to look after his land the land sulks like a wife in angry mood. Personal supervision in agriculture, as in every other form of business, is the only way to ensure proper out-turn. Secondly, the relationship that exists between the *padiyals* and the landlord under this system is also conducive to the highest efficiency in the former. The farm-servants are a kind of half-serfs and are more or less permanent. They even live in the masters' houses; and, in the southern districts, if they are not untouchables, they partake of meals prepared in the house. They are well-fed and clothed; and receive also presents at the time of the harvest and at festivals. For example, the *pannaiyals* kept by some of the rich Muhammadan tannery-owners of North Arcot district, who are generally Adi-Dravidas, are paid Rs. 5 per mensem. In addition, the master presents each with one or two *marakkals* of grain at every harvest; and once a year a pair of clothes. The *padiyals* do not have lands of their own; and live upon their pay and on the earnings of their womenfolk, who cut and sell fuel or grass, or make themselves generally useful to the ladies of the masters' family. If the *padiyals* are good, they continue in the same

master's service for a long time. The payment is sometimes made also in kind at the rate of 5 *marakkals* for every *putti* of whatever grain is harvested. (A *marakkal* is four seers and a *putti* is 40 *marakkals* in the North Arcot district.) The *padiyals* are said to prefer this latter kind of payment. The farm-servants are kept on in service also by advances of money and grain and by loans for marriage and funeral expenses which are never allowed to be wholly repaid. The relationship between the master and the *padiyals* is generally satisfactory ; and this combined with the direct supervision of the master makes the *padiyals* highly efficient. Having no lands of their own, they have no other interests to serve. And so, even though this system marks the lowest stage of agricultural labour, it is conducive to high production. From the point of view of the tenant, however, it means perpetual servitude and poverty. It is when you try to disturb this system and to emancipate the *padiyals* that the opposition of the landlord class rises up in greatest volume.

2. The second method by which the land is cultivated is not by farm-servants but by being leased out for a fixed rent in kind or in money. Ordinarily dry lands are rented for grain rent ; and garden lands, like cocoanut and mango topes, for money. Dry lands are generally leased out because the owner has no means—by way of agricultural stock and labour—of cultivating it himself. And topes are leased out because the owner has no leisure to watch, collect and market the produce. The lessee is generally one who can command these. That is to say, dry lands are taken out by those who have some lands of their own—generally adjacent—and at least a pair of bulls and some agricultural implements. The lessee is here always at an advantage ; and this form of lease for a fixed rent is very remunerative for him. In the case of dry lands, the rent, be it in cash or in kind, is generally fixed very low, as cultivation on dry lands is generally risky being wholly dependent upon rainfall. It is a great advantage for the farmer with small means to take as much land as he can farm on lease, pay about five per cent of the value of the land to the owner as rent, and make a profit by the cultivation. For example, in a certain case which came to my notice some time ago, five acres of good wet land, which had just then been bought for Rs. 4,000-0-0, were being leased out for a fixed grain rent of 9 *putties* of whatever grain that was harvested ; but it was generally paddy. Swarnavari paddy was then selling at Rs. 28-0-0 per *putti* ; and hence the percentage of income for the owner from the capital outlay on the land was about 6 per cent. The total out-turn could not have been less than 25 *putties* : and so the lessee made also a substantial profit. Thus, this form of lease is advantageous to the lessee, who otherwise, would have to hire himself out as a daily labourer, if he had no land of his own ; or if he

had a small parcel bought out of his slender means, it would not give him sufficient occupation or sustenance.

From the point of view of agricultural production, the rent having to be paid whether the land is cultivated or not, it is generally cultivated. There is a further incentive to increased production as the lessee is enabled, under this system, to enjoy the full benefit of the extra labour bestowed by him on the land without having to share it with the land-owner.

But the leases are generally for a very short term : usually a year. Hence the lessee is not inclined to bestow his best attention on the land. In the first place, he is naturally loathe to do anything in the nature of a permanent improvement to the land, such as levelling or fencing it. If it be alkaline, he is not inclined to do anything, such as water-logging it or spreading sand, which would reduce its saltishness. If it be too sandy or gravelly, he is not likely to bring and spread fresh soil upon it, while such things as digging wells are completely out of the question. Even leaving aside such permanent improvements, the man is not interested in seeing that the land does not deteriorate. While he tries to get as much as possible from it during the short period he has taken it for, it is not for him to see that he leaves it at least as good as when he took it up. It is not in human nature. He is unwilling even to manure it, because the land may not be in his enjoyment the next year. Secondly, if he takes pains to manure his land or to grow some good valuable crop needing great attention, he is unconsciously courting competition for the land, and paving the way for his eviction the next year. Seeing the better crop grown on the land, another tenant is induced to offer a higher rental which the landlord is sure to accept. Thus the ryot who took all this trouble gets turned out. The landlord does not care whether the new tenant will attend to his land as well as the old one. His only consideration is to get as much out of his lands as is possible.

There is therefore great need for extending the average term of leases. (In Nellore district it is said that the average term of such leases is five years.) It may be here pointed out that the ryotwari tenure is itself the ideal form of a long term lease. The assessment is in the nature of a fixed money rent. The share of the owner (the Government) is fixed upon the net profit, and is not dependent on the yearly produce. Hence the ryot is not afraid of bestowing his greatest attention and labour on the land ; and the result is high agricultural productivity. The period of the term of a settlement during which there will be no increase in the rent is long enough for the ryot to effect, and to benefit by, substantial improvements such as digging wells and adoption of modern agricultural methods. And even at a Re-Settlement, it is guaranteed that there will be no increase in the rent on account of improvements made by the ryots. The essentials

of a long-term lease would therefore be (1) a period long enough to induce the ryots to lay out their capital on improvements to the land ; (2) a fixed and sufficiently low rent throughout the period ; (3) a guarantee that there would be no rise of rental at the beginning of the next term on account of the improvements ; and (4) compensation for these improvements if the lands should be given to a different lessee. Only under such a system of long-term leases would there be sufficient inducement for the ryot to put forth his best activity on the land.

The third kind of tenants are those who cultivate lands on the sharing system. These are the highest class of agricultural labourers. There are slight differences in detail between the system as worked in the northern districts and the *porakudi* system which obtains in the southern. Strictly speaking, the relation between the owner and the lessee under this system is not that of landlord and tenant ; but that between a sleeping and a working partner. It is really the application of the co-operative principle: the labourer being remunerated by a share of the crop instead of by daily or monthly wages. Under the *porakudi* system, the labourer furnishes the stock, the labour and the seed required ; the owner bearing the expenses of the farm repairs, of the clearance of irrigation channels, and of manure ; and of course the assessment. That is to say, he meets all the cash expenditure. Under the *varam* system, as practised in the North Arcot district, for example, the *varamdar* is responsible for the cash expenditure also; but generally gets an advance of money from the owner, which is commuted to grain value at the time of the harvest and deducted from the share of the *varamdar*. The share of the owner is generally half the gross produce, if the land is irrigated directly by channel, or a third if by baling from a well. The share of the owner is therefore merely a compensation for the loan of the use of the land.

If the land is not cultivated, the *varamdar* is under no obligation to pay anything to the owner. Hence, naturally, the *varamdar* is not over-anxious to have the lands cultivated. Secondly, *varamdars* are generally men who have lands of their own though not of such an extent as would support them if they depended upon them solely. They are generally unable to meet the cash expenditure. Hence it is that they resort to advances from the owner. But even when they get an advance, they spend it first on their own lands, the produce of which they do not have to share with any one. If it is an advance for purchase of manure, the manure is first laid on the *varamdar's* own land ; and then only, if any remains, on the land taken on lease. The latter land therefore does not get the lessee's best attention. The ploughing is never done at the proper season, just after the rains. It is taken up only when the ploughing is finished in the lessee's own lands. And when it is taken up, it is never done well. Such

continual neglect results in the land gradually losing its fertility. This particular disadvantage does not, however, exist in the *porakudi* system; as there the owner meets the cash expenditure and has therefore a right to insist on the amount being spent wholly on his land. But both the systems share this great disadvantage that as a human being is by nature unwilling to share with another the benefit of one's own exertions, the sharing system is not conducive to the highest effort at agricultural production. Again, *varamdars* are generally poor ; and under the present conditions, they are very much under the thumb of the owners. They are completely kept under power by continual advances and loans, which are never allowed to be completely cleared. They are thus kept continually dependent and at the time of the harvest more than his allotted share is taken away by the owner towards clearing part of the advance ; and the commutation rate is one arbitrarily fixed by the *pattadar* himself. Hence as he never gets his proper share, the *varamdar* never exerts himself for the leased land.

On the other hand, when the share is a fraction of the total produce, there is always some interest in the out-turn ; and though, as has been pointed out, the system is not conducive to the highest productive effort, the out-turn is never allowed to be too low, as it affects the *varamdar*'s own share also.

Most of these *varamdars* are Adi-Dravidas ; and in many cases they are persons who have mortgaged their lands to the rich caste or Muhammadan ryots and are employed by these richer folk to cultivate those very lands for a share of the produce ; and for the benefit of the mortgagee himself getting only half the out-turn. Such cases are numerous in North Arcot and I expect they are not rarer in other districts.

So much for a description of the common forms of tenancy. It is now necessary to see what, if any, are the evils inherent in these systems; what are the problems that arise in the working of these systems; and where, if at all, do they require modification by outside interference. What is needed at present, as an essential preliminary to a discussion of the question, is an investigation into the actual working of these systems by those who are in a position to do so. All those who live in daily contact with the rural population and have opportunities of getting to know the details of their lives should make enquiries and record data which will enable us to find out whether, and if so how, these ordinary forms of tenancy are injurious to the social and economic life of the tenants ; how far, if at all, they lead to deterioration of the lands themselves ; do the interests of the tenant need to be protected, and if so where; are cases where tenants are dispossessed of their lease-lands on pretexts other than inefficiency in agricultural production frequent ; do the land-owners need to be

protected from the indifference of or fraud on the part of their tenants ; has the productivity of lands been affected, and if so, how far, by a continuous series of short-term leases (this can be done only by finding out, recording and comparing the out-turns for a series of years); what exactly is the economic condition of *padiyals* (farm-servants); is there any need for interference; and how far can this interference go without upsetting the economic equilibrium of the rural population; how far have existing agencies like Co-operative Societies and the Labour Department helped in a solution of the question of the economic subservience of the tenant class ; have habits of thrift been inculcated or have these only helped to increase the indebtedness of these folk ? There is at present very insufficient data for discussing or coming to conclusions on these and similar questions and the need for collecting such data is imperative. It is here that rural workers in mission and other employ can best help in the investigation. They must provide the facts on which discussions can be based.

In the opinion of the writer the following are the evils which can be stated off hand as inherent in these systems of tenancy:—

(1) First, under the *padiyal* system, the *padiyals* are, as has already been said, half-serfs living in a condition of continuous economic servitude. These need to be emancipated. This economic exploitation of the actual worker on the soil needs to be stopped. It is against Christian ethics. These *padiyals* are generally Adi-Dravidas, or where not actually of the depressed classes, are generally of the lowest strata of agricultural labourers, and they are generally landless. The only way to improve their condition is to give them land to cultivate and to help them to start cultivation. This is the only way to help them to get economic freedom. The Government are now trying to do this and have been doing so for some years now. The Revenue Department gives bits of land to members of the depressed classes who are likely to cultivate them. All the available uncultivated land in the village is listed out and all those lands in this list which can be cultivated at little initial cost and requiring little outlay are *reserved* for assignment to members of the depressed classes. They are informed about the existence of these lands and their availability and encouraged to apply for them. They are then assigned these bits of land. Steps are taken to see that these assignees cultivate these bits of land themselves and do not alienate them to richer individuals by mortgage or by sale. The Revenue and the Labour Departments co-operate in seeing that the land is secured for the continued use of the Adi-Dravida assignee and is not appropriated by the rich caste ryots in the village. The Labour Department also helps such assignees who are not able to provide their own capital to start agricultural operations on the land with money paid generally through Co-operative Societies specially formed for the benefit of the Adi-Dravidas.

Much, however, remains to be done still; but in trying to emancipate this class of agricultural tenants we must always remember that such a process is likely to affect the whole economic structure of the village, and have therefore to proceed with great caution.

The second problem is, as has already been pointed out, the need for seeing that leases of land are long-termed. Short-term leases must be prevented as they are detrimental not only to the well-being of both the tenant and the landlord but also lead to deterioration of the land itself, and thus become a national evil. The only way to prevent short-term leases is to do so by legislation. This question has, so far as my knowledge goes, been neither studied nor discussed. No remedy for the evil has even been mooted. No legislation has yet even been thought about. The evils of the short-term lease and the feasibility of remedying it by legislation preventing short-term leases needs to be studied in detail before anything practical can be done.

The third problem is that of the small *varam* tenant—generally an Adi-Dravida—who is cultivating for *varam* his own land which is mortgaged with possession to a caste ryot. The way to help this class and to free them from economic slavery is to redeem the land from mortgage; and to see that he cultivates it for his own benefit and not for the benefit of a rich mortgagee. There is no easy solution to this problem. I think that the remedy lies in the Government or some other public-spirited body redeeming such lands for these people by actually paying off the mortgage; and by having the lands mortgaged to themselves (*i.e.*, Government or the public body mentioned above) at what will necessarily have to be a nominal interest. The Adi-Dravida, who has hitherto been cultivating the land for some else's benefit and getting only a portion of the out-turn for himself and who out of this half share had to pay the exorbitant interest on the mortgage, will thenceforth get the whole of the out-turn for himself and under wise guidance will be able to live on the land comfortably and in course of time to redeem the land from the mortgage into which he entered in order to secure the capital with which the land was redeemed from the original mortgage. This is a thing which has not been so far attempted anywhere, not even by the Labour Department. Of course this cannot be carried out wholesale all at once everywhere; but there is no reason why a beginning should not be made in a few select localities, the Government or some other public-spirited body financing the operations. This is another point which needs investigation.

These are only a few of the problems arising out of the systems of land sub-tenancy at present obtaining in this Presidency. A large amount of time and labour will need to be devoted to a study of the question before workable remedies can be formulated and brought to the notice of those in whose power it will be to give practical effect to the suggestions made.

THE ALWAYE SETTLEMENT

BY REV. LESTER W. HOOPER, M.A.

Foreword.

ALWAYE in Travancore is famous as a place of pilgrimage, as a health resort, as a seat of learning and as a centre of Christian enterprise. At this place is a Sanskrit School, a Government Agricultural School and Farm, and a Roman Catholic High School. A Roman Theological Seminary for 500 students is in course of construction. Since 1921 Alwaye has become a field for Union Christian endeavour on the part of the Jacobite and Mar Thoma Syrian churches and the Anglican. The Union Christian College was the first manifestation of this. It was started in 1921 by a group of four Syrian Christians and has been from the beginning under Indian leadership. It is now a first grade residential college second to none in South India. In 1927 two more Union Christian ventures were begun In May there came into existence the Christava Mahilalayam, a residential High School for girls which is worked on the ancient Gurukula system of education adapted to suit the present day needs.

Beginnings.

In June 1927, at close proximity to the Union Christian College, the Alwaye Settlement was begun as a pioneer Christian effort to grapple with the problem of the depressed classes. The condition of these poor people in Travancore and Cochin has been probably worse than that of those in other parts of India. No small blame for this must be attached to the ancient Syrian Church whose members have in the past exploited these people and cared neither for their spiritual nor economic welfare. To-day this ancient church cannot number as converts from these people more than fifteen thousand, and this number is the result of a recent, though partial, awakening on the part of a few leaders of the church. It was the consciousness of this lack of brotherly love and evangelistic fervour on the part of the Syrians, coupled with the suffering of the depressed, and the magnitude of the opportunity of Christian witness and service, that led to the commencement of the Settlement. Late in 1926 three Syrian students of the Union Christian College and one English member of the staff offered to start a mission of help. The early part of 1927 was a time of preparation. Training of the workers was proceeding in Moga and in Cambridge. Funds were raised both in India and England. Eleven acres of land were purchased and a simple hut. In this humble dwelling the Settlement began.

The first class of the Primary School was started with ten Christian Pulayar and Pariah boys.

The Cottage System.

Graduate teachers and boys lived together as a family in the one cottage. Life was simple, but shared it became precious. Never before had the educated Syrian so completely identified himself with his depressed brother. Yet it is only by such fellowship that he can be truly uplifted. There are now two cottages containing 15 boys each. In these live also married teachers with their own families. Temporarily another 15 boys and two teachers are housed in the School, until funds are forthcoming for a third cottage. Each cottage has its prayer room where the whole family meets for morning and evening devotions. The cottage family system in vogue at Alwaye is one of the unique features of the Settlement, and has been warmly commended in a recent Cochin State Report.

Training.

The 45 boys are drawn equally from the three co-operating churches, and are grouped in the cottages according to their denomination in order to facilitate religious training. The School curriculum is both literary and vocational. In addition to the usual subjects, attention is paid to scripture teaching, physical culture and hygiene, music, and manual labour, both agriculture and industry. The industry at present includes carpentry, book binding and basket work. Moga methods are being used in teaching. Games are encouraged, especially those which call for little or no equipment, such as some of the indigenous games. Scouting has an important place in the life of the Settlement, which possesses the only troop of depressed class boys in the State. After games the teachers and boys daily enjoy bathing in the Periyar river which is only a mile distant. The Settlement training is concerned with the culture of head, hand, health and heart.

Rural Service.

Two of the workers are being partly relieved of teaching work in the School this year in order that the Settlement may increasingly become a centre of uplift for the community around which contains many depressed and backward people. A Community Hall is being built to help in the fulfilment of this purpose. Local children, girls and boys, are to be instructed here daily. The Hall will be a meeting place for a night school, a library for the literate, and a dispensary for the sick. It will also be the centre for all the extension work of the Settlement School, such as co-operative enterprise, lantern talks, the study of improved methods of agriculture, poultry and apiculture. In all this work, the College and Settlement are working hand in hand, both teachers and students, and also increasingly is

the Christava Mahilalayam co-operating in these endeavours. At the moment an extensive survey of the neighbourhood is being undertaken.

The Workers.

The workers now number six old students of the Union Christian College, five of whom are graduates, and one Englishman who was previously on the College Staff. Three are Anglicans, two belong to the Jacobite Syrian Church, and two to the Mar Thoma Church. Work is conducted only after fellowship in prayer and thought on the part of the whole group. All the workers have accepted voluntarily a low salary and are pledged to simple living, and are seriously considering the possibility of life work in connection with the Settlement. It is a youth group entirely composed of men under thirty years of age.

The Future.

The Settlement as it now exists should be only the herald of what is to come. The boys' school will doubtless grow out of recognition. A girls' school as part of the Settlement, but adjacent to the Christava Mahilalayam, will probably be the next development. For only if the young men can find wives who have been similarly cared for, will Christian homes result from the Settlement's work. Round the Settlement Schools at Alwaye should in time be formed what Dr. Butterfield calls the rural reconstruction unit. The existing social service which the College and Settlement are already doing in a small way is but a fore-runner of work that should be undertaken over a larger area. In these days of unemployment many who visit the Settlement enquire about the future of the boys. It is a problem which must be solved if much of the training received is not to be wasted. Land colonization will probably be the solution for many of the boys and girls. The Cochin Government has already generously given land to the Settlement, so that each Cochin boy as he passes out from Alwaye may have the opportunity to become a small holder. Further gifts of lands from Government and private individuals will be needed. Colonies can then be started affiliated to the Alwaye Settlement. These would be organized co-operatively. A small area, say 200 acres, would probably be the most workable unit for each colony. On such a colony could be settled thirty-six depressed class families, and four workers with their families. Each family would receive five acres of land. A Primary School would be developed on each colony, and each school should be a centre of rural uplift. The teachers should be men with rural knowledge and a sense of vocation, and having pastoral care for the whole colony. At Alwaye facilities should be provided for the middle school and higher education of the colonists' children. In these and other ways of service the future seems stored with big possibilities.

Conclusion.

The Settlement is only just four years old. It has depended from the first for its material means upon God, who has touched the hearts of many friends in India and England and moved them to generosity. Lord Irwin visited the Settlement on December 1, 1929 and paid it this tribute. He said, "I have seen in my tour nothing more encouraging than the kind of work you are doing in the Settlement." Whatever may be its shortcomings the mission of the Settlement is three-fold. First, it is the highest expression of all that the Union Christian College and higher education generally should stand for. To be really educated is to be of inestimable service to humanity. Higher education should mean higher service. The Settlement seeks by its labour of love for the depressed to rivet the attention of the College students upon the Christian ideal of sacrificial service. It is attempting moreover to emphasize to the educated young man, who is inclined to despise labour with the hands, the dignity of all labour faithfully performed, and the need for fuller study by educated men of the means whereby the rural problems of this land may be solved.

The fact that apart from voluntary assistance that has been rendered by both staff and students during term-time six of the very best of the old students of the College have come forward for this work speaks of the partial fulfilment of this first objective. Secondly, the Settlement is seeking to remove the reproach of neglect of the depressed from the Syrian Church, and to stir this ancient church to a fervour of love towards these people in conformity with the mind of Christ. After centuries of slumber the awakening is bound to be slow. But the very existence of the Settlement as a united Christian venture, largely Syrian in composition, is a proof positive that the consciousness of the need of the depressed classes has been realized. Thirdly, the purpose of the Settlement is to uplift the depressed classes spiritually and economically. Only a limited number may be able to pass through the Settlement Schools, but if each boy and girl passes out as a leader, to be a servant of his people.....then the Settlement will have justified its existence. In this part of India such inspired leadership is sorely needed. Pandit Jawaharlal Nehru remarks in his parting message to Travancore after his recent visit, "One big blot covers this fair landscape—the blot of untouchability. Where nature has been so generous, man has been so narrow and selfish, and has denied his brother even the ordinary rights of a human being. I hope this blot will go soon—there are signs of its going already." The Alwaye Settlement is one of the most hopeful of these manifestations.

TRAINING IN RURAL RECONSTRUCTION

THE MARTANDAM PRACTICAL TRAINING SCHOOL.

BY DR. D. SPENCER HATCH, B.Sc., M.Sc. in Agr., Ph.D.

THE spectacle of some 125 students, staff and old boys of the Martandam Training School in Rural Reconstruction assembled for the final exercise of the 1931 School was a happy and impressive one. Nearly seventy students had just received their certificates signifying that they had completed the course and passed the examinations. Nearly forty old boys, students of former annual schools, had come back as guests of honour for the final exercises and the Old Boys' Luncheon, in which all joined.

Science and Business.

Training in rural reconstruction has been somewhat forced upon us at Martandam as there are now requests from all parts of India including Burma and Ceylon. We are not sorry, because, we believe one of the greatest services any one could render to India would be to give training in methods which will help in the reconstruction of this great rural empire of villages. The desire to do rural reconstruction is sweeping over India like a great regenerating fire. But when we enter this field of rural reconstruction, we enter a field of deep and exacting practical science; and, to educate the hungry rural masses to feed themselves, we also have to enter the field of business. Science and business are the two fields for which most of those who desire to do rural reconstruction in India are least fitted.

Training—thorough practical training and a great deal of it—is absolutely essential. There are so many pitiful examples of the blind trying to lead those only slightly more blind with stumbling results.

Foundation of Experience.

The Martandam Practical Training School in Rural Reconstruction is built on a foundation of Summer Schools, held annually since 1926. These summer schools have given intensive training to from 25 to 75 students each year, mostly honorary rural workers who do so much in their spare time to improve their villages and who wish to become more efficient in the comprehensive programmes they were trying to further. These schools were short; but it was surprising how much ground could be covered by an intensive programme of teaching and study on a limited number of subjects with the day's work starting at 5-45 in the morning and lasting till 9-30 at night. The students worked harder than they ever could in a long course; and the encouraging thing has been that they actually went out and

put into practice what they learned during these weeks. The old boys who came back with such enthusiasm for the final function of this year's school were graduates of former schools. In the 1931 School itself there were fourteen who had been in former schools. Some of them had been through two, three or four schools before.

Programme in Action Essential.

In the Travancore and Cochin Secretaries' Retreat last year it was decided that all future Summer Schools should be held at Martandam, because rural reconstruction had become the dominant interest. It is impractical to hold a school in rural reconstruction anywhere away from a rural reconstruction programme actually in action.

Requests from Government, co-operative departments, missions, schools, other organizations and from private individuals made it necessary that we set aside a definite time of the year for a longer and more thorough training in rural reconstruction. So we made plans for the practical training school which would give students a longer course than the former summer school. We invited those who would send students to send them, as far as possible, during the six weeks of this training school. Then our regular staff, and other instructors secured for the period, could give all their energies to this practical intensive training.

Some Advantages of Martandam Training.

We tried to give our students in this venture, the advantage of fifteen years' work and experimentation in rural reconstruction in India which our Association has pioneered and developed, together with that of much study we have done in this and other countries to select the best known methods which can be adapted to needs and conditions in India. The school is in a village which is made a centre of many villages in which active and intensive work is being carried on. The students went out to these other villages actually to see and to help with what was being done. The field method, though somewhat unique in India, has the best educational wisdom behind it. The work at Martandam—at its Centre and in its Extension Area—is comprehensive, helping to benefit all members of rural families, male and female, young and old, of different castes and religions, in all phases of their life—physical, mental, spiritual, social and economic. There is not much use in training students in one or two lines of improvement when the villager has to be helped on all sides of his life, if that help is to lift him very materially. This rural reconstruction is on a self-help basis, teaching the villagers to help themselves—probably the only worth-while basis for any part of India.

There is the emphasis on co-operative marketing and the chance really to take part in doing it. Students want especially to learn

this, owing to the fact that so much of co-operation in India stops short of marketing. The Martandam area is one of excessive poverty and here they could see whether the methods (and just what methods) were bringing real benefits of fuller and happier life to some of the poorest of this world's people. In the last part of the course they became a part of the Travancore and Cochin Annual Summer School, coming to know this large number of honorary workers who came in to study ; they actually took part in the running of the school and learned how to run local training classes which will be necessary in every field to which they go back to work.

Making the School Practical.

We taught about nothing which we do not do in the comprehensive programme, at the Centre and in the Extension field. The curriculum included the following subjects as they are dealt with in our work:—

Poverty and its Elimination.
Quickening of the Religious Life of the Village.
Games and Sports.
Other forms of Adult Education.
The Village Library and the Circulating Library System.
Village Organization for Effective Service (such as the village Y.M.C.A.'s).

Temperance Education.
Girl Guiding.
The Demonstration Method.

Co-operative Credit.
Co-operative Marketing of improved local products.
Poultry Keeping.
Weaving.

Improvement of Cattle (including pasturage and fodder crops).
Exhibitions (showing results centrally and in the individual villages. The students help to conduct the Annual Central Exhibition).
The Rural Centre.
Co-operating with Government and other Agencies.

Village Surveys.
Methods of Physical Education.

Night Schools for the Young and Adults.
Instruction in the Market Places.
The Use of Charts, Pictures, etc.

Socialization—working for and with the whole community—all castes, and creeds and conditions.
Boy Scouting.
General Boys Work.
Village Sanitation and Health (includes the bore-hole latrine).
Co-operative Production.
Cottage Industries.

Bee Keeping.
Gardening (use of better seeds, varieties and methods).
Goats (the poor-man's cow).

The Drama—its uses in the village.

The Extension Department.
Rural Leadership.

Now, after the close of the school, we are more than ever convinced that the field training, that is, having the students go into the villages and actually help the honorary workers in their villages in their programmes of rural uplift they are carrying on, combined with

a right percentage of class work and analysis of what we have seen and done in the villages, is the best type of education. Every morning also the students had practical work at the Centre. In the very first days of the school we started with the surveys dividing the school into groups to make surveys regarding different conditions in different villages. We follow the principle in our work, that we should make a survey before we tackle any new project, to first find out the actual conditions and needs regarding that particular product, or condition. Our students made surveys regarding the state of poultry, cattle, goats, bees and bee-keeping, intemperance, health and sanitation.

Perpetual Thirst for Knowledge.

The most enjoyable feature of the school, to us of the staff, was the students themselves. Those organizations who had sent men had picked such ones as they thought would be competent enough to bring back what they learned from this study, and to put features of it into operation in their respective fields. This meant a body of able, energetic, fine-spirited men with a foundation for what they were to learn. Their eagerness to know all about everything was remarkable. It was difficult to bring any session to a close because there were always more questions. Some members of the staff were surprised that even at the end of these intensive weeks of very hard work, this eagerness for knowledge had not at all abated.

We did not have a large staff and did not invite any one to teach who was not actually working at the subject about which he was to teach either locally or elsewhere. The regular staff of the Martandam Rural Demonstration Centre and Extension Area did more than half of all the teaching. Those who came from outside were so carefully chosen and so competent that they added a great deal to the value of instruction given, and were deeply appreciated by the students.

Summer School in last weeks.

To the Summer School in the two last weeks of the longer course came sixty more men, mostly from our own Travancore and Cochin States. They were largely those important leaders who throughout the year do honorary service in their spare time without any pay to accomplish whatever they can to better the life of their villages. They came with the same eagerness to learn. We made the course as practical as possible for them also. Being now such a large body, we could not move it to the villages as readily as we had the smaller group of the longer course ; but we did take this class out to show them the villagers at work and play in such activities as transferring bees to modern hives, extracting honey, keeping poultry, instituting bore-hole latrines to improve village sanitation and health,

leading the children in character-building games, and enacting rural drama written and produced entirely in the village.

A school of eighty to ninety students and staff is a bit unwieldy, especially when an attempt is made to make it a practical demonstration school. The patrol system did not work as well, and after the smooth running of the school with the smaller group of students we were not so happy about the order of things. We shall no doubt somewhat limit the numbers next year.

It was, however, an impressive and inspiring school, partly because of the large numbers of splendidly keen students. We had arranged for one physical director from the staff of the National School of Physical Education in Madras. He saw at once that, while he could lead this school in the morning setting up drill exercises, he could not handle such a large group in the teaching of play-ground games between the classes and in the evening games hour. We were then fortunate in being able to arrange for a total of three physical directors, adding those from the College of Arts and the College of Science in Trivandrum who are able men, graduates of the National School of Physical Education.

Learning to Run Exhibitions.

As an educational feature, it was arranged to have the Annual Rural Service Exhibition held at the Centre during the Summer School part. This exhibition amounts to a showing of results of the work in the Martandam Extension Area to improve products, live-stock and poultry. The students, therefore, not only had a chance to see what could be done in these features of rural reconstruction, but they were assigned according to a very definite and exacting questionnaire to study the exhibition in all its departments, and to duties in connection with setting up and carrying on the exhibition. Those who were taking the longer course had gone with us previously to help in two village exhibitions. They now helped with some of the judging. Although it was difficult to run this exhibition along with managing the school, we feel that the educational advantages justified the effort.

We never have had to urge those who come to these schools to study. There has always been a distinctly school atmosphere combined with a lot of fun and good comradeship. Examinations have never been necessary as an aid to getting the students to study more. The preliminary examinations, we had, were valuable as they did bring about the reviewing of the work previously gone over and a freshening of it in the minds. Seventy students sat for the final examinations and sixty-eight of them were successful in winning the framed certificates that were given. The longer course men received special certificates.

Encouragement.

It was encouraging to find our visiting staff members as well as the students feeling that this school, centred around the Martandam rural reconstruction work, was based upon right lines and valuable. Mr. J. Z. Hodge, General Secretary of the National Christian Council, who joined our teaching staff for a bit, wrote a parting message in which he said we were " getting down to the rural problem effectively and hopefully, and pointing the way to a united advance in rural reconstruction. This strikes me as an admirable training centre, and I should like to see its facilities more widely utilized. Over 400 students have already received training here and are now practising the spirit and methods of Martandam all over South India. That is a great achievement..... It is a permanent contribution to the well-being of village life in Travancore and a good illustration of the ' Rural Reconstruction Unit ' principle. Having seen Martandam and knowing something of the needs of rural India, I thank God and take courage. "

The most encouraging feature of former schools has been that students were able, in these days of intensive training, to grasp the methods well enough to go out and put them into practice. It was good to see the eagerness with which the " old boys " came back ; some of them for the further training ; the others for the old boys' part in the graduating exercises. In that closing function presided over by one of the most respected laymen of the South Travancore Church, there was a short address by the editor of this magazine on " What it Means to be an Old Boy ?"; there was a short talk by a member of the staff and responses by students of the Training School and Summer School.

The certificates were given away by the Indian lady who heads up the Girl Guiding in Martandam and whose husband, the doctor in charge of the local hospital, was a valued member of the teaching staff in the course on health. After a photograph, we sat together at the Old Boys' Luncheon; and then there was bidding good-bye all round. But our opportunity of giving instruction did not cease there, for the post is full of letters with questions arising in the many fields to which these students have gone, as they began to practise there some of the new methods they learned.

STUDIES IN ENGLISH LITERATURE : ARNOLD BENNETT

BY DANIEL THOMAS, B.A., M.L.C.

ARNOLD BENNETT is no more. A great figure has passed away from the realm of English literature. As a novelist he occupied a front rank among living English masters of the craft and his criticisms attracted wide popular attention. For over two decades he has been in the full glare of the literary world as novelist, critic and play-wright, and as purveyor of genial human wisdom. On his death attention is naturally devoted to arrive at an estimate of his works and an appraisement of the value and significance of his contribution to English Lieteratue.

In the field of English fiction, Arnold Bennett stands in the line and tradition of the great English novelists, Fielding and Thackeray, with of course his individual difference. In his early days he resided for some years in France and cultivated a close acquaintance with French writers and French literature. This had left marked traces in his work all through his life and to this influence he largely owes his careful workmanship and technique in novel-writing. He has distinct affinities with Balzac and the French Naturalistic School. Bennett's distinctive work is confined to a narrower range and scope than Balzac's, but in his own field Bennett's insight, understanding and delineation of character would stand comparison with the same qualities of the great Frenchman.

Arnold Bennett was a prolific writer. His list of works includes about 35 novels, a dozen plays and 20 odd volumes of miscellaneous works. From his youth he nursed the ambition of becoming a great and popular writer and he set himself deliberately and unwaveringly to realize this goal. Many writers of genius depend upon mood and moment, upon impulse and inspiration to begin and carry out their work. They have their periods of fruitful activity alternating with seasons of silence and quiet. Subjective states of feelings and environmental influences play a large part in attuning a writer's mind to activity or to stillness. But Arnold Bennett was cast in an entirely different mould. Day in, day out, he set himself steadily to his writing and accomplished his task. Work turned out in this fashion, must necessarily be unequal in character and merit, and in adjudging and separating his really enduring work, we have to relieve him of a goodly portion of his literary baggage.

Arnold Bennett is pre-eminently the novelist of the Five Towns (Bursley, Hanbridge, Knype, Langshaw and Turnhill) in the Potteries, Staffordshire. His name will for ever be associated with

these towns as Hardy's is associated with the Wessex country. All his best and most significant work, with the exception of 'Riceyman Steps', relates to these places. Thirty years ago, very few outside the district and hardly any outside England, would have known or heard of these towns and the lives of their people. But to-day, thanks to the genius of Arnold Bennett, these things have become part of the common heritage of the English-speaking world. It appears to be a distinct advantage for a writer to confine his work to some select district or country, to pitch upon some local habitation and to identify himself and his work with its people and its environment. This gives an individual 'form and pressure', a characteristic flavour and quality to his writings. Bennett's intensity of vision, his intimate understanding of the thoughts and habits and manners of the people of the Five Towns and his clear and faithful description of their topographical features, give us a vivid and unforgetable picture of the places and the people. The appearance of the streets and houses may be repulsive and unlovely, the lives and ways of the people may be narrow, hard and crude, but we feel that in spite of their environment, and notwithstanding their oddities, they are of like passions and thoughts as ourselves. Across all the separating barriers, their common human nature appeals to us and wins us over to them.

In the introduction to the 'Old Wives Tales,' Arnold Bennett gives us an interesting insight into his method and outlook. Sitting in a French Restaurant he saw an old woman coming in with a bundle of parcels. She had such funny ways and manners that the whole company present began to giggle and grimace at her. Says Mr. Bennett, "I reflected concerning the grotesque dinner, 'This woman was once young, slim, perhaps beautiful, certainly free from these ridiculous mannerisms. Very probably she is unconscious of her singularities. Her case is a tragedy. One ought to be able to make a heart-rending novel out of the history of a woman such as she?'" And the matured result of this train of reflections was 'The Old Wives Tale'. Published in 1908 it set him on a tide of fame and fortune which never slackened till he died and it is generally considered to be his masterpiece. In the 'Old Wives Tale,' Arnold Bennett has made a moving story out of the lives and fortunes of two ordinary middle-class women of one of the Five Towns. The interest and pathos of Scott and other writers belonging to the Romantic School is wrought out of strange situations and extraordinary events, with youth and beauty and love, with fightings and hairbreadth escapes lavishly thrown in. Bennett is in his way as great a Romantic as Scott. But Bennett's romanticism is evocated from events of every-day life and existence, described and interpreted by his seeing eye and understanding heart. He brings a new vision

to bear upon these things and sees the interestingness and poignancy of the ordinary work-a-day world. To quote again from the preface to the 'Old Wives Tale' :—"There is an extreme pathos in the mere fact that every stout ageing woman was once a young girl with the unique charm of youth in her form and movements and in her mind. And the fact that the change from the young girl to the stout ageing woman is made up of an infinite number of infinitesimal changes, only intensifies the pathos." In the 'Old Wives Tale,' Bennett describes the infinite number of infinitesimal changes, which occurred in the lives of the two sisters, Constance and Sophia Banes, in Bursley. The contrast in the temperaments of these twain, the different fortunes which befell them as a result of their differing temperaments and which separated them for long years, and then the final meeting of the two lives in resignation and disillusionment, form the tragic theme of the novel. Sophia, after long years of separation, is called in to see the dead body of her husband :—

"Sophia then experienced a pure and primitive emotion, uncoloured by any moral or religious quality. She was not sorry that Gerald had wasted his life, nor that he was a shame to his years and to her. The manner of his life was of no importance. What affected her was that he had once been young, that he had grown old, and was now dead. That was all. Youth and vigour had come to that. Youth and vigour always come to that. Everything came to that. He had ill-treated her ; he had abandoned her ; he had been a devious rascal; but how trivial were such accusations against him ! The whole of her huge and bitter grievance against him fell to pieces and crumbled. She saw him young and proud, and strong, as for instance when he had kissed her lying on the bed in that London Hotel—she forgot the name—in 1866; and the riddle of life was puzzling and killing her. By the corner of her eye, reflected in the mirror of a ward-robe near the bed, she glimpsed a tall forlorn woman, who had once been young and was now old; who had once exulted in abundant strength, and trodden proudly on the neck of circumstances, and now was old. He and she had once loved and burned and quarrelled in the glittering and scornful pride of youth. But time had worn them out. ' Yet a little while ' she thought ' and I shall be lying on a bed like that. And what shall I have lived for? What is the meaning of it ? ' The riddle of life itself was killing her and she seemed to drown in a sea of inexpressible sorrow."

And what about Constance? All her love and affection, her hopes and fears were centered in one person, her son Cyril. And this is the picture we have of him when Constance was drawing nigh unto her death:—" He had now reached the age of thirty-three. His habits were as industrious as ever, his pre-occupation with his art

as keen. But he had achieved no fame, no success. He earned nothing, living in comfort on an allowance from his mother. He seldom spoke of his plans and never of his hopes. He had in fact settled down into a dilettante having learned gently to scorn the triumphs which he lacked the force to win. He imagined that industry and a regular existence were sufficient justifications in themselves for any man's life. Constance had dropped the habit of expecting him to astound the world. He was rather grave and precise in manner, courteous and tepid, with a touch of condescension towards his environment; as though he were continually permitting the perspicacious to discern that he had nothing to learn if the truth were known! His humour had assumed a modified form. He often smiled to himself. He was unexceptionable."

What cool, magnificent irony! And how every sentence lays bare the desolation of the mother-heart!

One of the first among English novelists to discover and depict the interest in the ordinary lives of common folk was George Eliot. She writes in 'Adam Bede':—" I find a source of delicious sympathy in these faithful pictures of a monotonous homely existence, which has been the fate of so many more among my fellow-mortals than a life of pomp or of absolute indigence, of tragic suffering or of world-stirring actions. I turn without shrinking from cloud-borne angels, from prophets, sybils and heroic warriors, to an old woman bending over her flower pot, or eating her solitary dinner, while the noon-day light softened perhaps by a screen of leaves, falls on her mob cap and just touches the rim of her spinning-wheel and her stone jug, and all those cheap common things which are the precious necessaries of life to her. Paint us an angel, if you can, with a floating violet robe, and a face paled by celestial light; paint us yet oftener a Madonna, turning her mild face upward and opening her arms to welcome the divine glory; but do not impose upon us any aesthetic rules which shall banish from the region of art those old women scraping carrots with their work-worn hands, those heavy clowns taking holiday in a dingy pot-house, those rounded backs and stupid weather-worn faces that have bent over the spade and done the rough work of the world, those homes with their tin-pans, their brown pitchers, their rough curs, and their clusters of onions." She writes again in the same strain in her 'Scenes of Clerical Life' :—

" These common-place people, many of them bear a conscience, and have felt the sublime prompting to do the painful right ; they have their unspoken sorrows and their sacred joys ; their hearts have perhaps gone out towards their first-born, and they have mourned over the irreclaimable dead. Nay, is there not a pathos in their very insignificance—in our comparison of their dim and narrow existence with the glorious possibilities of that human nature which they share?

Depend upon it, you would gain unspeakably if you would learn with me to see some of the poetry and the pathos, the tragedy and the comedy lying in the experience of a human soul that looks out through dull grey eyes, and that speaks in a voice of quite ordinary tones."

It is interesting to compare these passages of George Eliot with the extracts from the preface to the 'Old Wives Tale' set out above. George Eliot and Arnold Bennett have the same interest in commonplace people and events and they bring out and describe the interestingness of their lives and fortunes. Notwithstanding this common feature, there is a marked difference in the character and outlook of the two writers. Arnold Bennett sees the drama of ordinary human life with understanding eyes but he sees it as a detached, disinterested ironic observer. He does not throw himself into the arena or evince any personal sympathy or passion for the characters he creates or the causes he sets forth. Moral earnestness and spiritual yearning which are the very breath of life to George Eliot are wholly lacking in Arnold Bennett. There is no constructive philosophy of life implicit in his works to inspire the heart or to elevate the mind of the reader. An artist is no preacher but unless he has a vision of the purpose and significance of human life and embodies this vision in his work, it cannot endure. Art can never be merely for Art's sake but is and always should be for Man's sake, though of course the artist's service of Man lies through the medium of his art.

This leads us to another aspect of Arnold Bennett's work. He was for some years the Editor of a journal for women and he enjoyed the company of women and counted many women among his friends. In his novels, he has portrayed women of various types and of diverse age. He writes of them with insight and understanding. But there is no profundity, no hidden lights and shadows, no unplumbed depths of life and nature in their characters. In her memoirs of her husband, Mrs. Arnold Bennett writes with rare candour and shrewdness :—
" All the women in his novels are splendidly drawn. One feels one has known them. But in spite of the amazingly understanding way in which the author accounts for their actions, thoughts and deeds, something is just missing in them all, something spiritual which is hiding itself in part of the nature of almost every woman."

Perhaps the nearest approach to an exception to this criticism is to be found in the character of Elsie in ' Riceyman Steps '. She is a char-woman in the house of Henry Earlforward, a second-hand book-seller in Riceyman Steps, London. To Earlforward, the desire for hoarding money has become a master-passion. Every thought and every activity of his life is guided and controlled by the ideal of how not to spend money. He courts and marries a widow running a confectionery store opposite his shop.

After the honey-moon breakfast, the bride suggests a visit to Madame Tussaud's and Earlforward had to take out money for payment at the entrance to the works:—" Withal, as he extracted a pound note from his case, he suffered agony and she was watching him with her bright eyes. It was a new pound note. The paper was white and substantial: not a crease on it. The dim water-marks whispered genuineness. The green and brown of the design were more beautiful than any picture. The majestic representation of the Houses of Parliament on the back gave assurance that the solidity of the whole realm was behind that note. The thing was as young and lovely as a virgin daughter. Could he abandon it for ever to the cold harsh world?" The household affairs of Earlforward who worships at the shrine of his dominant passion so devoutly that he starves himself and falls a victim to disease and death, and the love affair of Elsie are set forth with the convincingness of concrete three-dimensional reality. The key-note of Elsie's character is loyalty and in the conflict of loyalties to employer and lover, Elsie rises to the full stature of her womanhood. In the character of this humble char-woman, Bennett has given us one of the most lovable figures in modern fiction.

The 'Old Wives Tale' and 'Riceyman Steps' attain the high water-mark of Bennett's achievement and they constitute his most enduring title to fame—'Clay-hanger', 'Hilda Lessaways' and 'These Twain' very nearly but not quite reach up to the level of his best work. A number of other novels and short stories, relating to the 'Five Towns', form a fitting back-ground from which the above-mentioned works stand out. Bennett is also the author of a number of romances of which ' Grand Babylon Hotel ' and the ' Imperial Palace ' are the types and in which he lets his imagination revel in wealth and luxury. His plays and pocket philosophies have attained wide popularity. But these are all good and brilliant journalism and cannot be seriously regarded as high artistic achievements. They are things of the day and pass away with it.

What is the significance of Arnold Bennett for the generations to come? Clearly and with unerring touch he has recreated the characters and scenes of his native district and he has endowed them with new life and significance,—the significance of pathos and romance in the humble and common-place things and events of life. But frank criticism must say that he failed to rise to the highest level of the novelist's art—the art not only of painting and interpreting but of investing the mutable and the transient phases of life and the world with the light and the meaning of the Eternal.

STUDIES IN NATIONALISM AND RELIGION

(A) NATIONALISM AND CHRISTIANITY.

BY V. CHAKKARAI, B.A., B.L.

IN these days of a high-strung nationalism and an anaemic Christianity we should do well to get beneath slogans and ask fundamental questions. It is to stimulate enquiry and thought and, if need be, raise even 'ultimate doubts' that I set down some considerations and facts. Years ago I happened to preside at a quasi-political meeting when our nationalism was quite raw and tender; then I made the statement that if my nationalism and Christianity conflicted, I would rather give up my Christianity than my nationalism (*applause*). The speaker, a brilliant Cambridge man and now a great educationist, nodded in vigorous appreciation, but forgot to say what he would do in the event of his nationalism and Hinduism conflicting. Obviously, the thought did not cross his mind, for there could be no such conflict. Then I spoke with the portentous solemnity of bubbling youth; and even now I cannot say whether I may not put into practice the maxim of my youth; though for manifest reasons I may not make it into a universal proposition. The difference, I may be told, is the result of the passing of time, but I venture to think that it is owing to, perhaps, a better knowledge of nationalism no less than a deeper insight into Christianity, coupled with the modesty of increasing and conscious ignorance.

The Hindu speaker represents approximately the modern Hindu; and yet to be just to the insight of the spiritual Hindu you must say he by no means measures the whole diameter of religious values. As among Christians, so among spiritually-minded Hindus, two attitudes are possible and natural. (1) Religion is a lofty philosophy and idealism. To use the language of Platonism, it is the contemplation of things *sub specie eternitatis*. If the spiritual man descends into the lower world, then he must suffer deterioration along with his ideals. This diabolical world takes its heavy toll. Sometime ago I heard that a great expounder of the Vedanta, when questioned as regards the Satyagraha of Mahatma Gandhi, replied that it was not religion but *laukīkum* (worldliness) and that the Mahatma did not know that he was soiling his fingers by touching politics. Many Christians all the world over would heartily endorse this statement and pronounce sentence. (2) Let politicians fight their own battles with their own weapons and not pretend that they are illustrating in action the principles of the *atman*. Of course, it goes without saying that the politician is too shrewd to conduct his business on the bare-faced principles of utter worldliness; he gives them all the colour of high

morality and that, too, of the Sermon on the Mount, even while he is bamboozling his front bench honourable friend and contriving measures to pick the pocket of other nations. I cannot even muster courage to say that political aims and political methods are applied to religion like applied mathematics where the principles of pure reason have to be modified to suit concrete facts. Nay, the man who sticks to a lofty morality will be sketched off as a doctrinaire politician and at the next election will lose his seat in Parliament as John Stuart Mill. Witness, for an example, the fate of the prophets of the Old Testament, Isaiah and above all of Jeremiah. They are statesmen to whom religion was everything and even the destiny of their nation nothing in comparison. They failed; the Jewish nation failed; and ultimately it was wiped off the map of the world. Renan passes sentence that the Jews were unfit for politics, and of course, Rome was and Britain is the very antithesis; they, therefore, flourished and do flourish like the green bay tree of the Psalmist. But it remains to be seen I think. We have seen, which has exercised a larger influence on history, Rome the political mistress of the world or the vanquished Jerusalem, I really wonder which.

This antagonism that I am insisting on between religion and politics may be contested on the ground that Christian statesmen have fully vindicated their complete compatibility. Cromwell in the seventeenth century and Gladstone in the nineteenth century have established the contrary of my thesis. Without doing injustice to their memory, I cannot say that their political careers disprove it; and without imputing to them conscious and deliberate hypocrisy, it must be conceded that in the case of Cromwell a strange use of the morality of Old Testament heroes, and in that of Gladstone, a subtle intellect bordering on sophistry, seemed to have done duty for a clear and sharp conscience. That is to say, politics has its own ethics—a hybrid type you may call it—just as law has which is cognate with it. Therefore, the highest praise we can bestow on a high-minded politician is that he is no worse than the lawyer, the doctor, and the divine —all of them victims of the "conventional lies of civilization".

The intensity of the problem takes on a keener edge when we consider modern nationalism and Christian ethics in these mutual relations. The antagonism disappears no doubt on a certain level of morality and Christian ethics, it may be urged, should not be intended where it is not wanted, especially as it was not meant by Jesus to be the text-book of national leaders and party politicians. Machiavelli's Prince, Sukranti, Panchatantram—these along with the unwritten laws of nations are the norm of life to them. The Sermon on the Mount, a super morality, must be relegated to the individual and not applied to parties and nations. Can any state be founded on the love of our enemies and the sacrifice of our interests? I shall illustrate

the possible answers briefly by a reference to the Satyagraha movement started by Mahatma Gandhi which has accomplished great results. On the level of a high expediency rising even to the dignity of morality, the movement finds ample justification. What are the premises of the movement ? India is a nation as fully competent as any other nation to govern herself; she has rights of her own; she has lost them to the foreigner; she has therefore every right to regain her lost rights of self-government. We have tried persuasion and failed. The only other course is armed violence—the arbitrament of the sword ; we have none, and even the lathi is monopolised by the law and order wallahs. Here comes in the genius of Mahatma Gandhi, not by any means the inventor of the idea but the doer thereof. Paralyse this government by breaking laws and hit hard Lancashire by a nation-wide boycott. A mighty Raj like the British, with a Christian at its head, moves its thousand arms and the civil resister is beaten, bruised, and is cast into the jail as A, B and C prisoner. The government cannot employ too ruthless measures because of civilized opinion and Lancashire demands an open market for her goods. Then comes the Gandhi-Irwin Pact—the boycott of British goods is transmuted to the boycott of foreign by peaceful picketing. On the ground of political morality this process is absolutely justifiable. A man comes into my house, says the nationalist, and takes possession of it and orders me about. What right has he to do it ? and have I not the right to turn him out by means which do not inflict bodily suffering on the enemy. This is even one better. This, says an enthusiast from America, is an object lesson to the West, and this is the sublime spirituality that the East wants to teach the materialistic West! I repeat again that England cannot morally object to it. Nay, we have behaved more handsomely than she deserved.

Let me now turn to the teachings of Jesus as set out in His life and words, for the latter cannot be understood apart from the former. For, as He said, His words are life—so instinct with the inwardness and inspiration of His life are they.

The doctrine of Ahimsa or the larger doctrine of Satyagraha of which it is a smaller variety was not meant by Jesus for all and sundry, nor could it have been so meant. What is the law of Satyagraha or to use the more compelling expression, the law of love of our enemies ? It is not the mere abstention from physical retaliation. It is not the mere turning of the other cheek to the smiter. Suppose a man does use violence on my person ; I may hit back—the natural reaction of human feelings or under despair I submit. But the mere abstention from retaliation is no virtue, in the Christ's sense unless it be the deliberate result of love. Here in the gospel, the principle of the divine behaviour is enunciated in uncompromising terms. "But I tell

you, love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Matthew 5: 48). That such love of our enemies can be practised by groups or even by individuals has never been taken for granted by the leaders of Christianity. It can only be the result, if at all, of the genuine operation of the Spirit of Christ in the human heart, that is, of a converted soul. It is a divine grace which rare souls, like Francis of Assisi, attain to in full perfection; and even the most imperfect manifestation is possible only to the man whose pride of will has been surrendered to the Lord. Does it not follow from this, that men and women in thousands, submitting to lathi charges without hitting back, cannot be expected to rise to this height? On the contrary, passive submission must surely be accompanied in the inner heart by anger and hatred of the most intense nature; for the very passivity of the sufferer must tend to increase such feelings in proportion to the pressure exercised in their outward suppression. In my opinion, healthier far it would be to hit back in return and thus exhaust your anger than to bottle it up, rankling sore within and spreading contagion. But it would not be politically wiser. How else could this work where the soil of the human heart has not been prepared by the grace of God in spiritual contact with Himself?

The Christian Church has not in her long history, except in individual instances, produced this fervour of love of enemies. The Quakers have been pacifists, that is, they have refused to bear arms or to resort to courts of law. But these negative characteristics do not constitute the positive love of our enemies. Is it necessary to ask how many of the brave Satyagrahis have ever prayed for the English officials and their ready instruments, the police? It is quite as likely that if any prayers had been offered they took the form of invoking the divine judgment on oppressors. As a general rule, non-violence has been resorted to because the means of violence are not ready to hand and would fail against a government organized like all civilized states on the basis of physical sanctions. I must say that it would have been insane to expect from such an attitude the love of our enemies—preached by Jesus to the elect *bhaktas* of the Christian community. Bernard Shaw's '*Androcles and Lion*' is the most lurid commentary on the operation of the Christian law of love even among the professing followers of Jesus. When we turn to the history of Christian martyrdom, confirmation becomes abundant. It is said by historians that during the persecutions of Christians by the Roman magistrates, hundreds and thousands of men and women and even children rushed to the court and denounced themselves as Christians. So frenzied became they with zeal for suffering in the cause of the Lord that the Bishops interfered, forbidding such courting of martyrdom. It might be said in the words of the ecclesiastical apologist of the

period, Tertullian, that "the blood of the martyrs is their seed for the harvest." Newman, in his *Grammar of Assent*, depicts in language of chastened beauty, these sufferings of the early martyrs, and asks, "Does Gibbon (the historian in his famous fifteenth chapter tried to account for the rapid spread of Christianity in the Empire by his five secondary causes, omitting the grand cause the Personality of Jesus) think to sound the depths of the eternal ocean with the tape and measuring rod of his merely literary philosophy?" While not intending to dispute Newman's admirable argument, I desire to draw another lesson from these sufferings of the *Satyagrahis par excellence* if ever there appeared satyagrahis in human history. In one sense this period of Roman violence and Christian non-violence may be regarded as the most vigorous one in Christian annals, one moreover, on which Christian art and imagination have dwelt with almost morbid pleasure. But, I believe, as I have shown, that it was likewise the period when the future persecuting zeal of Christians against each other was founded. The persecuted became rapidly the persecutor. How did this hideous unchristian transmutation take place and the soul of the fierce Roman pagan pass into the Christian satyagrahis? The answer is to be found in the psychological analysis given above. Though the Christian satyagrahis bowed their heads in meek and magnificent abandon, the soul within each of them cried for vengeance against the oppressors. Such was the tenor of their inward thoughts, not to speak of their language. That is, it was martyrdom, satyagraha with the heart of Jesus the Lord left out of it; the love of enemies forgotten in the fierce exaltation of religious zeal. The Lord of Glory on the cross prayed for the forgiveness of his enemies. Thus prayed not His fiery-hearted *bhaktas* of a later age. No doubt, the blood of the satyagrahis sowed the ancient world, but there grew the harvest of a tyranny as fierce and bloody though not dogmatic as that of the Roman. Therefore I draw the lesson that to invite suffering and suffer without the mind that was in Christ Jesus would make heroes of us in the eyes of the world, but heroes who would become, when the time came, inquisitors like Dominic and Torquemada.

I must not linger longer on this theme, one thing more I should like to say, and it is this, *viz.*, that nationalism, as Prof. Seeley pointed out in *Natural Religion*, is itself a religion. "Italy," said Mazzini, "is itself a religion." It has its own ethics—that of the patriot and movement leader; its own priests; its own culture; its own sacrifices. The years of the Great War witnessed the last but one Act of the carnival and carnage of Nationalism. India, to-day, is itself our religion, such is our devout and dreamy enthusiasm. India in the abstract, like liberty in the abstract, *Bharatha Matha*, sits enthroned; higher and yet higher she will be raised on the shoulders of her adoring children.

The history of nationalism in our land may run on higher levels, different from those of other lands, the selfishness and arrogance of modern nationalities, but this, I fear, may prove a vain hope and end in dreary disappointment. Here is an instance the force of which in its manifest operation is visible to-day. We want to make India self-sufficient at least with regard to the clothing required by her children. We have employed the formidable weapon of boycott of British goods and now the boycott of foreign goods is in full blast. Nationalism says it is legitimate and not all Lancashire can dislodge us from this position. Does not England claim the right to regulate her tariffs, her industries, and her trade as well as every other country of the West that imagines that Asia and Africa exist on the map so that England's sons may educate and exploit use ? This answer is irrefutable. But looked at from the point of view of Christ's mind, what does it signify ? Does not the boycott of Lancashire goods tend to starve one of England's greatest industries by closing the Indian market and thus throw out of employment thousands of Englishmen? Does not Christianity demand the sacrifice of ourselves for others? Can we justify such an attitude in the face of Christian ethics? If it is said that this is so, but as Lancashire cannot of right demand Christian conduct from us, even while her hands are stained with guilt, can such an argument go down with Christians? I think that right here is the opposition between nationalism of even the Gandhian type and Christian ethics and confess I must that no reconciliation is possible on the same lines as militant preachers in the pulpits adopted during the war in recommending the destruction of the Huns by apostolic bombshells. The characteristic of Christian ethics is that it is the unbending spirit of the Master; not indeed that the world, constituted as it is, will recognize its beauty or its claims, but because it comes from Him whose will it but expresses. We shall be defeated, disappointed, disillusioned. Men inferior to us in every quality, may and will assuredly become more successful; appeal more to the masses; and capture their eyes by the sheer onesidedness and sophistry of the world. Such has been the fate of the genuine followers of the Lord. Let me quote once again the words of One who knew man, his thoughts and works better than any one else, "Woe unto you when men speak well of you, for so spoke they of the false prophets." But we should hold to the word of God that abideth for ever, having seen in history empires, movements, and leaders pass into oblivion. Christianity sets up this tension between even the highest of the world and itself; and the Christian *bhakta* carries into the political and national struggle this unresolved antinomy.

To conclude, it must be recognized that the Christian law or the mind of the Lord is unattainable, towering over the ethics of nationalism and every other practical principle, And it demands

obedience, and when we do not yield ourselves completely to its sway, it lashes and condemns us. In this struggle, we are tempted to choose one or other of the alternatives, to adopt the principles of the world-systems, or to retire beaten into the inner realm of spiritual truth and resign ourselves to the mysterious will of God. Neither the one attitude nor the other is, in my opinion, the Christian way. Carry we must into our nascent nationalism the Christian principle, for it is laid upon us, and is the only absolute that remains in this world of relativity. And even as the basis of world success it is the only principle that can evolve a better order.

(B) RELIGION UNDER SWARAJ.*

BY A. N. SUDARISANAM, B.A.

THE title as it stands suggests too large a field of enquiry to be dealt with within the limits of time and space available. What is therefore attempted in this paper is not a discussion of the general question of the reaction to religion in modern India, but a consideration of the more definite topic of the hopes and fears of the organized religions of India in the new political order that will shortly be established in the land. Lurking in the minds of most of us is a fear of the unknown, such as manifested itself in the Great Indian Mutiny, when non-Christian India demonstrated its suspicions about the religious policy of an alien Christian Government, that had just obtained supremacy. The cycle has come full round and when political power is about to revert to non-Christian India, there are doubts as to the future of different religions, some of them still considered alien to the land. Are these doubts justified and may there not, on the contrary, be a place of honour for forces that are meant for good?

I

To start with, it is necessary to understand the characteristics of Swaraj that have a bearing upon the problem under discussion.

1. Though unitary in form, Swaraj Government will be a composite body reflecting the composite character of the nation. From the Viceroy's Cabinet to the smallest village union, all executive and legislative bodies will be constituted on a communal basis whether the statute provides for this system or not. In this respect, Indian Swaraj will be a unique organization in the world, for no other country which enjoys self-government has been called upon to build a constitution on so many other than purely political considerations. Its duty will be not merely to maintain law and order and promote the welfare of the nation *en masse*, but also to secure the progress of individual communities. This will be the continuation, on a larger scale, of a process that has recently been started by the British Government, after two centuries of inadequate appreciation of the need. A system of internal checks and brakes will be a prominent feature of the entire machinery. It is probable that nearly all the important distinctive communities will have an effective voice in the Government, but should the small minorities be ignored, there would still be left the two major elements to lay down laws in their own interests which would operate in favour of the less fortunate bodies also. The outlook of a Government constituted thus must necessarily differ from that of homogeneous nations emerging out of transition, such as Turkey and China. These latter have but a single religion, culture and race to provide for.

* Based on an address delivered at the Bangalore Conference Continuation, 15th Session, held at Cuddalore, May 29th to June 4, 1931.

India, on the other hand, is compelled by force of circumstances to be cosmopolitan in her outlook and accommodating to diverse groups. She will cultivate a temper of moderation and caution as compared with the narrowness and extravagance that have marred the new life of Turkey and China.

2. Swaraj, from all available signs so far, promises to keep its hands off religion. There is every prospect of a Declaration of Rights being incorporated in the new Constitution and the terms are likely to be those suggested in the Nehru Report. Those terms are as follows :

(*a*) Freedom of conscience and the free profession and practice of religion are subject to public order or morality, hereby guaranteed to every person.

(*b*) There shall be no State religion for the Commonwealth of India or for any province in the Commonwealth, nor shall the State either directly or indirectly endow any religion or give any preference or impose any disability on account of religious belief or religious status.

(*c*) No person attending any school receiving State aid or any other public money shall be compelled to attend the religious instruction that may be given in the school.

(*d*) No person shall by reason of his religion, caste or creed be prejudiced in any way in regard to public employment, office of power or honour and the exercise of any trade or calling.

These terms are significantly different from the language used to guarantee religious neutrality in the Queen's Proclamation of 1858. The latter says :—

Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal Will and pleasure that none be in any wise favoured, none molested or disquieted, by reason of their religious faith and observances, but that shall all alike enjoy the equal and impartial protection of the law ; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

The contrast in the spirit of the two declarations suggests the second great characteristic of Swaraj. Swaraj authority aims to be distinctly non-religious in character, whereas the Queen found it appropriate on the occasion of declaring her authority, to avow her own faith and profess kinship with her subjects through religion. The difference is that which exists between the Powers of Western Europe and the American Commonwealth. "To the American mind," says Lord Bryce, "the State is not, as to Germans or French or even to some English thinkers, an ideal moral power charged with the duty of forming the characters and guiding the lives of its subjects. It is more like a commercial company or perhaps a huge municipality created for the management of certain business in which all who reside within its bound are interested, levying contributions and expending them on this business of common interest, but for the most part leaving the shareholders or burgesses to themselves."

It may not be fair to characterise India as afflicted with the same business mentality as America. If conditions permitted, India might be tempted to project religious feelings into State affairs as certain Indian States like Travancore, Bhopal and Hyderabad have done, but circumstances compel her to organize the State on purely business basis. The result is that Swaraj Government will, in its functions, be non-religious, but in spirit not necessarily so. An armed neutrality in religion may come to prevail in place of an unalloyed one that a common alien authority can maintain over its subjects.

3. The third feature to note is the division of powers between the Central and Provincial Governments in the Federal Structure. Provincial autonomy, practically in full, will come into existence. Further, Muslims insist, as one of their cardinal demands, that residuary powers should be vested in the Province. With equal insistence Hindus and others resist this proposal. Muslims also demand that in any redistribution of provinces, their majority in certain areas should not be affected. The moral of it is clear, that despite every attempt to keep Swaraj Government free from religious bias, the provinces will tend to build along those forbidden lines. Many readjustments can be made without necessarily violating the letter of the Constitution, but leading inevitably to the growth of what might come to be regarded as Muslim, Hindu or Sikh States. Muslims have made no secret of the hope that out in the horizon they see a great Muslim State extending from beyond the frontier to the centre of the Gangetic plain.

II

Three questions arise: (1) How will Swaraj Government deal with religions? (2) What contribution will religions make to Swaraj? (3) What is the probable reaction between the different religions? We cannot consider any one of the above without considering the others, for they are bound to influence each other normally. If they do not, then one or more of them must be petrified beyond recognition.

(1) Our leaders have been sufficiently scared in advance, of the dangers of meddling with religions to be anxious to break the pledge of neutrality. Time forces, however, are sure to entangle them in a conflict with the dormant conservatism that is entrenched in the organized religions of India. Swaraj derives its driving power from patriotism and idealism. One of its first concerns would be the launching of an elaborate programme of social reform which is long overdue because of the legacy of arrears in this direction that a complacent foreign Government has accumulated by its practice of religious neutrality. Swaraj Government is likely to show great determination in the execution of this programme. True religion will sanction such action, but forces of orthodoxy are sure to give

battle on an unprecedented scale. Provincial Governments which usually in any Federal structure exhibit a narrower outlook than the central authority, and in the case of India will, to some extent, be subject to religious bias, will in the event of a conflict between social reform and religion, be inclined to throw their weight in favour of *status quo*. The State is ultimately bound to triumph, but only after going through the difficult process of proving its genuine regard for true religion and segregating obscurantists to their proper quarter.

The second intrusion of political authority in the field of religion will be invoked by the anarchy of religious forces of which we have seen conspicuous signs in recent years. We have witnessed large scale religious propaganda, vitriolic attacks in the Press and in other literature by rival religious parties, and even mobilization of volunteers to guard temples and mosques. These are done in the name of religion and yet in defiance of law and order. The anarchy shows no signs of abatement, and it may be that Swaraj Government will be called upon to meet even more critical conditions than have been known to the present Government. No Government will desist from establishing its authority under such circumstances. If the reasonable restraints that the Government might seek to enforce at the outset do not suffice to curb the exuberance of religious zealots, then will the path be clear indeed for the State to assume large powers to regulate the course of religion.

Generally then we may conclude that Swaraj will play its part wisely and firmly, seeking no right to control religion and yet watchful that its supremacy in the political realm is not endangered. As a composite representative body, it will possess the collective wisdom of the nation to discern trends and united strength to take decisive action.

(2) The enquiry, whether the religions of India can help her new Government, can best be introduced with the following observation of Lord Bryce :—

"It is an old saying that monarchies live by honour and republics by virtue. The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control and the more essential to their well-being are those sources whence reverence and self-control flow." This observation of Bryce follows another of his, wherein he points out that in spite of the non-religious character of the American Government, "Religion and conscience have been a constantly active force in the American Commonwealth ever since (the days when religious zeal and religious conscience led to the founding of the New England colonies), not indeed strong enough to avert many moral and political evils, yet at the worst times inspiring a minority with a courage and ardour by which moral and political evils have been held at bay and in the long run generally overcome."

That India will have to satisfy the test laid down in the foregoing words admits of no doubt. As in other countries, so in India, patriotism is the great rival of religion in modern days. Its achievements in the past are only a foretaste of the greater possibilities in the future. Patriotism of civilized society rises to such heights that it actually performs many of the functions that religion performed earlier in History. Sacrifice and unselfishness of a high order, not merely under the impulse of a heroic endeavour such as war, but in the more arduous duties of nation building, are manifested without the direct aid of religion. This is true of India to-day. Religion, therefore to be able to function at all, must rise to higher levels than patriotism can reach. Even patriotism to be maintained on the highest plane, needs the help of a nobler influence than itself, but we know that it has other dangers besides. Both in the individual and in the nation, patriotism is a jealous mistress and is apt to generate a psychology of exclusiveness with results made familiar to us in many ways. National regeneration and international peace require that men and nations should be brought under the domination of the highest principles of conduct applicable to society and that is the function of religion rather than that of any temporal force. Are the ancient religions of India prepared for this task? One feels diffident to say, 'yes'. Thus far, one outstanding feature has been that religion has become a tool in the hands of communalism and has revealed no signs of an explosive power to overcome the fetters that would bind it. Religion has supplied many War-Lords at this juncture, but few prophets. One other factor may be noted. Although nearly all the religions of the world are represented in India, none of them save Christianity, has confronted modern politics of the type that prevails in India to-day. They have not, like Christianity, been faced with the responsibility of creating a modern State or of operating upon it through many vicissitudes. Even Islam in India suffers from the handicap of isolation. Alongside of highly developed and advanced politics, we have in India hoary religions in their traditional forms. The result is inevitable that politics is capturing religion for its ends, but religion has not begun to purify politics. As time passes on, science and politics may subject Indian religions to a fiery ordeal as they have done with Christianity. Then will religions be fit to play their due part, but the advent of Swaraj finds them unready to offer their services to the country.

(3) The relative position of the different religions presents an interesting spectacle. All the religions we know of in India, have been rooted in the country for centuries, so that none of them, not even Christianity, can be said to be alien to the land. All attitudes of mind, ranging from the highest philosophy to the crudest form of animism also exist. In so complete a mixture of religions, one might

expect evidences of hostility, but until recent times there has been a remarkable absence of such manifestations. It is equally remarkable that despite innumerable friendly contacts between the different groups in different realms, religions have remained in water-tight compartments. An intelligent appreciation of one another's religion even among the educated thinking classes does not exist at all. Toleration, in the sense of understanding yet honouring a different religious view, not in the sense of merely accepting the common elements in all, has hardly been cultivated in India. A facile indifference to other religions coupled with the general docility of the people has helped to preserve an atmosphere of peace, when other disturbing currents did not enter. Swaraj steps in only to find every religion rearing its head in self-consciousness and accentuating the existing gulf. Keenly alive to this development, Swaraj Government hopes to provide a system of checks and brakes in the machinery to prevent active antagonisms. Beyond that it is helpless to guide the course of religions.

Within each religion is developing also a triangular struggle between the three forces of orthodoxy, spirituality and secularism. Swaraj outlook is helping to stimulate every one of these elements into action. It is difficult to forecast what the final outcome would be. What we do see is, that it is not the same element that is triumphing in every religion. Islam is mostly under the sway of orthodoxy. Other influences count for little yet. Hinduism, though affected similarly, is more subject to secularism. Sikhism having already performed its protestant and reforming work and being fairly modern in origin, fits into present-day conditions more easily than the other religions, without revolutionary changes. The reaction then takes different forms in different religions creating unequal values all along the line. Thus one effect of the drive towards Swaraj has been the renewed emphasis on Pan Islamism, while that same factor has produced the opposite effect to make Hinduism self-sufficient and to claim India as peculiarly its own. The Muslim would like nothing so much as the creation of a region where he could make Islam supreme. The Hindu would probably make a province a replica of a modern Western State and reign exclusively there, elbowing out non-Hindus, not so much for the sake of religion, as for the sake of Hindu culture. Even those who desire that ancient culture should in the future take a composite form, cannot escape the feeling that it must be predominantly Hindu. It is obvious that these one-sided tendencies will not be allowed to develop in their own way, but the new differences in values constitute a disturbing feature. The course of events has to be watched.

Nothing in the foregoing need obscure the fact of genuine spiritual revival that is proceeding in every religion. That however ranks as a secondary concern in the popular mind. It is a slow and painful

process and its contribution to general welfare, in the midst of many other surging forces, will be but little.

III

In view of the special opportunities that Christianity has in the new order, its position may be considered a little further. Christianity in India has suffered from certain disadvantages. The mark of its non-Indian origin still sways the popular mind. That an important phase of it is the artificial expansion of the community which professes it, by means of large foreign resources, aggravates the sense of external interference that Indians feel towards the religion. They forget that Christianity has taken root in India and that there is a genuine Christian community several centuries old. Secondly, Christianity is the religion of the ruler and in some respects has enjoyed the privileges of a State religion until lately. In the estimation of the public, it has been mixed up with Western civilization and Imperialism. Thirdly, Christianity has not been naturalized in India to a sufficient degree to appeal to the masses. It is still largely an exotic plant.

All these limitations are bound to disappear in the coming years and Christianity will be judged solely on its intrinsic merits and on the service it may render under the new condition. Swaraj is being constituted under the most trying conditions, one might say amidst unparalleled difficulties. The Indian revolution is an attempt to replace one highly organized efficient Government by another which must maintain those standards intact. The scope for force and other aberrations are totally denied. The goodwill of the world around is either ineffective or lacking altogether. The emancipation of no country in subjugation is looked upon with complacency by the rest of the nations. Under the chastening fire of world jealousy and criticism, the aspirations of Swaraj India are tending towards the establishment of an order in which principles of reason, truth, justice and peace shall be upheld. Internal conditions also demand continual adherence to the highest codes. Failure would mean immediate and certain disintegration of the nation into the communities out of which it is being welded by laborious and painful processes.

Held relentlessly to these standards, Indian Swaraj will be compelled to draw upon all the moral resources available to her and none can deny that Christianity must take a leading place among them. True, Swaraj will first hark back for inspiration to Akbar and Asoka. She may appeal to the democratic lessons of Islam, the Dharma of Hinduism or even to modern experiments such as the Soviets. But their insufficiency for Modern India has already become manifest. For evidence we have but to recall a few familiar facts. (1) In spite of their age-long hold on the country, none of the aforementioned influences were instrumental in awakening India out of her lethargy

or dead self. Ideas of liberty and equality were imbibed from the West where Christianity after hard battles succeeded in planting them. (2) While nationalism has quickened a sense of social justice in regard to Labour, Depressed Classes, Rights of Women and such problems, it is the Christian spirit that has provided a clear diagnosis and also pointed out the way of reform. The idea of corporate action and service in this direction is a clear contribution of Christianity to India. (3) As between an attitude of self-defence or self-preservation and one of reaching out to others in service, some of the main religions of India have preferred the former. They have not taken it upon themselves to care for the well-being of the followers of rival religions or of the general community.

For a long time under Swaraj, it is to be feared, that these religions will continue their compartmental frame of mind, each in defence of its particular heritage. Christianity on the other hand will have no vested interests in the India of the future. It has no culture or race to defend. Christianity in Western countries may have all the encrustations that Indian religions have in India, but in India, it is free to shine in its purity and act as an impartial spiritual guide. Its boundless moral reserve will be available in times of stress. It has, as has already been pointed out, been tested out in all realms of thought and action, in all ages and in all conditions, so that considered even purely as a nation building agency, it stands unrivalled.

Its successes throughout all ages have been noteworthy. A remarkable fact is that even in the case of the great moral failures of Christian nations as in the Great War, it is not Christianity that was indicted, but the disloyalty of its adherents to its teachings. The War has driven the West to a renewed attempt to apply Christianity to life, whereas there is the striking contrast in Turkey in the determination to keep Islam as a sleeping partner in the country's renaissance.

IV

It remains to consider what instruments are available to foster the Christian religion in India. We thus turn to the Indian Church, the Indian Christian Community and Foreign Missions. There are other means too, such as literature from the West and all forms of intercourse between the East and the West. As India becomes increasingly self-sufficient, its contacts with external Christian influences will be reduced. It is the permanent Christian elements in the land that will count. Whether Foreign Missions should be included in this category will depend upon their future policy. If they are prepared to serve the country without the aid of special privileges, and without remaining exclusive organizations, their influence in the land will be for good. It is difficult at this stage to forecast to what extent and in what manner they plan to conduct their work.

Indian Christians are aware of the magnificent field of duty that lies before them and they are genuinely anxious to play their part. But they know as well as anybody else, that they are weak vessels. More because of general conditions than because of the change in Government, the community will have to display merit of a high order to hold its own in the future. Its hands are full with domestic problems and the fact that it is devoid of initial resources imposes upon it the duty to enrich its mental and moral equipment in a special manner. No delusions blind it to the realities of the situation.

But there are two promising factors. One is that whatever Christians may feel as a community, they are clear as to the place that the Indian Church should occupy in the future. They are, further, most deeply devoted to the Church and give it the first rank among their affections. No other public cause engrosses the attention of Indian Christians so much as the Church. Through it, therefore, they will seek to fulfil their destiny. The other factor is that under the British Government, neither as a community nor as a Church, have Indian Christians enjoyed any special consideration. Foreign Mission organizations met with kindnesses from Government and through that channel certain benefits accrued to Indian Christians. The change of Government therefore holds no serious alarms, for from a Swaraj Government, the Indian Church may claim as an indigenous body definite rights and also fight for them, whereas at present Christians are mostly dependent upon the good offices of Foreign Missions for many favours.

Whether Foreign Missions continue in their full strength or not, the Indian Church will increasingly become the chief representative of the Christian religion in India and the advent of Swaraj will shift the moral responsibility of all Christian work to the Church. Its position therefore will require examination. A selfish, non-interfering course will ensure for it a safe existence, but a living Church will find that passive attitude impossible, particularly when the nation is in the travail of a new birth. So far as the programme of social reform for the removal of age-long evils is concerned, the Church must be willing to throw in its lot with the progressive forces in the country. If it shows signs of genuine leadership in pioneer ventures in this realm, the nation would be willing to follow the lead loyally judging from past experience. There are, however, other matters where Christian conviction may run counter to established interests and customs, and bring down upon the Church the wrath of powerful parties. The welfare of Labour, Untouchability, Prohibition, are instances where a decisive attitude on the part of Christian forces would be an unpleasant experience. Likewise, if serious evils creep into the new Government, the Church must be ready to lend its support to those who fight for the purity of public life. Its positive contribution

would lie in the direction of establishing communal harmony and using its good offices to remove antagonisms wherever they may be.

It may seem too idealistic to expect an exhibition of character from an infant Church, such as hoary Christendom itself has not practised in History. One can only reply that there is no alternative and that the duties that the Church will be called upon to perform are only a fraction of what will devolve upon the nation. The Church will not be the only righteous agent in the field, but while other agents quail before dangers and difficulties, it ought to be the privilege of the Church to inspire fresh courage and zeal where there is need. Swaraj itself is going to be an experiment in idealism and a Christian society should be the last to shirk a venture in making human relations sublime.

A conscientious endeavour on the part of Indian Christians to discharge their duties to the nation should place beyond doubt their title to certain rights. Their demands are two-fold and simple. The first is, opportunities of service in all fields. Complaints are heard that Indian Christians are not welcomed freely in public work. It is premature to level this charge. With a more general attitude of service, the cold wall of suspicion is bound to disappear.

Far and away the most important demand is that of complete religious liberty. There is no sign that freedom of worship or meeting will in any way be curtailed. These do not impinge upon the life of the nation and our non-interference will be gladly reciprocated.

Freedom of propaganda, on the other hand, is fraught with serious consequences to other communities and is likely to be watched with jealousy by rival parties. All communities in India are increasing at the expense of the Hindus. Hindus formed 72% of the total population in 1881 and they dwindled to 66% in 1921. In the new political conditions, numbers will count for much and all the communities are determined to add to their numerical strength. The superior resources that Christian Missions possess are derived from foreign countries, which is an advantage denied to other proselytising religions in India. This is a cause for jealousy in permanent form. If 6,000 well-trained Missionaries continue to be permanently posted in India and a few crores of rupees poured in every year, exclusively for the purpose of exerting Christian influence, the normal reaction would be either to place limitations upon their work or on the other hand for other religious bodies to raise their fighting strength on an equally large scale. Whatever promises may be made and whatever guarantees may be included in the written constitution, the situation does not allow the continuance of a passive attitude towards proselytising hereafter. It is well that this fact is borne in mind in future calculations. Even advanced countries in the West will not look on with equanimity upon such large scale activities of foreigners in their country.

So far, the right of the Indian Church to carry on its activities has not been questioned. The implication is clear that Indian Christians, like other communities of India, can claim full liberties, so long as they depend on their own strength. Their inherent rights are not to be disputed. If however they are met with cold neglect or their religious liberties undermined by insidious manipulation of the law, they must be prepared to assert their rights. For a just cause, the weak are never without weapons to meet the strong. "Eternal vigilance is the price of liberty."

To the extent that Foreign Missions form part of the Indian Church and are indispensable for the welfare of the community, their rights too may be conceded. From the point of view of Swaraj, there is this difference between the Indian Church and Foreign Missions, that whereas the former, while claiming rights, fully accepts also the responsibilities of Indian Nationalism, the latter have no such obligations. The Indian Church will bear the shame of Swaraj, if things go wrong. Not so the Missions. Foreign Missions in India have a mixed reputation and Indian attitude towards them will therefore err on the side of caution, so that even if legal limitations be not placed, there will be a distinct tendency to be critical. For their position to be secure in India, they will have to prove that they are spiritual organizations, prompted purely by spiritual motives. Their only line of approach would be to consider in what manner they can join hands with the Church and with the nation. This will not be possible if they remain exclusive organizations.

Difficulties and troubles there will be during the period of transition after a large measure of political power passes into Indian hands, due more to conditions of flux than any deliberate attack upon Christianity. A sufficiently favourable atmosphere will continue for a long enough period for Christians to come to the front and demonstrate their worth. That critical period must be availed of to rise to the height of our calling. Despite everything that interested critics may say, Swaraj is not going to rush headlong with violent changes. We should plan for the next period and not speculate far into the future. If with the Christian Gospel in their hands Christians cannot win through, then History has been written in vain.

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : H. A. POPLEY.

Vol. II July, 1931 No. 1

NEWS AND NOTES

Our National General Secretary, Mr. B. L. Rallia Ram, left us at the beginning of May for his trip to Europe and America in connection with the World Conferences of the Young Men's Christian Association. With him there went as delegates to these conferences Messrs. K. E. Verghese and T. D Santwan. Mrs. Rallia Ram and Mrs. Verghese also accompanied them. By the time these notes are in print they would have reached the United States, travelling from Cherbourg in the *S. S. President Harding* with a large number of delegates from other European countries. Mr. A. W. Forgie, with Mr. O. Kandaswamy Chetty and the five boys who are going to attend the special Boys' Conference in Toronto, left Madras on May 31st, and joined Mr. Rallia Ram in the *S. S. President Harding*. The following is the full list of delegates from India, Burma and Ceylon, who are expected to attend these various conferences :-

Messrs. B. L. Rallia Ram, K. E. Verghese, T. D. Santwan, Jack Houghton, O.Kandaswamy Chetty, W. Botting, G.B. Andrews, Rai Bahadur N. K. Mukerji, Prof. I. Latif, F. V. Slaek, H. C. Herman, O. O. Stanchfield, A. L. Miller, J L. Mott, J. H. Gray, W. H. Heinrichs, A. W. Forgie, F. S. Coan, L. A. Dixon, J. C. Heinrichs, C. H. Hazlett, E. D. Lucas, R. C. Roy, S. N. Talib-Udin, P. M. Joseph, Prem Chand Lall, K. M. Joseph, R. O. Buell, B. Iswar Dass, John Aaron, Swartz David, Lawrence Isaac, George Isaac, Raj Chatterji, P. T. Thomas and N. A. Parankusam.

The World Y.M.C.A. Conferences.

Three conferences organized by the World's Committee of Young Men's Christian Associations are to be held this year in Canada and United States. The first of these is the World Y.M.C.A. Assembly of Young Men. This is to be a conference of young men, members of different associations all over the world of the age between 18 and 25. This Conference will meet in Toronto from July 27th to August 2nd. At the same time, there will also meet in Toronto the World Assembly of Y.M.C.A. workers with boys. This Conference will include a number of boys from all over the world. As we have mentioned above, five boys are going from India itself. Then the Twentieth World Conference of Young Men's

Christian Associations will meet in Cleveland, Ohio, from August 4th to 9th. The general subject of this Conference is "*Youth's Adventure with God—World Task of the Y.M.C.A.*". We hope that all the members of the Y.M.C.A. in India, Burma and Ceylon will remember these Conferences in their prayers so that they may become an inspiration and an education to the movement throughout the world.

At the close of the Conference, the various delegates will visit other Y.M.C.A. centres in Canada and United States and will see something of the work in those countries. Dr. John R. Mott has said of these Conferences: "The remarkably thorough preparations which are being carried forward with full recognition of the necessity for exercising the wisest economy in all the plans and likewise with a realizing sense of the need of marked accession of superhuman wisdom and power give promise of gatherings which will strike at the very heart of these deepest needs."

Patron of the National Council.

Our readers will be glad to know that His Excellency the Earl of Willingdon, the Viceroy and Governor-General of India, has agreed to become the Patron of the National Council of Young Men's Christian Associations of India, Burma and Ceylon. In accepting our invitation conveyed to him by our President, His Excellency sent the following letter: "It is with very great pleasure that I agree to accept the invitation conveyed in your letter of May 20th to become the Patron of the National Council of Young Men's Christian Associations of India, Burma and Ceylon. I have had many opportunities of seeing for myself something of the excellent work done by the Young Men's Christian Association not only in India, but throughout the British Empire, and I can assure you that you may always count on my support and encouragement during my Viceroyalty." His Excellency is such an old friend of the Association Movement both in India and elsewhere, that we are sure he will receive a very warm welcome from all the Associations throughout the country.

The National Council of Young Men's Christian Associations in Canada has asked our National General Secretary to present to His Excellency on their behalf an illuminated address expressing the gratitude of the National Council of Canada to His Excellency for his interest in the work of the Association during his stay in the Dominion of Canada. The following is a copy of the Address, which was presented to His Excellency by our President, the Most Rev. Metropolitan of India, at the Y.M.C.A. in Simla on June 25th:—

To His Excellency the Right Honourable The Viscount Willingdon, G.C.S.I., G.C.M.G., G.C.I.E., G.B.E., Governor-General and Commander-in-Chief of The Dominion of Canada.

May it Please Your Excellency:

The National Council of Young Men's Christian Associations of Canada, assembled at Niagara Falls in its Annual Meeting, desires to convey to you its deep sense of loss at your departure from our Dominion, and of gratitude for all that you did on behalf of the Young Men's Christian Association while you were with us. The interest in our work which you everywhere displayed, the words you spoke on our behalf, the gifts you made to the work, were an inspiration which

we gratefully received and shall constantly remember.

The National Council, with all other Canadians, honours the high sense of duty and loyalty to the Empire which led Your Excellency to accept the responsibility and face the ardours of office in India.

The place Your Excellency and Lady Willingdon hold in our hearts is such that the eyes of Canada, as never before, are toward India. We make it our prayer that you may be kept in safety and given wisdom to plan and strength to perform such tasks as shall bring a just and abiding peace to the Indian Empire.

Rev. L. A. Dixon.

At the beginning of June Rev. L. A. Dixon and Mrs. Dixon left us in order to take up their new work in the University of Toronto. Mr. Dixon has served the Movement in India for nearly twenty years in very many important positions and he will be missed by all of us, and especially by the Associations in Travancore for which he has done so much during the past ten years. We wish him a very happy and successful time of service in his new sphere in the University of Toronto.

Jerusalem Y.M.C.A.

Mr. W. H. Heinrichs, who left us in April, has been called to become the General Secretary of the new Y.M.C.A. in Jerusalem. In a letter which he has written, he says of the new building in Jerusalem, and of the work which is planned there, that it will be the finest architectural monument in Jerusalem, and that as a result of the magnificent work of Dr. Archie Harta, who was for many years in India before the war, he expects to have the hearty co-operation of all the different sects and groups in the city. We are all of us sorry to lose the dynamic personality of Mr. Heinrichs, but we are sure that he will make a very big contribution to the work of the Y.M.C.A. in Palestine.

Mr. J. L. Mott.

We heartily congratulate Mr. J. L. Mott on the award of the Kaiser-i-Hind Silver Medal in recognition of the great services he has rendered to the labourers of Nagpur.

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THE Y.M.C.A. IN INDIA.

New Hostel at Cuddalore.

On the 5th May 1931 the foundation stone for the new hostel building at Cuddalore was laid by the Rev. C. Bindslev, President of the Danish Mission, in the presence of a distinguished gathering, representing all the various communities of Cuddalore. The money for the hostel had been given by a group of friends in Denmark for young men in the City of Madras, but as there was no need for further hostels in Madras, it was decided to allot the funds to the Y. M. C. A. at Cuddalore for a hostel for young men in that town. Mr. Narayanaswamy Iyer, B.A.,B.L., Additional District Munsiff of Cuddalore, in his remarks at the gathering, said that the Y. M. C. A. Hostel would be a most beneficial institution for the young men of the town and he hoped that the "young men of the hostel would realize in a practical way the friendship, service and culture for which the Y. M. C. A. stood."

Hindi Class at the Madras Y. M. C. A.

In the middle of April a Summer School of Hindi was organized at the Madras Y. M. C. A. At the opening function, Dewan Bahadur Alladi Krishnaswamy Iyer, the Advocate-General, presided, and he paid tribute to the Y. M. C. A. for keeping touch with the current ideas of Indian Nationalism, and for taking a patriotic attitude towards them. He said that the study of Hindi was a necessity to-day in the cultural and ethical development of India.

Training in Rural Service at Ramanathapuram.

The Seventh Summer School for Training in Rural Service, held in South India at the Y. M. C. A. Rural Reconstruction Centre, Ramanathapuram, near Coimbatore, completed its course of five weeks on June 6th. The School numbered thirty-two students, six being women, and all alike, caste or non-caste, sat and ate their meals together The composition of the group as indicated by the roll book was significant. About a dozen were graduates; Hindus numbered 17, Christians 14, and there was one Mohammedan; twelve were teachers, two were theological students, one a landed proprietor, and one an engine-driver; and the ages ranged from 18 to 62 The nearest approach to uniformity in the record was in the entries under "object of taking training", which were usually expressed in some such phrase as "to serve the villagers".

By the co-operation of many friends, a varied syllabus was offered. The heaviest share of lecturing was borne by the Y. M. C. A. staff at Ramanathapuram, who dealt with cottage industries, such as Poultry, Farming, Dyeing, Calico-printing, and Bee-keeping, in which that Centre has specialised; while Y. M. C. A. Secretaries who were attending the course as students acted as instructors in Rural Play-Grounds and Recreation—all the students, men and women alike, taking part in the games. Government experts and others assisted with courses in Agriculture, Rural Health and Sanitation, and Principles and Methods of Rural Reconstruction; and the President of the District Educational Council not only lectured on adult education but also granted the use of the village school building. Short courses were given by specialists on Co-operation, Village Panchayats, and the Project Methods of Teaching; special lecturers spoke on the work of the Servants of India Society and the Poona Seva Sadan; and the Secretary of the Ramanathapuram Centre, who has been studying Rural Welfare Work on the continent of Europe, gave his impression in a series of talks.

The programme was varied by visits to surrounding villages, to Agricultural and Forest Colleges, to a flower show, a cattle show, etc., while the students were entertained to a picnic and a moonlight dinner by gentlemen of the district. A notable event was when the students themselves organized a dinner on May 5th to celebrate the 70th birthday of Rabindranath Tagore.

Adult Education in the Colombo Y.M.C.A.

The Colombo Y. M. C. A. has organized a very fine series of Adult Education classes, for the new session beginning from June 1st. These classes cover the following subjects:

The Social and Cultural History of Ceylon,
Economics,
Psychology,
Social and Political Philosophy,
Accountancy,
Elocution,
Gospel of St. Mark,
Language classes in Sinhalese, Tamil, German and French.

Most of these are three months' courses, with the exception of Elocution and Language classes which are for five and six months.

The Rangoon Efficiency Club.

The Central Branch of the Y.M.C.A., Rangoon, has started a new line of work which they call "The Efficiency Club". The aims and objects of this club are "to raise the standard of efficiency of young men and women in Rangoon. To help them take a pride in their work. To lift them out of the rank and file and fit them for leadership. To teach them to make the most of their own powers and opportunities. To give them a chance of knowing how to master the laws of Business Science in the realms of salesmanship, business and self-management"

We are told that this Efficiency Movement started in England in 1914 and has spread to South Africa, Australia and the continent of Europe with an amazing result. There are over 50 such clubs in England alone. The general aim of the Movement is said to be "better business through increased knowledge",

INDIAN STUDENTS' UNION AND HOSTEL, LONDON.

Extracts from the Eleventh Annual Report.

During this year Dr. Bevan has been compelled, owing to ill-health, to resign the chairmanship of the Committee. He has held this position since the inception of the Club eleven years ago. We owe him a large debt of gratitude for all that he has meant to the Club. We are very glad that he will still remain a member of the Committee. Sir Ewart Greaves has now accepted the chairmanship. Under his guidance we look forward to continuing and extending the usefulness of the Club. One of our sorrows has been the resignation of our former house secretary, Mr.K.K. Benjamin. He gave five years of loyal and devoted service to the Hostel and Union. His name will always be a happy memory in the minds of all who met him. We wish him all success in his new career. Mr Ratnam has taken over his duties as house secretary and Mr. Finch, who has been lent to us for a year by the Friends' Service Council, has become educational secretary. We are greatly indebted to the Friends' Service Council for their generous help in this matter.

As in former years we have had the privilege of hearing many prominent men on a variety of subjects All the lectures have been followed by a short period for questions and comments. Last year we reported the successful formation of the Westminster Group Conference—a group composed of men and women who met periodically with our members for discussions. During 1930 we have extended this valuable activity. On the invitation of Mr. Evelyn Wrench, the editor of the Spectator, we were able to join the A P.A. Group. We have joined with Student Movement House in the Indo-British Group Conference. These three groups have discussed subjects connected with religion, politics, race, internationalism and other vital questions of the present day. These groups have been the source of much enjoyment and profit to all who have taken part

In addition to these groups which met with British friends we have had our own study groups. The Young India Study Circle discussed matters concerned with the India of to-day. The Cultural Group studied philosophy, literature and religion.

We enjoyed even more than our usual number of plays and visits. In addition to visiting factories we have this year had other kinds of visits. We took parties to see various social service centres in the East End of London. Groups of students interested in education also had the opportunity of seeing different types of schools and studying the method used there.

We have held tournaments in tennis, table-tennis, billiards, chess and deck-tennis.

There are three new athletic activities to mention, boxing, badminton and deck-tennis.

We have assisted in the planning of holidays in various places and have secured many passages and railroad tickets for travellers overseas. In addition to helping in the planning of these holidays, we have greatly extended our hospitality work. By means of this we have arranged for many of our members to spend most enjoyable week-ends and even longer periods as guests in British families. We consider this a most important contribution to the extension of international understanding.

Third International Conference of the Christian Press.

The Third International Conference of the Christian Press, which was organized by the Universal Christian Council for Life and Work, met from April 30th to May 1st at Amsterdam under the Chairmanship of Dr. A. Hinderer of Berlin. One interesting thing about this conference was that the representatives of the religious presses of England and Scotland were more numerous than at the previous conferences of Cologne and Basel. It was interesting to compare the varying measure of opportunity in different countries for collaboration between the Churches and the Daily Press. Such collaboration is closer and has more continuity in the British Isles than on the continent. Delegates from France, Holland, Germany and Switzerland were particularly interested in the possibilities of the radio; the talkie, the gramophone and television were considered as means of spreading knowledge as to the beliefs and the activities of the Churches.

The delegates to the Amsterdam Conference were most kindly received by the Burgomaster of Amsterdam, Mr. de Vlugt, who spoke of the enormous power of the Press in our time, and went on to express his own strong Christian convictions.

The Association and the Unemployed.

The Report of the Melbourne Association (Australia) says that the year 1930 is remarkable chiefly for the work which has been done for young unemployed men and poverty-stricken persons, many of whom are recent immigrants. Very valuable help has been given in apparently desperate cases, and while it has been impossible to do anything in the way of finding employment for men, gifts in kind have been widely distributed to necessitous families. The Montague Boys' Work Club has been used by a women's organization as a soup kitchen and food depot.

A pamphlet published by one of the Los Angeles Associations is entitled "A Different Year", this in reference to the different kinds of work undertaken by the Association in this year of economic crisis. The number of members has fallen by 600, but the building itself has never been so full. The Association has given 2,539 meals to needy men, and has given 13,929 night lodgings free. Many men were given free laundry and clothes-pressing service to make them more presentable in seeking employment.

The Ministry of Labour in England has invited the Y.M.C.A. to organize special centres in the Government training camps for re-conditioning unemployed men.

If there is a slight amelioration of the unemployment situation in Germany, times are still terribly hard for workers, and especially for young men. The Associations are setting up special work-shops and are organizing special classes. In Wurtemberg they are arranging to have their buildings repaired and their gardens dug up and cultivated. In the Rhine district where 10% of the Association members are unemployed, certain Associations supply free meals, others provide the unemployed with facilities for attending classes and holiday camps, and supply them with books and papers. Elsewhere the Associations are co-operating with the Churches in the setting up of works, the construction of holiday camps, etc. Help in money and in kind is also widely distributed.

A Growing Work, Yougoslavia.

The Association Movement in Yougoslavia is making great progress. Here are two paragraphs from a recent letter of the National Secretary:

"Last month we paid a visit to Zagreb Y.M.C.A. The members (there are now nearly 300) had arranged a very successful public meeting in the old Croatian Parliament House, at which we showed the films of Jugoslavia and of Y. M. C. A. work in the country. The President of the Association, Dr. Tomac, in his opening speech, explained how the Y.M.C.A. desires to bring everyone of its members to know and love Jesus Christ, and he did this in words which showed how clearly he had grasped its aim, and how sincerely taken it to heart. The films roused great enthusiasm, and we were enthusiastic, too, when we looked at the audience. For it represented the State, as the Governor of the province was there; and the Churches, Protestant, Orthodox and Old Catholic; and the Army, for two Generals were there; and the young people of Zagreb, students and otherwise, whose bright faces were intent on all they saw and heard. A real Y.M.C.A. meeting!

"The great event of February was our Fourth Annual Training School, which was held this year at Stara Moravica, a village in the north where there is a virile Y.M.C.A. It was the largest School we have yet had, as 200 delegates (as compared with 94 last year) attended it, and again we rejoiced over the distant races, churches, and languages, brought together in the name of Christ. The subject chiefly discussed was Leadership with Christ our Saviour before us as the perfect example of what a Leader should be. The standard of the addresses and discussions was higher than that of last year; many interesting questions were asked, and at the close, some very sincere testimonies were given to the value of the School."

Brotherhood in the Associations, United States.

A short time ago a Munich family applied to the Association of that town to see if news could be obtained of one of the sons who was in hospital in Saint Louis. The Munich Secretary wrote immediately to the members of the German section of the International Association in New York, who then sent an express letter to a friend in Saint Louis asking him to visit the sick man. Here is the account the friend wrote of his visit: "I went yesterday to see M.D. He was very seriously ill with tuberculosis. I told him I had come to see him at the special request of his mother, and his face lit up with joy. He seemed to me to be in a very grave condition, and when I got back to my own house I learned that he had died shortly after I had

left the hospital." The Munich Secretary had the sad duty of breaking the news to the family, but the mother was greatly comforted to know that the last message that her son had received had come to him from her

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WHAT THE Y.M.C.A. IS DOING FOR CHINA.

By W. E. Wilkinson, who recently returned after three years' service with Chinese students.

"The China situation is so complicated and so involved," many have said to me since my return to England, "that I no longer try to understand it." All the more reason, surely, for studying those parts of the complication that are least involved—as, for example, the work of our own Association in that great country.

Thus, when the revolution brought with it the wider opening of the door, the Association was prepared for its opportunity. In 1911, the first year of the Republic, four new Associations were opened; in 1912, another four; in 1913, six more. In the first five years of the Republic, there were 16 new Associations. Is it too much to say that, under the providence of God, the work began when it did, so that, when the opportunity came, the Association might be ready to enter in and possess it? To-day, there are 45 Associations in the most strategic positions in China—in all the provincial capitals, in all the great commercial and mercantile cities—with a staff of six hundred trained Chinese secretaries.

The Chinese Young Men's Christian Association is *Chinese*. The movement has become indigenous; Chinese in thought, in staff, in direction and in finance. Since it began from abroad, hints of its origin are naturally discernible. None the less, it is expressing, in definitely Chinese terms, the Association's great ideal of the brotherhood of man, international and world-wide.

The Mass Education Movement, begun by Dr. Jimmie Yen through the Y.M.C.A., is a characteristically Chinese expression of the *Mind* side of the triangle. The work of Philip Cheng who, in a country district near Foochow, is economic level is an expression of the *Body* side. So too is the Pootung Model Village (for which the Shanghai Association is responsible) built for factory workers; a model and a monument for the whole industrial future of China.

In China, the work of the moment is *character-building*. Last year, the Government's Education Bureau wished to take over the work of the Association as a national concern, because it said that it was building character. The importance of an Association becomes obvious when Government seeks to control it.

Difficulties and Opportunities, China.

At an Association Secretaries' Conference Dr. David Yui summed up the present situation of the Chinese Association and its prospects as follows:

"The present situation both in China and the Association is very promising and hopeful. We rejoice at the coming of peace and the prospect that we shall have peace for some time to come. But the difficulties faced by the nation are greater in this time of peace than they were during the period of fighting. With the cessation of warfare the tremendously difficult problems of reconstruction emerge and demand solution. The same is true with regard to the Y.M.C.A. During the period of disturbance some of our work was stopped altogether, and along some other lines we have been only marking time. The attention was centred elsewhere, but how many will give close attention to us and what we do or leave undone. Our first problem is the building of a new programme adequate to the new and changing conditions. The second difficulty is that many existing organizations in society are now trying to do a part of the work that has been done by us in the past. For instance, a number of student activities, formerly carried on by our school Y.M.C.A.'s, are now being shared by other students' organizations. The same sort of thing is happening in our city Associations. The greatest difficulty of all lies in the very greatness of what the nation expects of us. We are identified with the slogan 'Character saves and reconstructs the Nation'. Great things are expected of us in the development and building of character. It is vital to success that we think of the problems not to be frightened or discouraged by them, but to face them frankly and unafraid. Only so will we find a way to overcome them. Seen from one angle these are all great difficulties. Looked at from another angle they are great opportunities. Let us think of them as such and follow God's leading."

Further confirmation of the great things expected of the Y.M.C.A. in China comes from an American Secretary in China who writes: "Communities are showing their unshaken confidence in the Association by giving it (in many centres) larger financial support. Not the least of our embarrassments is that of having to make good on the expectations of our friends."

The Y.W.C.A. and the Y.M.C.A. Co-operate, Korea.

"Throughout the history of the Y.W.C.A. and the Y.M.C.A. there has been the finest co-operation, and in fact we have been as one family. The National Y.W.C.A. is housed in the Y.M.C.A. building and uses all its facilities. Both Associations have separate board of directors but their work is so closely knit together that to the public eye they are almost identical. In publications we are united; in student activities and organization we are united, in programme we are consultive and never duplicate.

Take for instance our rural work, when the Y M.C.A. goes into a rural district, it does not go into one that Y.W.C.A. is already working in but into other areas. In the places where they are working we often aid them in the carrying on of the work which they are doing. Likewise, they aid in many places where we have already at work that could not be done unless we came to their aid. Now this may work the other way, and the Y.W.C.A. aid the Y M.C.A. in some given places on a definite programme which they can accomplish better than the Y.M.C.A. On the Y.M.C.A. staff is a woman who goes into the villages to do women's work as speciality, and she is distinctly a Y.M.C.A. secretary. A short time ago two Y.M.C.A. secretaries and two Y.W.C.A. secretaries took a trip through a given district and both laboured as a unit for the places which they touched. I am merely giving here a few of the examples of how the two Associations gear together in their work for the extension of the Kingdom of God in this land." (*Extracts from a letter of Mr. P. Bankart.*)

Advice from a King, Siam.

Some years ago the missionaries working in Siam asked that an association might be founded in Bangkok, the capital of Siam, a city of over a million inhabitants. Small associations and small groups of Student Christian Unions were founded with the help of the Missions; Dr. Mott has been able to guarantee a sufficient budget and at the beginning of this year the first American secretaries, Mr. Charles Harvey, who has worked for twenty years in the Chinese Association, and Mr. Zimmerman arrived in Bangkok.

Here is an account by Mr. Harvey of the auspicious reception given him and his colleague by the ex-King of Siam.

"Yesterday Mr. Zimmerman and I called on H.R.H. the ex-King Mongkut. He had made an appointment with us.....for a brief interview, but became so much interested that he forgot his appointment with the King until he was summoned by a special messenger to the meeting of the Supreme Council, after a conversation which had lasted from 10-30 to 12 noon.....He said that he knew of our coming, was familiar with our purpose, and that he and the Government welcomed us and were sure of success.....He advised us to start somewhat slowly, plan for large things, and seek to secure the best possible location for our buildings and make sure that it is adequate. He showed the very fullest sympathy with our work and promised his co-operation, but also pointed out the conservative nature of the Government and the necessity of starting right."

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CHINESE CONFERENCE ON LIVELIHOOD.

For a week at the end of February, from fifty to sixty persons with Chinese predominating and mostly, though not exclusively, Christian, met in Conference in Shanghai, to consider their relations to the working out of that one of Sun Yat-Sen's three principles which deals with livelihood. The Chinese Government was represented by Dr. H. H Kung, Minister of Industry, and Mr. T. T. Tchou, ex-Chief of the Labour Department of the Ministry of Industry. Prof. R. H. Tawney, the distinguished English Economist, was present.

The critical spirit of the Conference revealed itself freely in the discussions. The Government's policy regarding Labour Regulation, Co-operative banks, relation between Governments and Local Trade Unions, scientific management, welfare work,

work councils, profit sharing, the attitude of the Church to economic and social problems, and the industrial work of the Y.W. and Y.M.C.A.'s were all reviewed and discussed. Underlying these discussions was the desire for the promotion of a better and happier life for the masses whose present standard of life is utterly inadequate, the lowness of wages not being sufficient to supply the bare necessities of life. Reasons given for this low wage situation were: (1) surplus labour supply; (2) low productivity; (3) exploitation by middlemen; and (4) the general economic backwardness of China.

One urgent need of the labourers is to realize their own necessities. In place of the 'sacred contentment' inculcated by China's ancient civilization, they need that 'sacred discontent' embodied in modern western civilization.

Various lines of action towards the education of the masses were urged. Two definite proposals made were: (1) a permanent agency for the publication of Industrial and Labour literature; and (2) the founding of workers' educational institutes. Considerable attention was also given to the problem of rural industries on a small and co-operative scale, which supplement the inadequate income of the farmers and turn to good their wasted leisure time.

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EARTHQUAKE RELIEF WORK IN NEW ZEALAND Y.M.C.A. AND "2YA".

A Report of Relief Work organized by the Y.M.C.A. of New Zealand is just received. A night visit by the National Secretary to Napier in the devastated area where the Y.M.C A. building was found in a blazing ruin revealed the urgent need for a public information service, by which news could be given of persons missing or found. Enquiry Bureaus were therefore established with all speed by the Y.M.C.A. at Napier, Hastings, Dannevirke, Waipukurau and other centres. The Post and Telegraph Department at once gave authority to the Y.M.C.A.'s all over the Dominion to frank enquiry telegrams free of charge, and this fact was quickly made known over the wireless by 2YA.

Relief work in other spheres was also undertaken by the Y.M.C.A. At Palmerston North the Y.M.C.A. undertook the organizing of relief work in two camps at Awapuni and at the Showgrounds, and in the first rush of accommodating 5.000 refugees the Y.M.C.A. badge and blazer was seen at ambulance and relief trains, loading food-stuffs, directing transport, secretarial work, filling straw paliasses, pitching tents, and many other jobs too numerous to mention. Marques were erected with all the facilities familiar during war-time in the Red Triangle Huts. To keep up the spirits of the refugees regular entertainments were given for the children just after the tea hour, and concerts for adults later in the evening, with open-air cinema shows, etc. Boots and clothing and toys for the children, collected by ladies' committees of various Y.M.C.A.'s were distributed to the refugees, and a generous supply of cigarettes was presented by a well-known tobacco firm.

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FROM I.S.S. NOTES.

I. Fifteenth Meeting of the I.S.S. Assembly.

Thanks to the charming hospitality of the Misses Antonie and Hedwig Scheidt and to the help of Director Fritz Beck of the Studentenhaus, Munich, the fifteenth meeting of the I.S.S. Assembly was held from April 26th to 28th in the most delightful environment at Feldafing near Munich.

For reasons of economy and in order to concentrate all the headquarters' work of I.S.S. in Geneva it was decided to transfer the *Institute for Student Self-Help and Co-operative Organization* from Dresden to Geneva, and to change its name to "Department for Student Self-Help and Co-operative Organization". Dr. Carl Epting, hitherto Director of the Student Self-Help Organization in Tubingen, was appointed successor to Dr. Kullmann, who has now got an important post in the secretariat of the League of Nations. The Department is planning to bring out in the near future a publication on "Student Loan Funds in the Various Countries" and a book on "Student Houses", the latter to be written by Director Beck of Munich. The Department is also to encourage in every possible way the organization of student work colonies during the coming summer. Work colonies are being planned in Germany, Holland

and Wales, apart from the colonies which, for a period of years, have been organized by the National Union of Swiss Students. Furthermore, the Department is to investigate the possibility of developing special service work on the part of students amongst the peasant population in Eastern Europe. Special educational missions are being planned in collaboration with various Ministries of Agriculture. In conclusion the Institute was asked to collaborate by all available means in the setting up of an experts' conference on Student Self-Help in the United States, the organization of which is to be undertaken by the Harmon Foundation and the American Committee of I.S.S.

In order to meet the growing demands upon the headquarters in Geneva Mrs. Rena Datta, who for several years has been the Editor of "Vox Studentium" was asked to give her whole time to I.S.S. in the future and to act as its co-ordinating secretary. The proposal to discontinue the publication of "Vox Studentium", and to replace it by a more important news service and the publication of occasional papers was discussed, but no final decision was taken.

II. Second Indo-European Conference.

The Second Indo-European Conference of International Student Service was held at Fribourg, Switzerland, from April 19th to 24th, under the chairmanship of Dr. S. K. Datta There were a few speeches—by Mr. Parkes, Dr. Kullmann, Mr. Edwin Barker of the British Student Christian Movement and Dr. Datta—but time was reserved for free discussion. The two main problems discussed at Fribourg were "The Crisis of Civilization", introduced by Dr. Datta and Mr. J. V. Delahaye, and "The Problems of Indian Students Abroad". Dr. Datta's speech was followed by an extremely interesting and lively discussion in the plenary session and among groups. The Indian and European delegates realized their common solicitude to preserve spiritual values in the present civilization and the need for drastic changes in its economic and social structure. In the discussion about the Indian students abroad new plans for future work and co-operation between I.S S. and the new Union of Indian Students Abroad were outlined. Among other things the Conference suggested that I.S.S. should publish, in addition to a Handbook for Indian Students in Europe, a short leaflet on the possibilities open to European students in India. It was felt that it was extremely important to increase the number of European students in the Indian Universities, both in order to spread a better knowledge of India in Europe and to bring about closer relations between Indian and European Universities. It was suggested that some prominent Indian lecturers should visit continental Universities, and that a closer link should be established between Indian and European students connected with rural service. This movement is spreading over Europe, and is well known in India, where a large number of students work in the villages during their vacations. Mr. Paul Runganadhan has been asked to continue his work, which has been highly appreciated by the Indian Students in Europe.

The authorities of the City of Fribourg gave the Conference a very warm welcome. The President of the Department of Education of the Canton invited the Conference to attend an evening reception, at which many university professors, the syndic of the town and other prominent people were present The students of the University of Fribourg arranged a musical evening at which a choir dressed in old Fribourgeois costumes, sang folk-songs of the Canton. An excursion to Gruyere was enjoyed very much by all the delegates.

On the whole, the Second Indo-European Conference was an important step forward on the first one held in Dresden in 1929. The main difficulty at the Dresden Conference lay in the fact that the Indian students were not organized. The work done by Mr. Runganadhan during the past two years has brought into existence the Union of Indian Students Abroad, which will be able to develop important work along the lines of self-help, and which will, in the future, remain in close touch with I.S.S.

III. The University in the Changing World.

The programme of the Annual Conference of I.S S., to be held at Mount Holyoke College, Massachusetts, from August 31st to September 9th, is based upon the relation of the University to the enormous social, political and economic changes going on in the world to-day. It will include the study of the various conceptions of the University in Europe and America, the role its students may have played in the fields mentioned above, and of recent efforts made to fit the University to present-day conditions. Considerable time will also be given to the discussion of the general work of I.S.S. as carried out in its various departments: University Research, International Study and Co-operation and Student Self-Help and Co-operative Organization.

Other plans for the Conference are well under way. At least twenty-three European countries will be represented, as well as the Near East, New Zealand, Ceylon, India, China, Japan and possibly Australia and South Africa. The delegates forming the main group will embark at Antwerp on August 14th, or on the following day at Southampton and Cherbourg, and will arrive in New Yark on August 24th. The crossing will be made on the "Westernland" of the Red Star Line. Through the efforts of the American Committee this group will receive hospitality for a week while visiting New York and Boston *en route* to Mount Holyoke. After the Conference most of the European delegates will participate in a two weeks' trip to Washington and Philadelphia and will receive hospitality in American homes while visiting these two cities. Most of the delegates will return to Europe at the end of September or early in October. *From I.S.S.*

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MODEL VILLAGE IN SHANGHAI.

The Y.M.C.A. in Shanghai has organized a model village with a social centre for the labouring classes of Shanghai including village school for children and a night school for adults, a hall for social and religious activities, and clinical houses for families, co-operative societies and playing fields for games, under the supervision of the Y.M.C.A. Secretary.

DEATH OF LIEUT. WADHAWA MALL,

Assistant Secretary, Rural Reconstruction Centre, Vanieke, Punjab

It is my sad duty to inform you of the death of Lt. Amrit Nath Wadhawa Mall on Monday, the 15th June, of Pneumonia.

He was taken ill on Friday the 5th and as soon as the case was diagnosed as Pneumonia I was called down from Mussoorie, where I had gone to recuperate from Malaria. In the beginning there was some hope of recovery as only one lung was affected. But it seems that during the past couple of years he had developed diabetes, which is a serious complication in a case of Pneumonia. Three days before his death it was discovered that the other lung was infected, which made recovery impossible.

Everything that good Doctors and Nurses could do, was done. He was under the direct care of Dr. K. M. Bose, aunt of Dr. Datta and was nursed in her home at Asrapur in which village he lived. He was conscious up to the end and passed away peacefully as a tired child goes to sleep.

Amrit Nath served during the War first as a Y.M.C.A. Secretary in East Africa and then as Jamadar and finally Subedar of the 71st Punjabis, Indian Christian Regiment. With his regiment he saw service in Persia, where he carried out successfully a number of difficult jobs. When his regiment was demobilized at the end of the War, he was given by Government two squares of land for war service, one square as head man of his village and other for horse breeding, in the Montgomery District Canal Colony.

He was deeply concerned, however, that the Indian Christian connection with the Army should be kept up, and rejoined in the Indian Territorial Force and later was given a King's Commission as full Lieutenant in the 11/15 Punjabis and made Company Commander of the only Indian Christian Company in the Indian Army.

In 1921 he was married to Miss Flora Paul who had been for some years assisting Dr. K M. Bose in her hospital at Asrapur. They have had no children, but were on the point of adopting his brother's son. Although they had a good house on his land in Montgomery District, she continued her work in the hospital largely through loyalty to Dr. Bose.

Amrit Nath's dominant interests were the Army and the village. When I came to the Punjab in the autumn of 1929 looking for a suitable place to start rural work, and a suitable man to be associated in this work, his name was suggested to me. I was immediately attracted by his personality. I had the impossible task of trying to start rural work without enough money to pay even the salary of an Indian associate. When I made the situation clear to him, without the slightest hesitation Amrit Nath said, "Never mind about the salary, this is the kind of work I want to do and I am thankful for the opportunity of doing it with you and the Y.M.C.A." We fixed it up that he was to receive a small honorarium to cover his expenses to travel to and from his land occasionally. His only stipulation was that he should be allowed three months per year free for his Military duties.

When the Centre actually started at Vanieke last September, Amrit Nath threw himself heart and soul into it and accomplished a great deal in a short time. He spared himself not at all, and in fact it is probable that the Pneumonia was contracted while on one of his journeys from a nearby village late at night after giving a demonstration of wireless.

I will not go further with his work at the centre, for this has been given in previous reports. Most of this work was his, very little mine.

In his passing, the Army has lost a loyal and efficient officer, the Y.M.C.A. Rural Department a devoted honorary worker, and I a very dear friend. The villagers have lost a friend too, as they testified by coming in hundreds before, during and after the funeral. To be deeply loved by simple people is a real tribute. The expression of his deeply religious nature usually took the form of unselfish service rather than of preaching. He was very happy in this rural work, and it has been a privilege to have had him with us even for this short time.

H. H. PETERSON.

THE WORLD OF BOOKS

ASSISTANT EDITOR. REV. E. C. DEWICK.

A. THE LIFE AND TEACHING OF JESUS CHRIST.

THE RELIGION OF JESUS. By Toyohiko Kagawa. (Student Christian Movement Press, Price 4*s*.)

Those who have met Kagawa and have come to know intimately of the great work he is doing in Japan as Christian Evangelist, Labour Leader and Author, speak of him in enthusiastic terms. The all too brief references which one constantly sees in Christian papers to the splendid work which Kagawa is doing in Japan to-day make one want to know a great deal about him. A bundle of papers and pamphlets about Kagawa, just arrived from Japan, all tell of a virile personality exerting a widespread influence. It has been frequently said that as Christianity gets naturalized in different lands like Japan, Persia, Arabia and India, new types of Christian experience will emerge. Kagawa has been hailed as one who is interpreting in this way the vital message of Jesus Christ in a Japanese environment, and the light which he sheds upon the meaning of Christianity is of use to the entire Christian world. We therefore welcome this little book as giving us some idea of Kagawa's preaching. Some little time ago the Student Christian Movement, London, published his *Love the Law of Life*. It is a glowing exposition of I Corinthians, Chapter 13, suited for modern needs and coming from a soul steeped in Christian love. We do not think the present book is as interesting or as significant as *Love the Law of Life*. But it is useful all the same, as it tells us a little more about Kagawa. He is a voluminous author and has written already in Japanese (though he is still in his middle age), over forty books. We hope the Student Christian Movement will publish soon such other books from this voluminous literature in Japanese as to show the characteristic work and point of view of Kagawa. In these days when the art of biography writing is being practised so well, we hope a detailed account of Kagawa in English will also be produced soon, and that it will bring before a vast circle of readers the personality of Kagawa.

The Religion of Jesus is a small book of 126 pages and gives five of Kagawa's popular addresses. Mr. W. H. Murray Walton, who has done a great deal in Japan to spread the Gospel through articles in the newspapers, has written a brief sketch of Kagawa. In bright and vivid word-pictures we have Kagawa at different stages of his life presented to us in this opening sketch. We wish it could have been longer.

The subjects dealt with in the book are these: 'The Knowledge of God', 'Jesus and Men's Failures', 'Jesus and Prayer', 'The Death of Jesus—Its Before and After' and 'The Relation of Jesus to His Disciples'.

With great earnestness Kagawa places before us in these chapters the elements of the Christian Gospel. The simple and clear exposition of the subjects dealt with, the abundance of illustrations and the background of his self-sacrificing, Christ-like personality make us understand the great power he wields to-day in the Japanese Christian Church. His illustrations show a wide reading. With an alert mind he thinks out the application of the principles of Jesus to the new conditions in the political, social and economic life of to-day.

One or two things of special interest in this volume may be mentioned. There are several glimpses of how Christianity is working in Japan. These are of great interest to everyone who believes in the world-mission of Christ. Here is one such glimpse:

'A blind man came to see Mr. Juji Ishii, the Christian philanthropist. He was illiterate and could not read anything, but he asked Mr. Ishii to let him learn Christianity. Mr. Ishii said to him, "If, when you practise massage, and are paid for it, you give that money to the blind men poorer than yourself, then you will see God." So then this blind man, practising massage every evening in Okayama City, used to go after one o'clock in the morning to the place where many blind men came together after their work, and put 2-sen pieces secretly into the long kimono sleeves of the poorest. He continued this every night, and gradually the heart of this man with sightless eyes was opened. After two weeks he came again to Mr. Ishii and said, "Teacher, I have come to understand. God is Love." This man learned to know God by himself by loving men. God, who is unintelligible when thought of in a room or a library, will become known when one loves people. Therefore if you gaze at Jesus, who loved people and loved his disciples, you will know God.' (P. 125.)

To my mind one of the valuable features of this book is the constant allusion which Kagawa makes to his own personal experience. There are several such allusions. We give here some of these.

'For thirteen years I have lived among human wastage—the feeble-minded, insane, sick, crippled, among those whose wills were paralysed by drink, among half-conscious drug-addicts and prostitutes. It is hard for such people to know the God of Jesus. Unless one has lived in an atmosphere of love and piety one cannot really know God. God reveals Himself only in an innocent heart. People who have corrupted their consciousness can be moved by magic or sorcery, but cannot know a pure religious mind. It is very meaningful, therefore, that Jesus pointed out a child as a religious example.' (Pp. 22-23.)

'Once I visited the home of a shipping millionaire with the chief editor of the *Osaka Nichi Nichi* newspaper. This house, a villa at Suma, was larger than a palace. It was said that the owner spent £600,000 to build this house in the style of Momoyama. It was a grand mansion, built of ancient cryptomeria wood. When I went to that house, I asked the editor, "What will the owner do with this house?" He replied, "He will confine himself in it!" At that time I was living in a house six feet square and found it quite comfortable. When Kropotkin was in prison, he walked five miles a day in his cell. This was because, in St. Petersburg, the air is damp, and he would run the risk of rheumatism if he took no exercise. When I was put in the Tachibana prison in Kobe, I followed Kropotkin's example. My cell was about six feet square, and I could walk about six steps. I walked in the cell for about two miles every day. Thus I could think of my residence as being two miles wide! The writer of the Epistle to the Hebrews could say, "Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee"; while St. Paul from prison wrote, "I have learned in whatever state I am therewith to be content." ' (Pp. 45-46.)

'All my life I have studied the problem of cosmic evil; it is one which has captured my thinking since I was sixteen years of age. As a study the universe from the standpoint of the evil within it, I have found that there is one power in it which marches onward and rejects evil. I have found it in the midst of the place where I am giving my life for the weak and the poor. It is the spirit of the Cross. It is a matter of supreme urgency that we understand and live this spirit. Jesus was not only a champion against cosmic evil, but He had the consciousness of His own mission to cure the suffering.' (P. 85.)

As one reads about Kagawa one hopes that the work which he has begun in Japan will develop a great deal and that his influence will be an inspiration and stimulus to the whole of the Christian Church.

A. J. APPASAMY.

THE MEANING OF LIFE AND JESUS by the Rev. G. Shaw, of the Wesleyan Church, Vepery, Madras, is a new little book in the "Things New and Old Series" edited by A. J. Appasamy, M.A., Ph.D. (C.L.S. 12 as.)

It is written in language not too technical for undergraduate students and describes the condition of human life, the part played by body and mind and the way in which the spiritual element in man may gain control. Mr. Shaw, who is a preacher popular among Madras students, is convinced that life can only find its full meaning in fellowship with Jesus Christ. How this is possible and necessary is progressively demonstrated and illustrated by reference to many of the personal problems of modern life.

G. S. MARRIS.

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THE PARABLES OF JESUS. By A. T. Cadoux. (James Clarke & Co., 6*s*.)

Many years ago Julicher showed that the Parables of Jesus were allegories; and yet they have been and are treated by many people as fragmentary stories with a 'heavenly meaning'. Dr. Cadoux starts by stating that "'The parable' is unquestionably a form of Art....It is Art harnessed to service and conflict.....*The Parables of Jesus* are the work of an artist devoting himself to the answer of demands more humbly imperative than the call of beauty" (p. 12). With such an introduction the author goes on to offer an exposition of the parables which is at once fresh, illuminating, and sincere. He holds that "there is indeed reason to question whether Jesus ever interpreted his parables....And it is not easy to rebut the suggestion that the speaker who needs to interpret his parables is not master of his method" (p. 19).

He deals first with "*The Parables of the Early Church*", "*The Parable and its Point*", "*Form as a Criterion of Authenticity*". We are told that "a good parable is an organic whole, in which each part is vital to the rest; it is a story of a complex and sometimes unique situation or event, so told that the outstanding features of the story contribute to the indication and nature of its point" (p. 52). The examples that are cited from among the parables of Jesus are interpreted, until in the next seven chapters, from five to eleven, parables are grouped under subject-headings for the special purpose of a new interpretation. The Appendix on "*Jesus' use of the absurd*" is highly interesting and refreshing.

For the Oriental mind, parables are a natural mode of expression. That Mr. Cadoux has been able so successfully to enter into the mind of the Great Oriental and interpret his parables so strikingly is distinctly creditable. The preacher will enrich his sermons, the theological student will refresh his mind, the general reader will find a new appreciation on reading this modest volume of 255 pages. It should find a place in every Christian home so that parents are able to offer their children an artistic approach to the old, familiar parables. The author makes one live with the Master, feel the conflict, the emergency, the atmosphere in the midst of which the parables were shaped. The use of the absurd "goes with the unique art of the parable to indicate the historicity of a great personality behind the Gospel records" (p. 253).

Sometimes, indeed, we are startled; sometimes the interpretation seems far-fetched. But it is at least an original attempt ingeniously carried out. Mr. Cadoux deserves a special measure of praise for his courage. The pleasure and enjoyment that his readers derive from the parables of Jesus will assuredly be his highest reward.

ÇYRIL MODAK.

CHRIST IN THE GOSPELS. By Burton Scott Easton. (Scribners, New York. $ 1.75.)

The book contains the Hale Lectures for 1929-30 delivered by Dr. Easton, Professor in the General Theological Seminary, New York. The author sets out to discover the Jesus of history and to expound the significance of His Person and Message to his readers.

The first part of the book is taken up with a discussion of the literary sources of the Gospels and the religious and secular background of the words and acts of Jesus. The author follows in the main the line that other scholars in the field have adopted but has added one or two new elements of interest in his survey. One of them is the possible relation of the Fourth Gospel to the literature of the Mandæans, a Gnostic sect inhabiting Mesopotamia and claiming no less a person than John the Baptist as their founder. Dr. Scott contends that "Between the Mandæan writings and the Fourth Gospel there is a remarkable series of verbal contacts; far too close to be accidental." This is an interesting line of enquiry and as the Publishers claim that this material is not accessible elsewhere in English the value of the book for the student of the Gospel who is unacquainted with the literature on the subject available until recently only in German, is undoubtedly enhanced.

In the second half of the book the author deals with the Christ in the Gospels and hence is derived the title of the book. Here again the reader should be prepared for novelties, and one such is the contention of the author that Jesus taught two distinct doctrines of salvation, one derived from the Fatherhood of God and the other based on His Messiahship. It may appear to some that this is little more than a theological curiosity, and the reasons put forward are not very convincing. Further, it may be said that though the picture of Jesus portrayed by the author is a fairly orthodox one in its main outlines, it is at the same time somewhat shadowy. The grace and winsomeness of the historical Jesus is missing, and the glory that was on His face has almost vanished.

The book has some elements of value, but it is certainly not a book for the average reader or student. Those, however, who are specializing in Gospel Criticism will find the learned discussions of the author interesting and profitable.

C. E. ABRAHAM.

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"CALVARY TO-DAY." By the Rt. Rev. Charles Fiske, Bishop of Central New York. (Student Christian Movement Press. 3*s*. net.)

As Bishop Fiske says, "There is one thing we ought, in these days, to recognize more clearly and honestly,—that faith is no easy matter." This little book of meditations on the Words from the Cross, which were Good Friday addresses given in Trinity Church, New York City, is one of the most helpful devotional books the reviewer has read in a long time. The Words of the Lord Jesus Christ from the Cross are interpreted with true insight, and are applied to the needs of modern men and women. The simplicity, directness and 'homeliness' of these addresses are like the original message of the Master, and have gone to the reviewer's own heart. He would recommend this volume to those who are perplexed and in doubt, for it helps to make faith in the *Loving Father* of the Lord Jesus Christ more real and more possible for the man and woman of to-day. How great a need that is, each one knows.

W. M. H.

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B. CHURCH UNION IN SCOTLAND.

THE KIRK IN SCOTLAND (1560-1929). By John Buchan and George Adam Smith. (Hodder & Stoughton, 5/- net.)

Put two religious Scotsmen together in a railway carriage, and in less than half an hour they will be talking about the long struggle between the Free Church and

the Establishment. Those who have not the fortune to be born Scots rarely claim to understand why so much heat was generated. But the story of the conflict goes to the roots of Scottish history. This volume presents the story in so simple and attractive a form that even an Englishman peeping over the Border or an Indian looking from afar may follow it with interest.

And who better could have told the story than that brilliant story-teller, Sir John Buchan. He deftly traces the history from Ninian in the fourth century down to the great Union Assembly of last October. He swiftly indicates the contributions of Columbia, of Rome, of Knox and Calvin to the Church which has so singularly reflected the spirit of the people. But he does not linger. We are swept on through the struggle of the last generation to the heroic efforts of the last twenty years, which have been consummated so happily. The prolonged discord of the past makes the present harmony in "The Church of Scotland" the more impressive and promising.

In the second chapter that reverend knight, Principal Sir George Adam Smith, takes up the tale he did so much to make, and gives a dignified account of the climax. It is illustrated by good photographs of the events of last year, of which this well-printed volume is a memorial.

Scots will treasure the book for its backward look. The inaccurate title suggests a wistful regret at dropping the old name 'Kirk'. But Sir John Buchan closes with a chapter that looks forward. He knows that Union will only be justified if it means a New Birth. With a masterly touch he indicates what fresh forms of life, redemptive for the country and fired with international missionary zeal, may now be expected.

Readers in India, where Union is still but a 'Scheme', will profit by a study of this description of how in Scotland it has actually been achieved in our own day. Twice in the last century attempts were made to co-operate with a view to Union. But twenty years of hard labour were necessary after the most far-seeing dared to think it practicable. How were they to preserve the historic Church and yet create a Church that should be free to develop? Union in India will only be achieved if, as in Scotland, it is recognized that 'no union is of any lasting value in which the whole does not absorb the honest loyalties formerly given to the parts!' 'Yet no consort is so unmeet for the Church as antagonisms which have exhausted their justice.' Union is only possible for those who will shed the worthless elements in their heritage because they dare not cling to them in the face of the magnitude of the Church's problem.

G. S. M.

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SCOTTISH SERMONS AND ADDRESSES. By Charles L. Warr. (Hodder & Stoughton, 8/6.)

St. Giles' Cathedral, Edinburgh, of which Mr. Warr has been minister for the last few years, is Scotland's premier church. It stands in the heart of the "old town", on the Royal Mile, that highway of romance between the Castle and Holyrood Palace. On its site there has been a place of Christian worship for more than a thousand years. St. Giles' has played a great part in Scotland's "stormy and gallant history". John Knox's thunder sounded forth from its pulpit, and in our own day the silver eloquence of Dr. Cameron Lees and Dr. Wallace Williamson. Every patriotic Scottish Christian desires to see St. Giles' occupied by an able and worthy minister, and such an one has undoubtedly been found in Mr. Warr.

The present volume will spread and enhance his reputation. These two dozen Sermons and Addresses are all earnest, thoughtful, broad-minded, and truly eloquent. Into every one of them he has put strength.

A national shrine like St. Giles' has naturally a large number of "special occasions". And sermons written for special occasions are apt to be a bit platitudinous

and conversational. But every time Mr. Warr rises to the occasion, and has something fresh and weighty to say. None of his hearers could feel like the *Northern Farmer*:

I 'eerd 'um a bummin' awaay loike a buzzard clock ower my 'ead.
An' I thowt a said what a owt to 'a said, an' I coom'd awaay.

As becomes the occupant of such a historic pulpit he has a loyal appreciation of the noble thinking, the brave living, and the selfless sacrifices of our forefathers; but he is no *landator temporis acti*. He quotes the words of John McLeod Campbell, whom one of his Addresses eulogizes: "I am daily made to see more and more clearly the blackness of the darkness which so prevails in this land of professing Christians." He holds that "we are only now entering into the promised land of spiritual power and liberty of which the more enlightened of our Reformation leaders dreamed." He courageously told the Irish Presbyterians, among whom there are strong reactionary and fundamentalist tendencies, that "what in the Old Testament is but derived from the legendary religious folklore of primitive peoples should be taught as such, and not as historic facts linked up in some unreal way with the subsequent incarnation of God in Jesus Christ."

Several of the Addresses are funeral orations pronounced over great Scotsmen, like Wallace Williamson, Earl Haig, Lord Rosebery, Arthur James Balfour, and each of these sounds the right note, and gives a just, generous, heart-felt, suggestive estimate. Never is there a failure of tact such as led Dean Inge, *e.g.*, at the Christopher Wren Tercentenary, to deplore the lack of spirituality in the architecture of St. Paul's!

DAVID REID.

* * * * * *

ISLAM FOR BEGINNERS. By the Rev. Murray T. Titus, Ph.D., D.D. (The Oxworth Book Service.)

This is a booklet of about 50 pages, in which Dr. Titus gives in a concise manner all that a beginner ought to know about Islam. While attempting to give a clear and definite picture of the much-misrepresented doctrines of Islam, and notwithstanding the claim (in the Preface) that the booklet is not intended to be a propaganda work, he lapses into assertions here and there that are subject to refutation.

The booklet opens with a useful chapter on the Muslim world. But it is surely far from the truth to say that "Islam is the only religion that has systematically required the seclusion of women", and that Islam is "the only definitely *anti-Christian religion* (italics author's) in the world".

Again, the author puts before his readers a curious proposition when he asks: "Which is better calculated to win and lead the hearts of men? a Book, or a Heart of Love that died to save the world?" But Islam regards Jesus Christ to be a Prophet like Muhammed; while it holds that both the Bible and the Quran are Revealed books. The "Sunnah" was not the product of inspiration, but mere human actions based on reasoning, civility, and good-will.

Such prejudiced statements, however unwittingly made, go to widen the gulf of animosity between creeds and creeds. The whole world is hankering after peace and no peace can be perfect without the complete elimination of religious bigotry and rivalry. Unscrupulous rivalry between religions is always unhealthy, and will ultimately re-act on the civic order and prosperity of a country. Religious books should, therefore, be written with great caution, and authoritatively, lest they should create in the minds of their readers bitterness. On the whole, however, Dr. Titus has taken particular care to avoid hasty judgments.

In the last chapter, the author gives fair information about the modern movements in Islam. He discusses Wahabism, Pan-Islamism, the Aligarh and Ahmadiya

movements, and Modern Turkey,—which he dubs as 'anti-Islamic'. He further assumes the role of a prophet in this significant sentence with which the chapter closes: "Our confident expectation is that in due time there will be an awakening in the Muslim world, such as the world at large has not yet known, when a true estimate will be put upon everything that they possess by Muslims themselves. And when that time comes, there may be many Muslim countries to keep Turkey company."

There are two appendices to the book, one giving the "holidays" in Islam (which, by the way, is defective); and the other forms a short glossary of Islamic terms.

Dr. Titus, it must be said, has given something valuable to his co-religionists, and has at the same time done a signal service to Islam in thus presenting the subject before Christian students, in a wonderfully concise manner.

The booklet is nicely printed and covered. The price is not mentioned on the cover.

M. F. KHAN.

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TUKARAM. By Dr. J. E Abbott. (Published at Scottish Industries, Poona. A translation of Mahipati's 'Life of Tukaram in the Bhaktalilamrita'.)

Students of Marathi literature are under heavy obligation to Dr. J E. Abbott for his unique service in placing ancient Marathi sources before English readers. This latest volume is the seventh in this notable series. We cannot speak too highly of the dignity and beauty of Dr. Abbott's translations He has succeeded to a remarkable degree in keeping the flavour of the original documents.

The significance of this present volume on Tukaram lies in the widespread influence that Tukaram exerts to-day in Maharashtra. Twice a year enthusiastic bhaktas gather at Pandharpur to do him honour. In the villages of Western India the singing of his *abhangs* is a daily occurrence. As pilgrims journey along the dusty road they love to chant his poems and are deeply stirred by them. Tukaram, without question, is the most popular Marathi poet of Western India. An indication of Maharashtra's preoccupation with politics is the fact that these volumes by Dr. Abbott, although they are sold at a very reasonable price, are meeting a very limited sale.

What kind of a man was Tukaram? In his preface, Dr. Abbott comments as follows: 'Mahipati pictures Tukaram helping the sick, carrying the burdens of the weary, giving water to the thirsty, food to the hungry, going on errands for the lame. Even animals came in for his kind thought. He watched for such as needed water or food. Even in this he met with no sympathy from his wife, and little from his neighbours. Tuka had to walk alone. His teacher was no other than the Spirit within him. This brings us to the latter half of his life, in which God is his all in all. God was his food and drink. The world was nothing to him. God was his centre His poetic inspiration came unexpectedly to him, but once in its grasp he thought and spoke only in *abhangs*. No one taught him the art of poetry. His words flowed out of a heart full of overflowing love of God, and good-will to men.'

WILBUR S DEMING.

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JESUS THE AVATAR OF GOD By V. Chakarai. (Second Edition. C.L.S., Re. 1.)

It is gratifying to find that a second edition has been called forth of this stimulating book on the fascinating theme of 'an Indian interpretation of the meaning of the Christian Incarnation'. Himself a convert from Hinduism, well versed in Indian philosophy and centering the ardour of his Indian Bhakti on his new-found Lord, Mr. Chakarai is eminently qualified for this great task; in which, however, his work

can only be a first attempt. It is to be devoutly hoped that this work will stimulate interest, and call forth further studies in this profoundly significant subject

Mr. Chakarai's book itself is written for those who admit the full and final revelation of God through Christ, and is meant to show how that belief is consonant with Indian philosophy and can be held in the face of modern Biblical criticism. The author seems to be obsessed with the "outrages" committed by the critics, and tilts ungallantly against them, even when they least deserve it. For in any interpretation of the fact of Jesus, particularly so in an Indian interpretation, we have to hold to the historical manifestations of it in terms of Nazareth; and to the understanding of that, the much-denounced critics, many of whom have laboured in the spirit of the philosopher who "would give up Christ himself for the sake of Christ," have contributed immensely.

But the most satisfying sections of the book are those in which the author builds on his own experience of the felt presence of the Lord in the inner recesses of the *Atman*. This, he says, will be the dominant note of any Indian understanding of Christ. "The oriental consciousness must, in reason and as a matter of God-ordained decree, ground itself in the Spirit-realm." As in the case of St. Paul, the historical Jesus is "subsumed in the spiritual Christ". And it is interesting to find that the fact of the resurrection and ascension of Jesus, which is a source of stumbling to many modern minds, becomes to the author, as to the early Church, an illuminating point, lighting up the dark places of the Christian creed, and bridging the gulf between the infinite energy and the supreme love of God. In the significant words of the author: "It is the meeting of *Bhakti* and *Sakti*." "The first Easter joined together energy and love, laying the foundation of the Christian view of the Avatar of God in Jesus Christ."

In his very challenging last chapter, the author points out the real *differentia* of the Christian conception of God from the *a priori* speculations of Sankara, or of Greek metaphysics, which latter has so far dominated Christian theology. He takes his stand on the ground that "Jesus is the known term in the interpretation of God, and we must hold at all costs to the picture of God that Jesus has given us." What is remarkable in Christian theology of the past is, "not that we have made too much of Jesus but too little". "Our knowledge of God must be founded on the experience and consciousness of Jesus." The doctrine of Incarnation, as another great philosopher reminds us, has to be taken in bitter earnest. In one word, it means that "He who sits on the throne of the Universe has the human face divine of Jesus."

S. K. G.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY AND PUBLISHED BY H. C. BALASUNDARUM, NATIONAL COUNCIL, Y.M.C.A., CALCUTTA



KANAKARAYAN TIRUSELVAM PAUL, O.B.E., B.A., L.T.
General Secretary, National Council, Y.M.C.A., India, Burma and Ceylon
1912-1930

Photograph taken in America in 1919]

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII August, 1931 Number 8

TRIBUTE BY MR. M. K. GANDHI

I HAD the privilege of knowing Mr. K. T. Paul. The nearer I came to him the more I respected him. His Christianity appeared to me to be broad and tolerant. It not only did not interfere with his being a thorough nationalist, on the contrary, in his case it seemed to have deepened his nationalism. And in nationalist circles it will always be remembered, to the credit of the deceased, that he stoutly opposed the demand for any special concessions for Christian Indians in the forthcoming constitution, believing as he did that character and merit would always command not only proper treatment but respectful attention. His death, especially at this time, in the life of the nation, is a distinct loss to the country.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

K. T. PAUL

BY L. A. HOGG.

OTHERS will speak of the deeper things that come to our minds when we honour the memory of our friend K. T. Paul. In the few lines that are allowed to one who knew him less well, I can only add some of those lighter touches that help to complete the picture.

Twelve years ago I met him first, in London, and I recall—with amusement at my own audacity—that I proceeded to interview him for a magazine article. "Canst thou bind the cluster of the Pleiades?" I would now ask myself, or set down on two sides of a page the story of so many-sided a personality. And yet when others are speaking of our friend, one cannot but join in, hoping in such company to feel again something of that quickening of the mental processes that his presence always induced. His visits were all too few and brief, but his meteoric passage left in its track a star-dust of ideas. I remember once telling K. T., on one of the rare occasions when he sat down beside my desk to talk about my work, that he gave me more ideas for my job in five minutes' talk than I could get for myself in a week of thinking. And all the time he would be fingering the pages of some file, with half his mind on the next interview.

Yet when he unstrung the bow and was at leisure from the chase, what a delightful guest he was and how generous in his interest, even in the small affairs of the family. He had the gracious gift of humour that could take people as they were, and find them interesting and likeable; and with an apt Tamil proverb he would hit off some oddity of character, so that one saw it as part of the age-long comedy of life. He was the easiest of men to draw in conversation, for he liked a good listener, and a leading question now and then was enough to keep the flow of his talk moving and to release the stores of his curious knowledge.

K. T. never seemed to stale, for he had what Bagehot called an "experiencing nature" and was always avid of new adventures. "Where is K. T.?" we asked each other anxiously at Helsingfors, a leaderless band of Indian delegates gathered in Finland for a world conference of the Y.M.C.A.; when out of the arctic sky our Chief came fluttering down, having flown from Sweden by aeroplane! This travelsomeness of our Chief became a byword among us and was the subject of many a pointed joke at his expense, which K. T. took with his unfailing good humour. Who that saw it can forget the twinkle of his eyes, when for the hundredth time some oblique reference was made to his "journeyings often", or to the diplomatic skill with

which upon occasion he could get his ideas "put across"—sometimes to his friends' discomfiture!

Here to-day, to-morrow gone,
Round the planet once a year,
Though he vanish with the dawn,
K. T.'s got you—never fear!

Prodigy of travel he!
Till the shades of evening fall,
K. T. is the man for me—
Never once will K. T. pall!

These things were matters of jest and even of ribald rhyme among us who served under K. T. and loved him well, and they lessened not at all the sense we all had of our friend's great heart. We saw him immersed in a score of interests and causes, and following with critical appreciation the intellectual tendencies of his time, but we knew that deep down his heart was with the Indian villager, and that deeper still was an unshaken loyalty to Christ, the Lord of all good life.

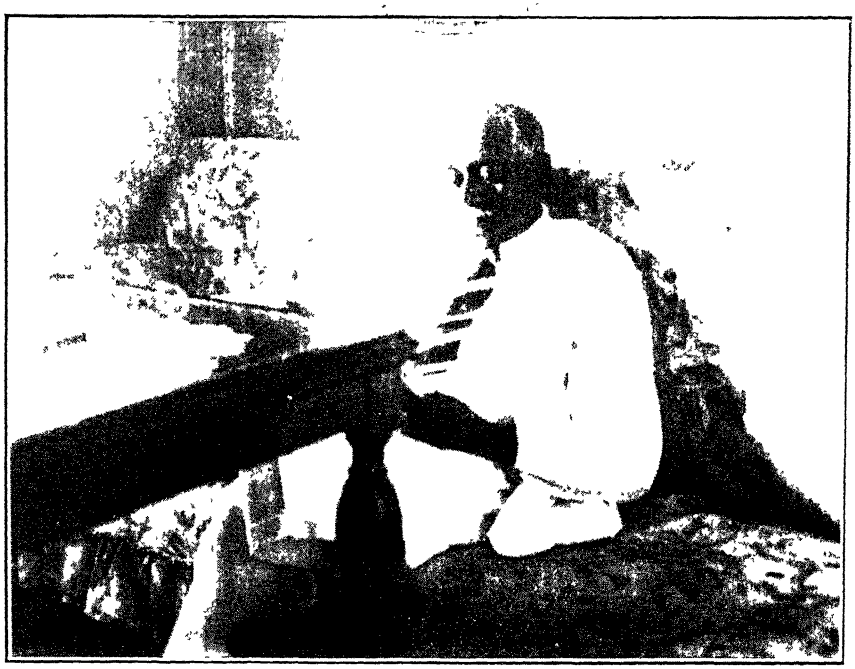
Others will write more worthily of these weightier matters. But I should like these collected tributes to have at least some mention of the lesser aspect of our loss that I have dwelt upon; the sense that, with the death of our friend, a great character—one whose presence lent distinction and zest to our gatherings—has passed from us into the unseen.

KANAKARAYAN TIRUSELVAM PAUL, 1876—1931

BY REV. WILLIAM PATON.

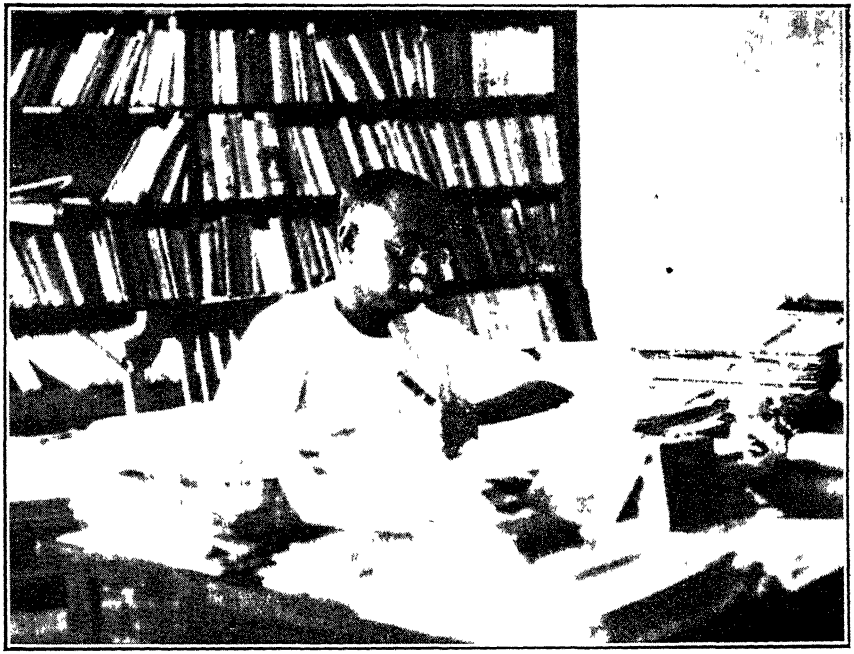
THE news of the death of K. T. Paul came to me first as I was listening to the wireless one Sunday evening. It was perhaps less of a shock to me than to many of his friends, for I had seen him not long before at his home in Salem, and knew how very ill he had been. But his family and he himself were full of hope that he would recover, and as I write I do not know what final trouble carried him off. He had been very ill during the Round Table Conference in London, and had thought that it was from asthma, aggravated by the appalling weather, that he was suffering, so that when the Conference seemed nearly through he left to take the Italian mail from Naples for Bombay. In Naples he got much worse, and the local doctors warned him of the grave condition of his heart. For a week in Naples he lay between life and death, but rallied enough to take his boat, and from Bombay went straight to Salem. I had heard nothing, save that he had had a rather bad time in London, which I put down to the fogs, but he wrote to me from Salem, asking me to come to him, and saying how ill he had been. I spent a day with him in his much-loved home, and found that, grave though his condition was, there was every hope that if he kept off every sort of exertion and took absolute rest, he would be fit for work again in a couple of months. He was full of plans for the future—books and articles, his rural schemes, his hopes and prayers for the Indian Church in the new India—but it was not to be.

I well remember the first time I saw K. T. It was in the Calcutta office of the Y.M.C.A., and I had just arrived in India. E. C. Carter and others had sung the praises of K. T. to me, and when I was ushered into his presence I expected something very different from what I saw. There he was—a little, animated, cheery creature, working at his desk in his shirt sleeves, his eyes twinkling with energy and good humour behind his spectacles, and a general air of efficiency and bustle about him. He took me home that evening, and I saw him in his family, where you had to see K. T. to know him. I very soon found out that along with the bustle and the enormous power of work went a spirit deeply Indian, full of love for the old things of India, and most passionately and lovingly Christian. I have always been very proud of the fact that K. T. and I became fast friends straight off, and that it was he who asked me to go back to India. My wife and he conceived a mutual admiration for one another, and to both of us his loss is the loss of a friend unlike all others that we have.



K T. PAUL in 1930

Photograph taken on board ship, on his way to the Round Table Conference



K T. PAUL in 1928

He was an old boy of the Madras Christian College and School, and a devoted disciple of Dr. William Miller, like so many others of the ablest men in South India. He taught for a time, but his first introduction to the service of India in a wider sense was his secretaryship of the National Missionary Society, an indigenous society supported by all sections (except the Roman) of Indian Christianity. For the National Missionary Society he travelled all over India, in crowded third-class carriages, laying the foundations of what has now become a steady and secure piece of Indian Christian enterprise. He became National General Secretary of the Y.M.C.A. in 1916, when Carter came to Europe, and it is by his work in this responsible office that he is best known. I suppose that no man of strong individuality is an easy colleague; he had a kind of volcanic energy which used to make him take sudden decisions and communicate the results to panting colleagues by telegram, not always to their approval. But he came to know and to be trusted by a very considerable proportion of the men who most matter in India; I think he got the confidence of a good many Governors, he was held in the highest esteem by men like Mr. Sastri, and he became a leading member of that quite small group of men in India who enjoy the trust of wide circles in the different communities.

Nor was this due only to the constructive quality of his work in the Y.M.C.A. He was called often to Britain and America, with the result that gradually he became, in the true sense of a rather jargonish phrase, an "international figure". Both the Y.M.C.A. and the International Missionary Council brought him into touch with the men and women of the Continent, and he became an engrossed student of the problems of modern post-war Europe. I remember his once saying to me after travelling in Eastern and Central Europe, "You British and Americans can't understand the Czechs and Poles, for you have never been subjected to a foreign power. We Indians can understand!" He was deeply interested in the League machinery for dealing with the minorities, and just before the Round Table Conference produced a very interesting memorandum, in which that machinery was applied to the conditions of the Indian minorities. Similarly he greedily seized on every thing he could find in Europe, and especially in America, that bore on the problems of rural India.

I don't think it is merely one's own British feelings which lead one to think that his love and appreciation of Britain was a vital thing in his nature. He used to be laughed at by some of his colleagues because he insisted on the "sportsmanship" of the British; I know that the steadily increasing loss of trust in Britain among masses of educated Indians was a grief to him, though he recognized to the full the causes for it. He did believe that the political future of India ought to be, and could best be, worked out within the British Commonwealth and

he wrote a book to prove it, but he was no political lackey, and he made crystal clear what he considered the only terms that India could accept and retain her self-respect. So it is that I find every Indian paper that has come to me this week containing lamentations over his death. His membership of a minority community may have obscured from the public here the fact that he had influence in quarters not usually accessible to a "moderate" of very strong pro-British proclivities. But I ought to withdraw that word, for he made Americans feel that he cared about and understood the genius of their country, and he was all the time an unflinching champion of Indian rights. How he combined so strong a patriotism with so complete an absence of any sort of bitterness I have often wondered. He had his share of unpleasant incidents—the sort of thing that has turned many Indians into bitter partisans—but you never heard of these things from him unless in a joke.

I have referred to his zeal for rural India. That lay deep in his nature. The real K. T. was a Tamil farmer, as you soon realized when you stayed at "The Thottam". That the Y.M.C.A. took the lead in what he christened "rural reconstruction" was due to him, and not only there, but in Government circles, in the National Christian Council, and at the Jerusalem Meeting of the International Missionary Council, he was everywhere recognized as one who combined something of a prophet's vision of a rehabilitated Indian countryside with hard-headed common sense and ability to adapt means to ends. The Christian Central Co-operative Bank in Madras owed a great deal to him. If he had lived, it is to rural India that his labour would have been given.

He was sometimes thought, by those who did not know him well, to be a rather un-Indian, bustling, organizing sort of person. There was another side to his nature which was only known by his friends. He was a great lover of the culture and literature and traditions of his own South India. He would go much farther than most of us missionary folk in using the thought-forms of Hinduism to clothe the religious realities of Christianity; yet who that heard him pray could doubt the depth and simplicity of his devotion to Christ? His life at "The Thottam" was purely Indian; he had his daughters taught the Indian music that he loved; he was in the fullest sense an Indian and a Christian too. S. K. Datta once said in a meeting of the National Christian Council, "I am not a member of the 'Indian Christian community'. I am an Indian who is a member of the Christian church." That sums it up for K. T. too.

With all his burdens in the Y.M.C.A., and more lately in public life, he found time to be much more than a nominal member of the Church. He was for two years Moderator of the South India United Church, and both there and in the councils of the London

Missionary Society he was both trusted and loved. In the early days of the plans for South India Union he was opposed to the movement, feeling that it was too largely Western in origin, but he became a whole-hearted convert to it. I heard him, at a meeting of the Lausanne Continuation Committee, make a most impressive statement to the effect that Indians like himself desired a truly inclusive Church in which catholic-minded Christians (whom he singled out for mention as being himself a Protestant) should feel truly at home.

But I might go on with the tale of his activities and fail altogether to convey to those who hardly knew him the charm and power of the man. He had a perfectly puckish humour. More than once I have got him in to meet someone whom I wanted him to impress, so to speak, only to find that he was in his impish mood, and would crack jokes with my wife while I laboriously tried to make the right openings for him. He was a most loving and faithful friend, never moody though infinitely various, chivalrous and patient, the kind of man you could trust absolutely always to believe the best of you, and of whom you were never wrong in believing the best. Not only in the Round Table Conference when it re-assembles, and in the ranks of the rural reformers in India, but in the hearts of a host of friends, there is no one to take his place.

I think I shall always keep fresh in my memory the last time I saw him, only a few weeks ago in Salem. We had talked during a good deal of the day, with intervals for him to rest. He lay on his back in a long chair, ministered to with a wonderful and loving courtesy by his wife and children. As night drew on, with the swift twilight of the South, one of his daughters sang Tamil songs to him, and then the family—four generations of them—gathered round him under the sky for prayer. One of the children read from the New Testament, and then he asked me to pray. A little later he retired for the night and we said good-bye. I did not know then that I should not see him again, and yet I was conscious of that strange melancholy, sad and yet full of peace, which sometimes surrounds us in the parting from those we love, and lifts a few moments of life out of the chain of daily consequence so that they abide with us as an eternal moment. It is, I suppose, the loving prevision of One Who knows, though we do not, that we are parting for longer than we know, and that we need a memory of that special quality. Perhaps this is merely fanciful, but for me there is left as an indissoluble part of what the word "India" means a cameo-like picture in the mind, of that home in Salem and K. T.'s unconquerable loving cheerfulness overcoming his weakness and pain.

(Reprinted from the "Student Movement".)

K. T. PAUL—THE CHRISTIAN NATIONALIST

BY C. RAJAGOPALACHAR.

THE late Mr. K. T. Paul belonged to a very well-known and universally respected family in Salem. It is not at all uncommon for Christian families to be friendly with Hindus but it is a rare thing for an Indian Christian family to achieve the active popularity among men and women of all classes in a large town like Salem, that Mr. K. T. Paul's family achieved. So much so that when twenty years ago he and I stood as rival candidates for a seat in the Salem Municipal Council he very nearly defeated me in a ward that was predominantly Brahmin and high-caste. So much for the family. But this pales into unimportance before the strenuous nationalism of Mr. Paul himself. Mr. Paul died too early but he lived a life full of work and hope and faith and charity.

For the first time in the history of Christianity in India—at least that was the impression on my mind—he grafted Indian national aspirations and Indian self-respect on to Christianity. I do not know much about what his fellow-workers did, but the impression that I have is that he was the discoverer of this unity between Christianity and Indian patriotism, the pioneer in the building up of a truly Indian Christianity. He found other workers in this field later on, because truth always finds its votaries once the light is lit. But he was the first to clear the way and build the temple.

To strenuous energy was added in his character a patience and a refinement that won for him love and help everywhere. He had no enemies, no one who was moved to jealousy or distrust of him, even though the early spade-work in nationalising Christianity must have been naturally attended with much room for opposition and distrust and jealousy of ambition. That he steered quite clear of all this, and successfully created a truly Indian outlook for Indian Christianity, and practically cleared it of all anti-Hindu mentality is an achievement that would make any name worthy of memory.

Mr. Paul did not join the Congress, but he did immense service to it from outside. Perhaps he was enabled the better to serve because he remained out. You sometimes get a better leverage from outside than from within. I knew what a great admirer and lover of Gandhiji the late Mr. K. T. Paul was. If one might indulge in juxtaposition, while Gandhiji christianized nationalism in India, Mr. Paul could claim to have nationalized Christianity in India. I can imagine how much he should have yearned to live but a year more, if only to work with and help Gandhiji at the London Conference. I saw him at Salem when he was in his fatal illness confined to bed by his doctors. I could read this yearning in his face as he smiled in that longing sad way that combined the desire to live and serve with the resignation of a good man to the will of God.

K. T. PAUL—THE FATHER OF THE CHRISTIAN CENTRAL CO-OPERATIVE BANK

BY J. E. FROEHLICH.

IN the references in the press to Mr. K. T. Paul's life, his connection with the Christian Central Co-operative Bank, Ltd., was merely mentioned in passing although his service rendered to the public through this Bank was of outstanding value. I believe there were many such activities to which his ever-alert mind and generous heart impelled him, to which he gave of his best gladly.

He was very fittingly called the Father of the Christian Central Co-operative Bank.

As Associate General Secretary of the Y.M.C.A. he had toured the whole country and studied the problem of how to develop the activities of the Y.M.C.A. so as to reach wider circles. The Rural Department of the Y.M.C.A. was started and through it Mr. Paul and the Rural Secretaries came into touch with the co-operative movement, which specially in the Madras Presidency had made considerable progress since the beginning of this century. He found however that most of the societies started for Christians and Depressed Classes were unable to develop satisfactorily, because their financial condition was such that the existing Central Banks who should have financed them declined to do so owing to insufficient security and he recognized that only through the help of a Central Bank organized specially for these backward societies could they be helped adequately. He went about arousing interest in his scheme among Indian Christians all over the country and got some 100 to 120 names of people who declared themselves willing to help.

I had known Mr. Paul for some years already in the Y.M.C.A. and respected him highly right from the beginning. His unusual versatility, zeal and high spirit had made a deep impression on me. Early in 1916 he came to me asking me to help organizing the new Central Bank.

How earnestly he laid before me the needs of the rural population, of his people. He had recognized and wanted me to realize that almost every Indian problem has its roots in the rural conditions of the people, that it is the health of the village population that determines the vitality of the nation, that their labour determines what India shall buy or sell, that their habits very largely denote Indian national character. In his attempt to chalk out practical lines of help he realized he had to face the hard facts of village life. He stirred me to the quick with his vivid description of the poverty, the bankruptcy, the utter helplessness of the average ryot, who must

be helped, who must be rescued from the heartless money-lender, who must be given a chance to raise himself and his family to a higher economic level. He initiated me into the co-operative movement and explained its lofty principles, showing however that in actual fact these principles broke down at the door of the very poor, thus barring the average Christian, Panchama and Labourer from the benefit of the movement, as in most cases these poorest of the poor, who needed help most, had not the required material assets to safeguard loans given to societies constituted of and for them. He pleaded that their character was to be counted a greater asset than lands and houses. The Rural Y.M.C.A. Secretaries posted in various districts had been trained under Co-operative Registrars and were under Mr. Paul's guidance enthusiastically spreading the co-operative spirit in the villages and new societies were being organized steadily among Christians and Panchamas. Was this effort to lift these people to fail because the then existing Co-operative Central Banks co-operated only within absolutely safe limits ? Surely not ! Surely a Central Bank organized in faith and love, to cater for these people could not only be made a great influence for good but could be made a financial success as well. Though I was not wholly convinced of the latter, Mr. Paul had so fired me with his enthusiasm for this cause that I agreed to fall in and on 1st July 1916 the Christian Central Co-operative Bank, Ltd., started on its career, Mr. Paul presiding at its inaugural meeting and being one of its Directors from its inception. He helped greatly in canvassing shares and in obtaining funds as fixed deposits for the Bank thus enabling it to start operations early. These operations consisted and continue to consist mainly in giving loans to Christian and Depressed Class Societies throughout the Madras Presidency.

Problems of multifarious nature concerning the working of the Christian Central Co-operative Bank and the societies affiliated to it have been given the most anxious and careful consideration by Mr. Paul and it was his advice given as a result of his wide experience that has been of immense practical value to the Directors of the Bank.

It would hardly be possible to exaggerate this value. I have been amazed at every Directors' meeting which Mr. Paul attended to see how intimately he was acquainted with every detail of the needs of the villagers, with their weaknesses, with the methods adopted to meet both the needs and the weaknesses, with the possibilities of overcoming difficulties, with the pitfalls to be avoided ; how quickly he grasped the essential point of a problem confronting us ! His agile mind seemed to bore through a maze of side-issues right to the heart of things and his knowledge and experience, coupled with his sympathy for the oppressed and his impelling desire to do good, helped often to decide large issues where otherwise the Directors

would have hesitated to venture out. The last adventurous development which the Bank has undertaken, known as " The Peravaram Agency Scheme ", and which is an unsolved problem as yet, had Mr. Paul's keenest interest and his return from the London Round Table Conference, to which he was a delegate, was anxiously awaited by the Directors in order to have his advice and help in the furtherance thereof. This new scheme, evolved and fostered by Mr. Paul, will, if it proves successful, extend the usefulness of the Christian Central Co-operative Bank far beyond the fondest hopes of 16 years ago and make it a real power for good in this land. None would have been happier than he to see this fulfilled.

He had the satisfaction to see the Bank develop into a concern of considerable magnitude and influence, the total paid-up share capital having reached Rs. 1,76,857, Deposits of various kinds standing at Rs. 10,75,251 and 1,400 societies having been affiliated to the Bank, of which 950 were due to the Bank Rs. 8,02,570 towards loans received.

The Bank has lost its father, the Directors and Staff keenly feel the loss and remember with deepest gratitude all that he has done for the Bank. The respect I had for him 16 years ago deepened into highest esteem and true affection. My sincere prayer is that God may speedily raise up an Indian Christian who can step into the place left vacant by Mr. K. T. Paul.

K. T.—SOME ISOLATED CONTACTS WITH HIM AS A PUBLIC WORKER

BY ARTHUR DAVIES.

MY contribution to the symposium upon K. T. must be personal—on account of three outstanding occasions when I was for the time being in close contact with him and his work.

The first was during the years that I was President of the Y.M.C.A. in Madras, and Herman was General Secretary. It was a year or two before the complaint by the European Association that the Y.M.C.A. was encouraging sedition, but in Madras at that time a stiff breeze was already blowing, premonitory of the gale of largely uninformed criticism that followed at a later date. In pursuit of its policy of an open platform and sympathetic understanding of the new spirit that was stirring the minds of Young India, some speaker, who was not *persona grata* to Government, had been invited to give an address. Herman was summoned to see the Governor. He came to see me about the coming interveiw, but both he as an American and I as a Government servant felt the awkwardness of the situation ourselves. Whether it was by accident or by deliberate intention I cannot remember, but knowing K.T.'s instinct for being in the right place at the right moment I rather fancy it was the latter, K. T. turned up in Madras at this crisis and spoke for the Y.M.C.A. at the interview. The Government's case, put baldly, was that, since the Y.M.C.A. received Government blessing and Government grants, it should definitely range itself on Government's side against the extremists who were attacking it. I have heard K.T. accused of being in a bad sense a diplomatist. I wish those who make such accusations could have heard his reply to this demand. Without any respect of persons, he quite clearly pointed out that it was not the business of the Y.M.C.A. to be either pro-Government or Anti-Government, and that it quite as definitely refused to be the former, as, if fairly examined, it would prove not to be the latter. Its policy might be summed up as one of understanding and reconciliation. So far from encouraging disorder, it was the Y.M.C.A. that provided the only too rare common ground upon which extremes might meet. Government dictation or even Government influence would destroy its utility. Left alone, it would prove an instrument of the greatest value for orderly progress and general welfare. This straight talk had its effect not only immediately upon the Government who—be it said to its credit—accepted the earnest reasonableness of its appeal without further discussion but also in lessening—in Madras at least—the force of the storm that broke out somewhat later over the whole of India.

The second occasion on which I had a close insight into K. T.'s mind as a public worker was in connection with rural work and his insistence on the necessity of awakening the interest of the English-educated Indian in India's rural problems. K. T. was not of course alone in realizing the vital importance to India's future of a healthy progressive life in the villages, wherefrom eighty to ninety per cent of the population live and die. The towns with their tense political and intellectual life were however proving so irresistibly attractive to the young men who were drinking the new wine of English education that the villages were being largely ignored or neglected. It was to counteract this tendency that K. T. formed a Society of College Students, whose members undertook to spend their vacations in studying and collecting the facts, economic, industrial and social, about the villages in which they lived and doing definitely educative and ameliorative work there. Such small money for organization as was needed was supplied by sympathizing Elders. For the student full membership was to be obtained not by any subscription of money, but by doing a job of work.

All this was in 1926 or 1927, and I rather think—from absence of news—that in the excitements of the non-co-operative campaigns, this Society has been swamped. Its conception seems to me however to afford an excellent illustration of K. T.'s imaginative and constructive energy, and I venture to suggest that those who are already probably planning a memorial to the leader who has gone ahead that they should consider the possibility of re-establishing the Society upon a permanent basis, for I believe that K. T.—compelled to live and work in the crowded towns—was by heredity and instinct essentially a villager and a lover of the village.

A last word or two about K. T. just recently. During the days of the Round Table Conference I had several long talks with him—sometimes as one of a group, sometimes alone. He was, of course, merely one of the many men of goodwill whose faith brought success to the Conference. So the last record of him will not be political at all. At one of the last social functions, before the Conference closed, he took me aside alone for a serious discussion of the problems of the Indian Student in Great Britain. I mention this, not because he had at the moment any original contribution to make, but because of this proof—if proof were needed—that his interest in this subject remained alive to the end. We talked of course of the Indian Students' Hostel in Gower Street and the useful place it filled in helping the Indian to get the best from his sojourn in this country. But what struck me most throughout was that K. T. seemed far more interested in the individuals for whom institutions exist than in the institutions themselves. So many leaders cannot see the trees for the wood. K. T. was for ever devising big plans and had a wide vision which, I believe, lost sight of the whole. But that

whole was never to him an impersonal fetish. It was gathering together of single human beings, for each of whom the planning would be a matter of peculiar and individual concern. Is not this indeed just another way of saying what I have said in other words above that K. T. was essentially a believer in the village where the individual counts, and that for him the system, however important its correct planning might be, was no more than a device for giving the widest scope to the individual.

REMINISCENCES OF K. T. PAUL

BY SHERWOOD EDDY.

MY first recollection of K. T. some thirty years ago was in Madras, standing out in front of the Christian College where K. T. was then a young instructor. A call had been extended to him to become the General Secretary of the National Missionary Society of India following, I think, Bishop Azariah. K. T. could look forward to an assured future in the teaching profession. It required a bold step in faith to go out into the National Missionary Society with no guarantees, facing the certainty of deficits and an often empty treasury. But I remember how his faith rose to the challenge, how he accepted the call at great personal sacrifice and how he entered upon his first national work for India as a whole. It will be remembered how brilliantly both he and Bishop Azariah filled their office and extended the work of the National Missionary Society, which always remained close to his heart.

My second memory of him is of his becoming a Joint National Secretary of the Young Men's Christian Association for India, Burma and Ceylon. He brought a unique quality to his work. He was associated at first with two brilliant men, E. C. Carter and A. C. Harte. K. T. was the first Indian National Secretary. He brought to his task that unique combination of Tamil common sense, of sacrifice, of real statesmanship and organizing power that marked him as a national leader. Men all over India will remember him in this work and in this relationship in the decades that followed.

I remember him next in connection with the rural work and the establishment of the Christian Central Bank. How dear this was to his heart. How heavily burdened he was with the practical difficulties, the poverty, the debt, the exorbitant interest rates and all of the sufferings of the rural people of India. It was his planning and forethought that combined the brilliant pieces of rural work that were being done, linking them into one national system and making possible the actual and successful organization and conduct of the Christian Central Bank. Think of what this rural work and what this Bank have accomplished for thousands in the years since.

I remember him last in his own home in Salem. I recall him as a beloved friend, as a strong personality, and I love to think of him in his own home. It was such a rich home life, there was such a ripe culture, such a fine combining of the very best qualities of the East and of the West. Few men were able to unite such a burning loyalty to India as true nationalists with such a practical utilization of all that was best in the organization and life of the West. His

book, "The British Connection with India," shows how he united these two elements. In him the East and West had already met.

I recall glimpses of him in his devotional life as I met him from time to time in the early morning in his room. He had always been reading some good book. He could not speak lightly about the deeper things of life, but true and deep there ran a strong and devotional life behind all his hard and incessant practical work. This was all the more remarkable in a man who was pre-eminently an organizer and a statesman.

It is difficult to realize that he is gone. He was taken from us so suddenly and unexpectedly. I have one of his last letters when he was speaking of expecting so soon to be back in harness and at work again. I thank God for having known him, for all the years of his rich, varied, versatile and consecrated service devoted to India, and most of all for the sterling Christian character of the friend, the brother and the man himself as I knew him.



K T. Paul with a group of Rural Work Secretaries of the Y.M.C.A.
1930

K. T. PAUL AS CONSTRUCTIVE THINKER

BY E. C. DEWICK.

PROBABLY the general impression of K. T. Paul which was held by the public at large was that he was a man of action, rather than a man of thought. He appeared before the world as a busy organizer and a world-traveller, touching life on many sides; but not probing very deeply at any one point.

In this view, there was an element of truth. His was a practical mind; and with all questions that seemed to him 'academic', he was inclined to be a little impatient. His method of study was wide and rapid, rather than detailed and prolonged. It is perhaps significant that to the end of his life he was content to remain a B.A., without endeavouring to secure the higher academic degrees; and in spite of the wide range of his studies, only one moderate-sized volume ("*The British Connection with India*") forms the product of his pen in the world of books.*

Nevertheless, K. T. Paul was truly a Constructive Thinker. His restless brain, ever devising new schemes, was essentially constructive rather than critical. True, he often met a new proposal with quick and penetrating criticism; but he never rested content with this; his mind would often come back after a short time to the very proposal which he had condemned, and re-shape it into a constructive scheme, which he would before long put forward as his own. It was not his "forte" to concentrate on one line of thought, and build up a massive theory on scholarly foundations; for he never seemed able to resist the temptation to fly away to a new idea, as soon as this crossed the path of his mind. But along each of the many lines that he followed up, his mind worked quickly, penetratingly, and constructively.

Take as an example of this, his work in the field of Rural Reconstruction, which occupied so much of his time and thought during his later years. The whole idea of Rural Reconstruction, which is now taking root all over India, and springing up into schemes for village-uplift and agricultural reform in village after village, from the Punjab to Travancore, owes perhaps more to him than to any other worker and leader in this field. When one thinks of the countless meetings which he addressed on this subject (especially in his own Tamil country), of the constant stream of pamphlets and articles which he wrote, of the innumerable local schemes which he inaugurated,—then one realizes that he must be reckoned as one of the master-builders of the Rural Reconstruction Movement in India to-day; and

* He wrote a large number of articles and pamphlets, many of which contain ideas and suggestions of a permanent value.

this, not merely as an organizer, but also as a constructive thinker, who used the best powers of his active mind in forming clear ideas of the problem as a whole, and in planning ahead on a large scale for the lines of its solution.

Or again, in his Political work, we see the same characteristic of constructive thought. No one realized more clearly than K. T. Paul the defects of the existing system of Government in India. Few Indians have felt more keenly the humiliation of being a member of a subject-race ; and now and again, the fire that burned within him would flash out into hot words of anger and denunciation, as he described some insult that he himself had received, or some oppression of his people that he had witnessed. But these occasions were rare ; in the field of Politics, as in the field of Rural Reconstruction, the main trend of his thought and activity was constructive rather than destructive or critical. He realized that in India to-day there is enough (and more than enough) of destructive criticism of the existing system of Government ; and that what India needs is a policy of constructive suggestion and discriminating co-operation. That was why he faced the burden of attending the Round Table Conference in London, and wore himself out, during the terrible cold and fogs of last winter in England, going from place to place, pleading the cause of India before English audiences of all kinds, in addition to his labours at the Conference itself ; until at last his brain and body broke under the intolerable strain, and he returned to his homeland as a dying man.

Again, in his work for the Christian cause, whether in the Y.M.C.A. or in the general life of the Christian Church, it was the constructive side that enlisted his best efforts. He was somewhat impatient of what he called " Theology " ;—perhaps because he had not studied it sufficiently to realize the close connection between Theology and vital religion. But he had a 'flair' for seeing quickly the essential points in a religious issue, even when this involved theological or philosophical questions. Often, in a religious discussion, his alert mind would quickly single out the central issue, and crystallize a meandering discussion into a clear resolution, which had behind it a dynamic power, and which would lead to a practical undertaking as its issue.

It was the constructive tendency in his thinking that led him to espouse with energy the cause of Church Union in South India, and to be willing to go a long way to meet the wishes of those who laid far more stress than he himself did upon the externals of Church Organization and the Credal expression of Church Doctrine. If challenged by those who thought that he was sometimes inclined to compromise too far in these matters, he would say with a smile ;

" Well, it is worth while making big concessions, if only we can get together for united practical effort in the future ! "

K. T. Paul may not perhaps be remembered in the future among the Great Thinkers of India ; but many spheres of Indian life, thought, and effort, for years ahead, will derive inspiration from his active and constructive mind. His influence was creative in every sphere that he touched ; and we are surely right in thinking of him among the Builders of Modern India.

K. T. PAUL AND THE INDIAN CHURCH

BY DR. J. J. BANNINGA.

IN the death of Mr. K. T. Paul a great many organizations and movements in India have lost a staunch friend and supporter. But I think it will be found to be true that no organization or movement has lost more than has the Indian Church. I recognize very gladly all that Mr. K. T. Paul did for the Young Men's Christian Association. I also, I think, can realize something of what he would have been able to do in the realm of politics had he been permitted to live for another 20 years. But in spite of these things I feel quite certain that both in the last decade and in the years to come his contributions to the Church were and would be greater than his contributions to any other one movement or organization.

My first contact with Mr. K. T. Paul in an active connection was in 1915 when the Evangelistic Forward Movement was started in the S. I. U. C. Our Committee held a meeting in his house in Salem and there for two or three days discussed the matter in trying to start a movement such as they had in China. We not only enjoyed his home but we found in him an enthusiast for this work because he felt it was a means of building up his beloved Church.

Another thing that Mr. K. T. Paul was deeply interested in was in the Worship of the Church. He was already a member of the S. I. U. C. Committee on Liturgy and Order of Service and was making a valuable contribution to the preparation of new forms. A Liturgical Service that would include both prose and lyrical sections, a form adopted by the Committee and recommended to the General Assembly of the Church, is still very largely in use and in many of our Churches we now employ these forms in our regular Sunday Service. The lyrical service is very popular and the songs included therein are not only sung heartily by the congregations but are known and loved by the people and are an effective means to praise and worship God. Mr. K. T. Paul was devoted to Indian music and Indian poetry and therefore made a large contribution to this aspect of our Church life.

Another thing in which he was deeply interested in recent years was theological education. You would think that Mr. Paul would be very much more interested in other aspects of the Church. But he realized the importance of the ministry and therefore of the preparation of that ministry for its active work. At the time of his death he was the President of the Governing Council of the Theological College in Bangalore. He was also the Convener of the S. I. U. C. Committee on Theological Education and that Committee had before it

at the time of Mr. Paul's death the consideration of important measures dealing with the amalgamation of our various theological institutions into one strong united school. Had he lived until October of this year he would have appeared before the General Assembly which will be held in Vellore and advocated there the establishment of one united Seminary of the London Theological Grade and undoubtedly would have recommended also that that institution should be under the control of the General Assembly. In connection with theological education he was very keen that the institutions that trained our young men for the ministry should adopt methods of study and of training that would lead the students into an appreciation of the historical and critical view of Christ and Church History. It is true that Mr. Paul was not an extreme conservative in Theology. He read tremendously and very widely and knew the attitude of educated young men to religion and the Church and he was therefore very keen that our Seminaries should train young men who could cope with these problems in India. He realized that the day was coming when every educated young Christian must be able to give a reason for the faith that is in him and that a mere repetition of beliefs based on authority would not hold the educated men of this country. Consequently he wanted the Seminaries to face the issue squarely and base their teaching upon the very best research and scholarship that could be obtained and he wanted these young men who went forth from the Seminary to lead their congregations into the Truth as so revealed.

But undoubtedly Mr. Paul's largest contribution was to the Movement on Church Union. When the matter was first broached in the year 1919, Mr. Paul was rather opposed to the whole movement. I well remember an address that he gave in the Kodaikanal Conference when he objected to the Movement of Church Union especially as it included the idea of the Episcopate, because he said that a monarchical or patriarchal form of government was so natural and instinctive to India that there was great danger in adopting it. He added that his fellow-countrymen would like to pay so much respect and reverence to the office of the Bishop that the Church would cease to be a truly democratic or representative body and therefore laymen would have little to say concerning it.

Beginning with the third meeting of our Joint Committee on Union which met in Madras in 1921 Mr. K. T. Paul was a member and was present at every meeting. In the first meeting he attended it must be confessed that he was a thorn in the side of those who wished to hurry the Union Movement. He had many questions and many doubts. He criticized the wording of almost every resolution and we spent hours sometimes in trying to find wording that was acceptable to him. But from that time on he became a convert to

the Movement. When he realized the spirit that was manifest in all those taking part in the Movement he became a willing convert to the principles involved in the Union Movement. He was prepared to put his shoulder to the wheel to further the cause of Church Union. It must be confessed that his advocacy of the cause helped very decidedly not only in India but especially in Europe and America where those that knew him as a leader of the Indian Church realized that his approval of the Movement meant that it must be a movement for the good of the whole Church in India as well as one under the guidance of the Holy Spirit. Had he lived to go forward with the movement in the next few years he undoubtedly would have given every ounce of his strength to make the Church after union all that it ought to be. He recognized the difficulties and dangers, but was willing to face them with his colleagues in all the Churches that were uniting, believing implicitly in their goodwill and in their purpose to guide the Church into the fulness of life that the Holy Spirit had in store for it.

But Mr. K. T. Paul is no more. He has been laid aside by the Head of the Church Himself and we must believe that the Heavenly Father knew what he was doing in removing this leader from among us. We may not now be able to say that Mr. K. T. Paul's mantle has fallen upon this or that person but there must be scores of young men in India who have come in contact with the life of Mr. Paul and who will say to themselves now that he has gone, " I must do harder and better and nobler work than I have ever done before and I must consecrate myself to the causes for which he stood and do all I can to bring those causes to their final consummation." If therefore by his death Mr. Paul becomes the seed which shall bring forth an abundant harvest of thirty, or sixty or a hundred fold he will not have died in vain any more than he lived in vain.

"K. T." AS I KNEW HIM

BY SIR ARTHUR K. YAPP, K.B.E.

TO my very great regret, I did not see K. T. when he was in England as a member of the Round Table Conference. He was not well and had to husband his strength, and I was away for a good part of the time he was here trying to recapture health on the sunny shores of the Mediterranean.

And now we shall never again see the K. T. as we used to see him or know him in the flesh. To me, as to many others, this thought brings with it a sense of irreparable loss. And yet to me he was not at first an easy man to know. I can recall occasions when seated in his presence and listening to him as he spoke, I have found myself wondering what was really in his innermost mind. It was not that his English was imperfect or his meaning in any way obscure, for he always spoke perfect English. He was an Eastern, and I at times fancied I could detect the mask of inscrutability, which, to the European mind, is always associated with the East.

I did eventually get to know K.T.

Yes, in time I did get to know and appreciate the real K. T. That did not mean that we always saw eye to eye. Possibly this meant that I appreciated him all the more, when I got to know him, because it was not a case of understanding and confidence at first sight. In days of growing nationalist sentiment and gathering suspicion, he kept a straight course, and this was no easy task or slight achievement. One might almost say he was surrounded by extremists. In this make-believe world, everyone is an extremist unless he happens to subscribe to one's own pet theories, and in days of stress and storm were men like myself associated with K. T. in the work of the Y.M.C.A. in India who seemed almost to believe in the infallibility of the British Raj and others to whom the very mention of Britain was like the waving of a red flag to a bull. And between those two extremes was represented almost every shade of moderate and immoderate opinion. What a team to drive! Who like K. T.—European or Indian—could have driven it and made it effective as a team ?

No doubt, being human like the rest of us, he made mistakes, but, on the other hand, K. T. was the man we could depend upon to avoid the shoals and rocks of partisanship and steer a straight course of moderation and general helpfulness.

When Lord Chelmsford was Viceroy, he told me that the Y.M.C.A. in India under K. T. was the only organization in the country that was not suspect, but trusted alike by British and by

Indians. The present Viceroy, who was then Governor of the Madras Presidency, assured me that if any criticism reached him regarding the activities of the Y.M.C.A. he always sent for Paul, and he knew the difficulty would receive prompt and adequate attention. The present Marquis of Zetland, who was then Governor of Bengal, was in just as close touch with K. T.

Looking backward at K. T. as I eventually got to know him, I see him as a skilled diplomatist. Few men could see more moves ahead than he, and when with all his diplomacy one realized that he was never playing for his own hand or had his own ends in view it was more than ever clear that the cause was the thing that always claimed and received his allegiance.

He was a capable administrator and a good organizer. He never tried to keep everything in his own hands. He gathered round him the strongest men he could secure as colleagues from the United States and the British Empire. He was just as ready to place responsibility on his Indian colleagues, and men like Datta, Swamidoss, Rallia Ram and a host of others would be the first to testify to his gifts of leadership and his readiness to devolve responsibility. His outreach was always greater than his grasp, and in trying to estimate the extent of the work he accomplished as Secretary of the Y.M.C.A. in India, it must never be forgotten that he was always handicapped owing to inadequate financial support.

K. T. will be remembered as a *Pathfinder* and *Pioneer*. I remember him as the one who introduced me to the fascinating work of the Y.M.C.A. in rural India and the Credit Banks and Co-operative Organizations, with the introduction and popularizing of which he had so much to do. No one realized more clearly than he the immensity and complexity of the problems of India, and yet he spoke to me of the half million villages of India or the seventy millions of "untouchables" as one who had seen a vision and accepted a challenge.

I remember K. T. as a *Friend*—a candid friend may be at times—of the British Raj in India. Though he was an Indian patriot and put India first in every way and every time, yet no Indian appreciated more than he did what British rule had meant for his country. He never minimised the difficulties of the situation, neither did he shirk them. It was K. T. who introduced me to his India—a continent almost as large as Europe, with its three hundred and fifty millions of people and two hundred and twenty-two languages in daily use and its many and apparently irreconcilable religions.

But long after I have forgotten him as diplomatist, administrator, patriot, I shall, if perchance my life is spared, remember K. T. as a *Trusted Colleague* and a *Well-Tried* and *Loyal Friend;* one whose life was coloured by his devotion to the Christ of the Indian

Road. He saw in the Carpenter of Nazareth the One he felt his people had been groping after through the centuries—groping blindly it may be at times—the One Who alone can fulfil their ideals and meet their needs.

How I came to know K. T.

There are many ways, all more or less effective, of getting to know a man. Particularly is this the case with regard to a public man. You can learn much about him by listening to his speeches, though a wise man once said that language was given to enable one to conceal one's thoughts! You can learn much by watching him as he goes about his work. His methods, his relationship with others, his keenness—all help to reveal the man behind the job. Much can be learnt by the way he stands popularity, success. Is his head turned when all men speak well of him? On the other hand, if failure comes and disappointment, if his plans fail to mature—do these sour him? How does he stand when he has to face the fire of criticism—much of it, may be, appearing to him unfair and destructive?

Looking backward I am convinced that in all these ways I got to know, to appreciate and to understand the real K. T., but there were other and more personal ways—meeting him alone and in small groups when he was in England, and the same thing in the course of my visits to India. In his own office at Y.M.C.A. headquarters in Calcutta and in his home at Dover Park in the same city, it was there one saw K. T. the man, the husband and father. One can often learn a great deal about a man from what those around him say concerning him. I never once came across a Briton or American or Canadian or Australian on the Y.M.C.A. staff in India who was not proud to serve under him.

Memory's Tribute to K. T.

As I write, several intimate scenes of long ago crowd before me, each appearing to throw some light on K. T. as I knew him. One has to do with the first time I met him in India. It was at the Howrah railway terminus at Calcutta. It was all so new to me—like a visit to a new world. A little group of Y.M.C.A. Secretaries had come to welcome me and Hrishi Mookerjee, one of my old Manchester boys. K. T. stepped forward and placed a garland of lovely flowers round my neck. I love India's floral way of welcoming her guests or those she delights to honour; it is so simple and yet so expressive. That was on November 23rd, 1920.

The next picture relates to a chance meeting on one of India's magnificent railways when, travelling in opposite directions, we passed through the same junction and had a little time together for comparing notes. Then I saw another side of K. T. when he was

travelling as the head of a great movement. On arrival at his destination, his time would be scheduled out from early till late, and unless a claim had been registered beforehand the would-be interviewer would be lucky if he got a look in at all. K. T. could keep a staff of secretaries going as few men can. He had always one or two young Indian students he desired to train as Y.M.C.A. Secretaries, or others to whom he wished to give some new experience.

Other pictures pass before me as I write, moving pictures from life's great cinema. In one I see K. T. among his friends—men like the late Sir Henry Procter, Sir Ewart Greaves and W. R. Gourlay, who backed him so splendidly ; Secretaries of the Y.M.C.A. such as Carter, Harte, Slack, McCowen, Bryant, James and his devoted Indian colleagues, too numerous to mention. Many people move in these pictures which have all an oriental setting, but K. T. is in them all, though, if left to himself, always unobtrusively keeping in the background. Now he is in conference with his trusted colleagues, now interviewing some distinguished representative of the British Raj about some piece of social service he has been invited to undertake. Then he is with the members of the Student Y.M.C.A.'s in Calcutta or Bombay, or with the " untouchables " in the Mofussil, and so on, every picture representing some phase of the many-sided activities of Y.M.C.A. that looked to him for direction and inspiration.

One other picture that is more to me than any of the others goes back to December, 1920. It reveals K. T. in his home in Calcutta surrounded by the members of his family and with myself as the honoured guest. No servant to wait on the guests, but all the waiting, a labour of love, by members of the family. That is how I love to remember K. T.

And how can we best keep his memory green, how inspire the members of the Y.M.C.A. in India to follow in his steps? Surely by rededicating our lives to the work that meant so much to him and by living nearer to the Master Who transformed the life and ennobled the character of one we loved and love as colleague and friend—a great Indian, gentleman and Christian—K. T. Paul.

K. T. PAUL

BY P. O. PHILIP.

TO many in India and outside, Mr. K. T. Paul had become a symbol of what Indian Christianity can become. He demonstrated in his life how an Indian could enter into the rich spiritual and cultural heritage of India and at the same time be a disciple of Jesus Christ, assimilating all that was true, pure, lovely and of good report in the Christianity as it came to him through the West. No one who had known him intimately could doubt his unswerving loyalty to Jesus Christ. It was this loyalty to Christ that enabled him to discern in the religious life, thought and culture of his people the workings of God's Spirit. The same loyalty expressed itself in the interest he took and the efforts he put forth for conserving for the Christian movement in India the spiritual values he believed were a part of the religious heritage of every Indian. It was not given to him to be a theologian; but as one called to positions of unparallelled responsibility in the Christian movement in this land he has done far more than any other during the last generation for getting the rank and file among Indian Christians familiar with this point of view. For instance, it was mainly through his advocacy that several mission institutions—at any rate in South India—contrary to old traditions and practices began to make arrangements for the teaching of Indian music to Indian Christian girls and boys. More than what he actually achieved in this and other respects, his whole life and outlook was such that those who came into contact with him could not escape catching something of the fragrance of the Indian spirit of which he was not only an embodiment but a worthy exponent.

Another of his distinctive contributions has been along the line of applying the Christian ideals of service to the rural needs of India. His first connection with the National Missionary Society of India which mainly confined its activities to evangelistic work of the traditional type must have convinced him of the need of a wider application of the Christian Gospel to the conditions of the people. The leadership to which he was called in the Y.M.C.A. ever since 1913 gave him scope for developing this aspect of Christian service. One recalls the early days of his connection with the Y.M.C.A. when he went about the country expounding to critical groups of people the plans by which he hoped to link Christian agencies with the co-operative credit movement for the betterment of the rural masses. In the beginning the intention was apparently to confine the service to Christians in the villages drawn mainly from the depressed classes. But very soon the movement overflowed its banks and

began to reach out helpful hands of service to all people irrespective of the religion they professed. Out of the varied and rich experience he accumulated in service to the rural people during those early years he gradually evolved a philosophy of Christian rural work which received such commendation and recognition from the Jerusalem Meeting of the International Missionary Council in 1928. If the Y.M.C.A. has been a pioneer in India in this important field of service, blazing the trail for Christian missions, it has been largely due to the brilliant leadership that that organization had in Mr. K. T. Paul. In giving this tribute to Mr. Paul one does not ignore the fact that Christian missions have been for years engaged in the noble work of uplifting the depressed sections of the rural people. But there was one limitation in their work. They felt called upon to help only those who became, or hoped to become, members of the Christian Church. The transformation that Christianity made in the social, economic and religious condition of the depressed classes had no doubt been operating as a stimulus and setting in motion forces that made for the betterment of even the non-Christian depressed classes. But the rural service of the Y.M.C.A. of which Mr. Paul was the pioneer and inspirer worked on the principle that Christians should seek to serve all those in need irrespective of any consideration that they were Christians already or going to become Christians at some future time. This principle has now been generally recognized by Christian missions as well, and this is largely due to the vision and faith of Mr. K. T. Paul.

An aspect of Mr. Paul's life of which the outside world saw very little and which had not scope for free development in the Christian organizations with which he was connected was his nationalism. His love for India was intense, and the call of the country was always before him. He had in him such great qualities and capacities for political leadership that any of the political parties in India would have welcomed him as a great asset. He was by conviction a moderate in politics. But the pre-occupations of his office, as the head of the Y.M.C.A. movement in India, prevented him from devoting any serious attention to public questions as such. Even under these limitations he was able to make one valuable contribution to the political life of India. He did much in educating Indian Christians out of the narrow views of communalism to which they have been unfortunately wedded. We owe it to Mr. Paul largely that the non-Christian public have been delivered from the fear that the Indian Christian community will insist on their rights as a minority community and thus create difficulties in the way of India attaining self-government. On the eve of the granting of the Reforms of 1919 before the Joint Parliamentary Committee in London he pleaded vigorously that it would be a false step to grant Indian Christians

separate electorates. However, on the strength of representations vociferously made by other Indian Christians his good advice was ignored and the Montagu-Chelmsford Reforms did make provision for separate electorates for Indian Christians in the Madras Presidency. It is a matter for regret that even after the demonstration during the last decade of the futility of these separate electorates there are still Indian Christians who pin their faith on this retrograde arrangement for safeguarding the supposed rights and privileges of Indian Christians. But there can be no doubt that enlightened Indian Christian opinion, especially the younger generation, has veered round to the eminently sensible view which Mr. Paul first set forth before the Joint Parliamentary Committee and which ever afterwards he was not tired of advocating. After retiring from the Y.M.C.A. it was his plan to devote his whole time for public service, and he had begun excellently as a member of the Round Table Conference. We were all hoping that in the coming years his participation in the public life of the country would have enabled him to make a first class contribution to the national reconstruction of India. But God has willed otherwise. His removal from our midst, at a time when our country is in need of the Christian contribution which men like Mr. Paul could make, should come as a challenge to the younger generation of Indian Christians to consecrate their talents for the continuation of the great work he has left unfinished.

'K. T.' AS FRIEND

BY P. J. DEVASAHAYAM.

'K. T.' and myself became acquainted with each other about 30 years ago when he joined the staff of the London Mission High School, Coimbatore, for a few months. He was then rather shy and reserved in temperament but in the performance of his duties most assiduous and methodic. A few years after, he visited Coimbatore again in connexion with the N. M. S. A thorough change had already come upon him and I was deeply impressed with his zeal for the cause of the N. M. S. and the capacity for organization he showed on the occasion. We were drawn together—our hearts beating in unison in our hopes and visions for the Indian Church. Later still we were brought together more intimately in Councils and Committees. He had his ideals but not infrequently turn to me for—as he used to say—my 'practical' advice. With his extensive tours and world-wide knowledge of men and matters he soon developed a mighty magnetic power to draw and direct and it became a pleasure to me to look up to him for advice and guidance. Whenever we worked together it was as if with one thought and one mind and there was a sort of psychological sympathy between us which was often a wonder even to us. We became more than friends—brothers for ever. We used to meet very often at his home in Salem—"The Thottam"—the hospitality of which is so well known. That hospitality has ever been open and unstinted. Few if ever, could escape the influence of its true Indian and Christian character. A soul-to-soul affection has always pervaded it : and even the newest guest would in a few minutes feel quite at home there. It soon became the centre of K.T.'s activities and it has always been a pleasure to meet there for even the most exacting business purposes. It is there more than anywhere else that the beauty of friendship, radiating from the heart of our dear friend, has lit many a soul that came within its boundaries. Alas ! that the sickle of death should cut off so early a most beautiful life ! Mysterious indeed are the ways of God !

Of 'K. T.'s talents, of his valued services and of his international reputation let others write. Suffice for me to say that 'K. T.' was simply great—great in thoughts, great in action and great in hopes, but withal a true friend. His remarkable insight into the nature and character of people he came in contact with, made him rather careful in the choice of his intimate friends. The wonder of it is that he had such friends all over the world. The bond that would unite him to others was ever *Service to the Church and to the Country.*

That was the ruling passion of his life and as 'one torch lights another' those who became intimately acquainted with him soon became imbued with like high aspirations and burning enthusiasm for service. There would be no need for any one to sit 'glum' in his company. His thoughts would be for all. His vast experience and deep knowledge were storehouses from which one could draw out to one's heart's content. It was a gift of his to be able to discover the particular bent of those who came to be associated with him, to converse with each as it may best appeal to them and to help in the growth and development of the special characteristic so as to bear much fruit. Faults he may have had, but to me—and I know to many others besides—he was an ideal friend. He was great and yet humble. Small of stature, he was "as rich and large as the world". Truly indeed, "The beauty of Israel is slain upon thy high places."

K. T. PAUL

BY DR. E. STANLEY JONES.

THREE great Christian Indians have recently dropped out: V. Santiago, Sunder Singh and K. T. Paul. We are not sure that Sunder Singh is dead, nor can we feel that the other two are really dead. They seem so living and fresh in their influence. I think of the three as a kind of trinity. Sunder Singh was the Christian mystic and K. T. Paul was the Christian statesman and midway between them and combining in himself mysticism and statesmanship was V. Santiago.

At first sight K. T. Paul had little of the mystic in him. He seemed so practical and hard-headed and matter-of-fact. He came nearest to being an Indian Scotchman of any Indian Christian I know. He seemed to strip off the unessential and the trappings from situations and persons and go straight to the heart of the matter. This was so characteristic of him that until one knew him well one was uneasy in his presence with an uneasiness that bordered on fear. He seemed so relentless toward wrong attitudes and sensed so quickly a lack of sympathy that he was not a comfortable man to meet, until you knew him. Then you found sympathy that softened the seeming bluntness and relentlessness and when you went deeper you found there was a vein of deep mysticism running through all.

Just before he entered politics he told me he wanted to go aside for a month's meditation and thought and inward preparation for the plunge into the political life of the country. So he had planned to come to Sat Tal for the month to spend it in the Ashram. But other interests made it impossible. It showed, however, the make-up of the man. Going into politics was to be a dedication to and service of the Motherland, and yet that dedication to the Motherland would have at its heart a dedication to Christ. It was this combination that was so beautiful and strong in his life.

When the question was having consideration as to the one who would represent the Indian Christians at the Round Table Conference, I wrote to the Viceroy saying that my work gave me an unusual opportunity to come in contact with all denominations and the finest men among them, and of all the men of my acquaintance I would unhesitatingly choose K. T. Paul as the man best fitted by character and training and intelligence to represent the Indian Christians. His work at the Round Table and in presenting the Indians' cause to Britain in outside meetings fully justified that estimate. Now that he is gone we see how dreadfully poor we are without him. He arose above Communalism in such a beautiful way that I think the



K. T. Paul and L. P. Larsen

Photo by Rev. K. Heiberg]

notes he struck in his speeches were perhaps the noblest struck at the Round Table. When we come to think of some one take his place we see there is no one.

Two men sacrificed themselves at the Round Table Conference, Maulana Mohammed Ali and K. T. Paul. Each loved his Motherland and community. But Mohammed Ali fought for the rights of his community and K. T. Paul refused to plead for any special representation or rights for his community. I cannot help but feel that K. T. Paul was right and that the years and the centuries will proclaim him to be so. One was buried in Jerusalem and the other in Salem, and Salem means Peace.

K. T. Paul stood for peace amid communities in the Motherland and his going lays on the man who will take his place at the Round Table Conference, the heavy responsibility of living up to the disinterested and noble attitudes of K. T. Paul. For his spirit, if it knows what is going on in our world, will have no peace if he finds the Indian Christian not rising above communalism to pure love of the Motherland.

K. T. Paul makes us all stand straighter, makes us all proud to be sons or adopted sons of the land that can bring forth such a man as he, and he makes us more deeply loyal to the Christ who can fashion such nobility out of human clay.

K. T. PAUL

BY V. G. SIROMANI.

IN this special number will appear a number of articles written by friends of Mr. K. T. Paul, more familiarly known to us as "K. T." whose loss is deeply felt by a wide circle of friends throughout the World. I had the privilege of knowing him intimately for nearly 15 years. At the beginning of my career in the Association I worked with him as his Personal Secretary for a little over a year and travelled with him all over the country. This was during the war when he as the chief of the Indian National Council had heavy responsibilities to shoulder in the supervision and direction of not only the civil work in India, but also the work among the British and Indian troops in the different war-zones which was directly under the control of the National Council. Even though he had two associates to help him, he had such a volume of work to do himself and so many difficult and unforeseen problems to tackle each day that he had to work strenuously for weeks and months without any holiday or rest. In fact, he was so active and energetic throughout his life that he never cared to take a holiday and as far as I remember the only time he took a holiday was when he was obliged to stay at home for a fortnight or so owing to a breakdown in his health. By his wonderful skill and ability in administration and organization he proved beyond doubt that E. C. Carter made no mistake in nominating for the first time an Indian as his successor for this important position of responsibility in the Association.

As I look upon his life there are three things which stand foremost. They are as follows :—

I. His Simple Indian Life.

Though he held a high position in the Y.M.C.A. and had to come in daily contact with people of different ranks and nationalities, he did not give up his Indian attire or style of living. In spite of his several trips to the West and his coming into intimate touch with Western civilization, he did not become a slave to Western methods or habits in his life. He found the "dhoti" quite comfortable and wore it whenever and wherever possible, at home, in railway trains, etc. A South Indian turban formed his head-dress at all times. He had no ear for Western music but enjoyed Indian songs played or sung by one of his daughters or some other member of his family. I have spent several days in his house at the Thottam, Salem, and have always received the most generous and cordial hospitality. The simple life of its inmates was indeed praiseworthy. At meal-time no tables or chairs were used but every one squatted on the floor

as is the custom in South India. I have seen many a time his foreign friends who came on a visit to Salem squatting on the floor with him to partake of a sumptuous meal. He did not see any reason why Indians professing Christian Religion should change their customs and habits. His article in the *International Review of Missions* for October 1919, and entitled "How Missions Denationalise Indians" was a courageous expression of his views in the matter, and came as a bomb-shell to some of the Foreign Missionaries.

There is just one passage in this article which I must quote as it seems to be strangely prophetic of his untimely death :—

> "The European seems to be incapable of understanding the implicit readiness of the Indian to accept wide responsibility for relatives of three, four or even farther removes. As for me I cannot understand how my children are more entitled to the advantage which my earnings can fetch than are my brothers and sisters and their children. This will keep one always poor, you say. Yes, if poverty is to be reckoned in money. I prefer to invest it in love which shall reach to my children when I can no longer earn or I am cut off early."

II. His Love and Service for the Country.

He loved dearly his motherland and wanted to serve it as far as it lay in his power. He also loved her culture, literature and art. So long as he remained in the Y.M.C.A. he did not have sufficient freedom to speak or act in his own way since his speeches or writings were sometimes misinterpreted and criticized as bordering on politics. When he retired from the Y.M.C.A. it was his desire to enter into public life and render direct political service to the country. He was invited by the Viceroy to attend the First Round Table Conference in London as one of the representatives of the Indian Christian Community. Even though he did not have sufficient time to rest after his strenuous service in the Y.M.C.A. for 18 years and hard work in connection with a provincial election, he accepted the invitation and went to London in the cause of the country bravely facing the rigorous winter. There his health gave way and his life came to a speedy end. Apparently the Almighty whom he served faithfully so long, had a greater and nobler service for him in store in the other World.

III. His Love and Service for the Indian Church.

He was a staunch member of the South India United Church and held several offices in it including the Moderatorship for a term. He was a lay representative of that Church on the "Joint Committee on Union" and took part in the discussions from the very beginning. I have had several talks with him on this subject. He believed wholeheartedly that the movement was in accordance with the Will of

Christ and worked for the accomplishment of it, not sacrificing at the same time the important principles which his Church stood for. He eagerly looked forward to the day when there will be an organic Union of all the Churches in South India at the present time. It is a pity he did not live long enough to see that day and rejoice with the others who have been working steadily for this Church Union.

To say a word about his personal life he lived in daily communion with God following the example of his Master and drew his strength and nourishment from Him which sustained and supported him in all his various activities.

Much more could be written about him but space will not allow. He has gone away from our midst but his life and work remain. In him India has lost one of its true sons and the Indian Church a great leader. The Y.M.C.A. will miss not only his leadership and inspiration but also his new ideas and suggestions of which his mind was full and which were humorously called his 'Brain-waves' by his friends in the Association.

K. T. PAUL, AS I KNEW HIM

BY WILSON M. HUME.

"K. T." as we always called him, was my friend as well as my chief. He was a true friend,—and this was true even though he was the National General Secretary of the Y.M.C.A. I well remember travelling on a tram, during the War, when some Englishman asked my companion, a British Army Y.M.C.A. Secretary—"Who is that Indian you were talking to ?" and the pride with which he replied "why, that's K. T. Paul, my *Chief !*" Every one of us in the Y.M.C.A. was proud of having "K. T." as his *Chief*, but I realize that no *one* organization could jealously confine a man of K. T.'s ability and leadership to its own affairs,—so we were proud of his greatness, which made him probably, along with Sadhu Sunder Singh, the best known Christian Indian of our day, —K. T. was a world figure !

K.T. achieved and maintained his world position because of the wide range of his interests, as well as by his outstanding ability. His keen mind and wide reading ; his appreciation and enjoyment of music, art and the drama; his depth of spiritual life and experience; his sense of humour and enjoyment of all sorts of good fun; his capacity for hard, and long-continued work, together with great executive capacity ; his ability to look far ahead and to make his plans with a "long view"; and his unusual gift for making and holding friends ; all of these made him not only a great leader, but a great personality,— a "great human". Though oft times he may have seemed to some of us inscrutable, when he would smile at us with a twinkle of his eyes, as we tried to fathom the implications of his plans, nevertheless we came to realize that he was looking far beyond our narrower vision and ken, and in the end we usually had to acknowledge that "K.T. was right, after all".

Again, K.T. was one of the great Indians of our day. He was a true nationalist, in the very best sense of that term, which to my mind means appreciating and valuing and inculcating the real national genius, culture and heritage of India, as well as in working for the true freedom, under which India's genius alone can find adequate expression and realization. K.T.'s roots were in the Indian village life, and he constantly strove to do all he could to save the good in that village life, and also to enrich and develop it to its highest possibilities. I remember his saying "you can build on the Indian villager, because you can find real *character* in him." This is to my mind the sign of a true and of a great Indian nationalist. K.T. was passionately fond of *Indian* music, *Indian* art, *Indian* literature and drama, and he did

all he could to study them for himself, and to help to make them better known and appreciated to-day, as well as to encourage their further development in this real renascence period in which we are living in India these days.

It is my understanding that K.T. went into Indian political life with this object, to help to realize the deeper, higher and truer nationalism in India's life to-day. He believed with all his soul that there is a way out of the present communal impasse, and that the way out was by *believing in and trusting* the leaders of *all* communities, to do that which was for the common good, and not only for the selfish or apparent benefit of their own community. His reading of Indian history was that it clearly showed the truly tolerant spirit which is most characteristic of the best Indian life and heritage. What a great thing it would be for India if that true tolerance were cultivated and developed and were to prevail! Truly K.T. was one of the *great* Indians of our time.

And above all, K. T. was a great *Christian.* To those of us who have had the privilege of sharing with him his more intimate thoughts and experiences that was his outstanding quality and greatness—his devotion to the Lord Jesus Christ, and his deep, yet simple, faith and trust in Him, Whose he was and Whom he served. No one who has ever shared in K. T.'s prayer life can ever forget the utter simplicity, directness and reality of his talking and walking with his Master. I am sure that K. T. could never have accomplished the amazing amount and quality and range of work he did, had it not been given him from above. K. T. carried tremendous burdens,—personal burdens, family burdens, Y.M.C.A. burdens, national burdens, and burdens of a world outreach. He could only have borne them, patiently, believingly and for the most part victoriously, as the strength and wisdom were made his, which the loving Father-God provided for His true and faithful servant.

K. T. literally "burned himself out" for India and for God! We needed him then and we need him now more than ever. *Who* will take up the flaming torch he has laid down, and bear it onward for India and for God? That is the challenge of the hour to us all!

K. T. PAUL

BY J. D. S. PAUL.

PALLAVARAM Barracks and a students' camp was the setting. Mr. K. T. Paul was one of the principal speakers, 'The Villages of India' the main theme that he was interested in presenting before the Christian students. His sincerity was strangely moving. For the moment, I forgot what appeared very odd, his tilted white turban, his half moon eye-glasses and a face of grim determination, that never made me feel easy with him at any time. But at heart, he was a very simple man! That was about 1914.

No man is a hero to his valet ! After a like experience of the army "Y" in Mesopotamia, I became his secretary for a brief period. He had one quality—Friendship—for all sorts and kinds of people. "Misery acquaints us with strange bad fellows." But a National General Secretary who interviews Governors and Viceroys and high Military officials, had time for many common people and finding the uncommon in them ; some of the literary lights of the Association Press, were in verily Mr. Paul's cave of Adullam. " He could dig out a village pundit or a parson and through them reveal the heritage of India." His methods were strange, baffling at times, but he revealed "the man of quality".

His Calcutta home had the touch of a refined Christian family revelling in the simple craft of the East. Between his Ford Car and Pauline travels from Kashmir to the Cape, the family was uppermost in his thoughts. He appeared to seek his home as to a refuge from all the outer world and wrap himself round with a patriarchal shawl. Little did others know, that his greater enjoyment was the peace of his home, the privacy of his home and no one was more dear to him than he who showed the least kindness to his children. A man so tender at home, was a lion for India, in more countries than one.

It was King's Cross Station, in the winter of 1923. Mr. K. T. Paul was on his way to Scotland to see his old Missionary friends. We sat all alone to dinner in the saloon. I had forgotten to tip his porter in the nick of the moment. He pulled out half a crown and then and there I had to hunt for the porter. When I had found him and paid him, he was still waiting for me with his unfinished dinner. But the whistle blew. He was gone. It was an unforgettable impression as he was so careful about his money. Who knows the many whose suffering he felt as his own.

Restless spirit, rest in Peace.

K. T. PAUL—AN INTERPRETER IN THE CHURCH

BY A. N. SUDARISANAM.

WHEN Mr. K. T. Paul stepped out of the cloistered life of an educationist into a wider arena, it was a typical phenomenon of the day in the Christian world in India. A new age had dawned and had stirred not only India, but the simple Christian community within it. Many contemporary young men felt the call to take the place of those earlier stalwarts in the community, who were then in the evening of life. Samuel Sathianadhan of Madras, Pandita Ramabai and S. V. Karmarkar of Bombay, Imamuddin and K. C. Chatterjee of the Punjab, Kali Charan Banarjee of Bengal were soon to pass out of the stage, leaving behind them the fragrance of lives spent in the calm atmosphere of pre-nationalistic days. Their successors in the generation to which K. T. Paul, S. K. Datta and V. S. Azariah belonged, had to face all the elements of a stirring situation with an unknown destiny. Larger issues than ever before had been raised demanding prompt and decisive solutions within the Christian fold and outside, and the architects of the new order had little to guide them in the new ventures. Thus Paul chose a world of uncertainties, when he left the Madras Christian College to enter the infant National Missionary Society, but that he strode therein with no uncertain step, augured great things for the future.

What were those times like? On Christmas Day of 1905, the National Missionary Society was inaugurated by a small band of men including Paul. That was the culmination of a series of notable events which were typical of a new era. In 1904, an important year in his literary career, Narayan Vaman Tilak was ordained. In 1905, Sadhu Sundar Singh was baptized at Ludhiana. In that same year, Susil Kumar Rudra was installed as the first Indian Principal of St. Stephen's College, Delhi, after a stern fight had been made in favour of that innovation by his English colleagues. These were some of the portents in the sky. Of the rumblings under the surface, Dr. J. R. Mott wrote in 1910,* "Even in the Christian Church, this independence and rebellion against unequal treatment are manifested. There is a keen feeling of dissatisfaction with reference to the government of the Churches, and the Indians are demanding that they should have a more responsible part. So much do they resent their present subordination that the feeling has often become anti-missionary. Rather than be subject to a foreigner, they are sometimes content to be altogether without this help." With this may be coupled the memorable appeal for Love and Friendship that Bishop

* *Decisive Hour of Christian Missions.*

Azariah made at the Edinburgh Christian Conference in 1910, an utterance which, Dr. Macnicol suggests, might be taken to mark the date when the new spirit awoke and uttered its challenge.†

When Paul appeared before the public in 1906, conflicts of many types were imminent but not so clear was the course of future events. Many questions which now appear to us as happily settled, were then bristling with danger and doubt. The radical revolution that was then called for, might have led one, aglow with ambitions of service and equipment to match, to err by starting a movement which would become a powerful rival to the existing order. That he would have succeeded to an unpleasant degree in such an attempt admits of no doubt. He decided on the other hand to work within existing bounds and to marshal all the new forces to operate upon the things that stood established. There is an unconscious prediction of his whole career in a remark of his in the 'Diary of an Organizing Secretary' which he published every month when he was engaged in that work for the N. M. S. in 1906. Writing of one of the branches of the Society he had organized, he says, "There are two ways of setting about to do a difficult piece of work. You can be so far impressed with the difficulty that your ability to conquer it is palsied before you are aware of it. The other method is to realize the difficulty coolly so as to take stock and utilize the resources in and about you, such as would work out the difficulty."‡ It was always an exhilarating exercise for him to exploit the resources of a situation for the best purpose.

Paul's work in the N. M. S. was his own answer and that of the best minds to the conditions mentioned above. He set out with extraordinary zeal to fashion out of the dormant enthusiasm of the community, a movement which would be distinctive in its features and satisfy the dominant instincts of the day, without cutting away from the old moorings and increasing the complexities of the problems. Wise men were at the helm of affairs in the Society and found in Paul a discerning pilot for a troublous sea. The N. M. S. was promptly assailed by some among Missionaries and Indian Christians for going too far or not going far enough in the Swadeshi process. The middle course was faithfully pursued. The story of how so great an edifice was erected out of nothing can never be told. In this respect Paul's earliest work may be regarded as his greatest achievement in life. The resources of the community were meagre. For an all-India organization of a scattered and divided community, to take up the responsibilities implied, was an unprecedented enterprise and even to-day the N. M. S. has no rival of its

† *India in the Dark Wood*, p. 120.

‡ *National Missionary Intelligencer*, October 1906.

kind. That it was established on lasting foundations is a standing testimony to the organizing genius of K. T. Paul. But it was much more than an organization. In bringing the Society into existence he achieved other things of deeper consequence. By visiting almost literally every Christian home in the land, he made the pious thoughts of the few, the bright vision of the Church. The Society became a proud possession of the Christian community and indeed there were not a few among them who began to dream of it becoming the Church of India. The nationalistic aspirations of the Indian Christians found an outlet and the tension that was developing in Christian circles found ample relief. Paul served not only as a connecting link between Christian leaders in different parts of the country, but he shaped out of the mature wisdom of some and the emotionalism of others, a message of well-balanced Christian nationalism in his own life, which made his leadership an ideal one for the day. At this time he elaborated ideas concerning Indian Interpretation of Christianity, Indian forms of worship, Inter-denominationalism, Indigenous experiments, Indianization of administration, and numerous others which were awaiting public expression. He was not the originator of many of these ideas, but no one else set himself to that vigorous advocacy which they deserved, against the doubts and the opposition that were hurled at them. His versatile gifts lent him aid for this purpose. Art, music, architecture, all departments of English and Vernacular literature, rural economics—all these were subjects on which he had stored information, worked out ideas in his own mind, and discussed with others. He could thus demonstrate in a multitude of ways according to his contacts, how a national Christianity could be developed. Not all his ideas and experiments led to success, but they created an atmosphere for constructive thought and action along lines which seemed forbidden till then.

Particularly attentive was Mr. Paul to the needs of the younger generation. His hold on young men lasted all through his public career. To the student population in general, the type of philosophy he was developing during these times was satisfying. It mattered much to restless spirits what an outstanding leader stood for, although agreement with them in all particulars was not possible. In regard to Christian problems as well as problems of the country, Mr. Paul's attitude won for him the confidence of the younger people, with the result that his guidance and counsel went a great way to assuage their perplexities and even bitterness. Neither in the political nor in the religious spheres had foreign agencies in the land begun to yield ground two decades ago. But that Paul was in the fray was a comforting thought. His contribution, however, was more positive, for he was concerned with the worth of individual young men. His country-wide range of activities brought him into contact with

innumerable young men, for whom his friendship proved a great blessing. There were only a few among our leaders then that realized the urgent necessity of reaching out to the young men of the day. Many a man who might have cut loose from his bearings because of some discontent or other, has had a purposeful career shaped for him by reason of Paul's personal influence. The complaints then, that he was drawing away men from Missions and Churches overlooked the fact, that old and prospective entrants into these spheres of service would have been lost to all forms of Christian service had Paul not intervened.

Mr. Paul's supreme success was as an interpreter in the Church. The time had arrived two decades ago, when, humanly speaking, it could be said that cordial understanding between Indian Christians and Western Missionaries was the only foundation of Christian work. The existence of that understanding, then, could not be taken for granted. In the early part of his career, Paul had been engaged as pointed out above, in finding constructive ways of thought and action for an aspiring community. By a natural transition he was drawn into the task of effecting the much-needed understanding. Though all parties combined in Christian activities, they remained at best like water and oil. More often there were long range firing and sniping. There were realms of secrecies in each, not known to the other. Bishop Azariah's appeal at Edinburgh had no other significance. Before the National Christian Council and the Provincial Christian Councils came into existence in 1913, no common forum was available for a free exchange of views between Indians and Western Missionaries on terms of equality. Adequate appreciation of each other's difficulties and feelings was absent. The peculiar part that Paul played was that he penetrated the inner circles on both sides, and time and again presented such well-balanced and acute analysis of particular and general problems that seldom failed to carry conviction. There was unerring discernment when he set out to assess the significance of moods, feelings, convictions and arguments of parties who were in conflict or who were aloof from each other: Superficial generalizations and shibboleths of an earlier day hung like a heavy pall over Christian circles even when the times had changed. Paul more than anybody else cleared the air of these and introduced some penetrative thinking on the big issues in the Church. No one could rival him in elucidating the deeper meaning of a particular set of facts. In place of sweeping condemnation and criticisms, he installed the method of closely reasoned persuasion, based on knowledge and experience. If evidence were required one might recall two facts. First is, that though Mr. Paul dwelt ever amidst controversies, he never was a controversialist. So prolific a writer and debater on burning topics concerning the Church has left no trace of an utterance

that was not made for a constructive purpose. That needed a high degree of appreciation of the delicacies of a situation where a false emphasis would make all the difference between harmony and discord. Secondly, we may turn to that large part of his work which was done in Committees. In the formative stage through which the Indian Church has passed during the last two decades, Committees and with them K. T. Paul have played a great part. Take the ones which dealt with critical problems concerning S. I. U. Church, Malabar Church, Gossner Church, Church Union, Village Education, Higher Education, Training of Missionaries and others too numerous to mention. These Committees which were expected to present a fresh orientation of important issues found in Paul, the alert man intent on progress and yet one who could always show ways of reconciling conflicting view-points. His fertile mind was busiest in a Committee meeting. Many are the Missionaries who must have learnt new ways of appreciating Indian problems because of contact with K. T. Paul and an equal number there must be of Indian Christians who learnt to bring their emotionalism under the control of sober judgment. Of the large amount of constructive work that he did, other pages in this journal will speak. It has been thought necessary to emphasize in the foregoing lines the significance of the intangible service he rendered in mitigating the divisive tendencies in Christian circles during critical days until forces of goodwill gathered strength.

To the end Mr. Paul remained a layman worker, which was due to his original conviction gaining strength as years went by, that laymen were as much responsible for the establishment of Christianity as ordained men. It is worthy of note that while he always served the Church, he hardly ever worked for the Community as such. It may be said, that like him the Community will come to its own only by losing itself in the Church or in the public life of the country. " He was born a Christian, he lived a Christian, he died a Christian." This was the tribute offered at his graveside by a Hindu friend of his who had known him from his boyhood, through college days and in public life. That was truth, not praise.

When a dynamic personality appears in society at a critical stage, he can bring peace or war. Mr. Paul chose peace not because conditions favoured it, but because he wanted it. Friendship and Co-operation are two principles he has vindicated under the most trying conditions.

K. T. PAUL IN HIS COLLEGE DAYS

BY M. D. SUBBAROYA IYER.

IT was in the early nineties I became acquainted with Mr. K. T. Paul. I was in one of the lower forms and Mr. Paul had just then joined the Junior F. A. Class in the Salem College having Matriculated from the local London Mission High School then conducted under the able management of a very popular Headmaster by name P. Sundaram. I believe it was in the year 1891. Born under affluent circumstances in a well-known Christian family with a reputation of a great local influence, bearing a temperament of affable and generous qualities with an innocent look about him, the young lad while in College attracted the attention of one Amaldas Pillay, a pious Christian holding the position of First Assistant in the institution. A big-bodied man he was filling the professorial chair with stately dignity. He taught Ancient History to his boys and created such deep interest in the subject, that very many of his disciples took History for their optional subject in B.A. and Paul was one of them. The professor took a paternal interest in young Paul who in his turn reciprocated the feelings, and it is no wonder that the youth imbibed some of the teacher's most eminent qualities of patience, toleration, sympathy and generosity which carried him through successfully in the ordeal of life. Mr. Paul even in his scholastic days endeared himself to one and all of his fellow-students and teachers by his affability, kindness and inborn courtesy. His ardent love for work and his power of organization which made him famous in later life had exhibited themselves even then. He was the Secretary of the Debating Society and worked heart and soul to make it a live and useful institution by arranging weekly meetings and inducing his fellow-boys to attend in large numbers and take interest in the debate. The success of the Club was entirely due to his efforts and perseverance.

In sports he was not wanting. Being an adept in the art of persuading and convincing people of the worth of the cause he took up, he induced some of the prominent citizens to donate and collected a small fund with which he converted a crude badminton court in the school compound into a tolerably good Tennis Court. He would gather a few friends on moonlight nights and roll the Court by the joint labour, thereby sowing the seed of the sense of dignity of labour among the boys. I remember Mr. B. Gururaja Rao, a retired Sub-Judge and a classmate of Mr. Paul, was one of the moonlight visitors to contribute his labour. Mr. Paul had such a hold on his friends that none would dare say 'no' to his request. He was a great organizer by himself.

The evangelistic tendencies of Mr. Paul had appealed to his friends who fell in with his views. He felt that moral instruction was necessary to correct men from their evil dispositions. He used to organize picnic parties in his garden where he would read extracts from the Bible to his friends. He was an object of admiration to his contemporary students and Mr. M. M. Masilamoni being a classmate of his, came directly under his influence.

Mr. Paul had a very high sense of his responsibilities and duties in the cause of vindication of justice and correcting wrongs. The narration of a little sensation in those days will not be out of place. When Paul was in the Senior F. A. Class, charges were framed against the Principal E. E. Perrett, chief among them being that he neglected his work in the College to the great detriment of boys and failed to maintain discipline. Mr. Paul was one of those who put courage in the young men to expose the wrongs and with them gave evidence before the officers of the actual state of affairs and formulated the grievances *seriatim*—a rare quality for a boy to do at that age especially against his own Principal. The result was that the charges were held proved and a new Principal was appointed.

K. T. PAUL, PATRIOT AND CHRISTIAN

BY G. E. PHILLIPS.

IT is long since the missionary movement suffered so grievous a loss as has befallen it in the unexpected passing of Kanakarayan Tiruchelvam Paul.

He came to the December Board meeting of the L.M.S. straight from a session of the Round Table Conference, to speak words as weighty as they were hopeful concerning the future of his country and his church. The Directors who heard him little thought that at their next meeting they would be mourning his removal from the earthly scene. He had carried the national crisis on his heart before leaving India, had overtaxed human strength by long and rapid journeys, and by contesting an election. On arrival in England he combined arduous labours for the Conference as a mediator between various groups, with equally arduous labours in expounding the situation to English people in churches, colleges, and meetings of every kind. Someone must serve in a costly ministry of reconciliation both between Indian and Indian, and between Indian and Briton. This follower of Christ threw all that he had into that ministry, making a contribution, whose weight is known to God alone, to the noble peace-making efforts of those great days. We who watched him with mild anxiety about his over-work did not realize that he was laying down his life. He had to leave a few days before the Conference closed, was terribly ill in Naples, and struggled home to Salem to rest, but as it has proved, to die. The public Press has told of his career as Secretary to the National Missionary Society, and then to the Y.M.C.A. through the critical period from before the war until now, of his combination of keen nationalism with appreciation of the best in the connection between India and Britain, of his pioneering work in the co-operative movement, and in all plans for what came to be known as rural reconstruction, as well as of his constructive work on the crucial problem of the minority communities in India. This *Chronicle* recalls that his home was in Salem, where the L.M.S. has worked for over a century, and that consequently he was all his life in close touch with us, and for several years, until he had to reside in North India, was a keen member of the committees which govern the Society's operations in South India. He travelled for some months as an adviser with the Deputation from the L.M.S. Board in 1913—14, and on his various visits to England was always ready to be at the Society's service whether for consultation or for public advocacy of missions. During his last visit but one he addressed the Society's annual meeting at Queen's Hall, and when he was appointed

by Lord Irwin to represent Protestant Christians at the Round Table Conference, it was to the L.M.S. that he naturally turned for opportunities of explaining the Indian situation to the British public.

The other Paul.

But the man himself was more interesting than any of these facts can suggest. We who sat with him in English-speaking committees, where he was a master in resourcefulness, in grasp of executive procedure, in exposition of policy, loved to see the other Paul in his home, where he was the hospitable farmer, the Tamil scholar, the lover of song, the Indian husband and father. If anyone supposed that the Christian religion must denationalize its followers, an hour in that home, so utterly Indian, and so deeply Christian, would be an effective cure. If in our folly we have sometimes ascribed to a mythical personage "the Indian" lack of initiative, over-sensitiveness and other unlovely traits, we may in shame think of K. T., whose initiative and hustle has often been too much for us, and who through a public career which inevitably provoked fierce criticism never swerved or even shewed feeling. We could joke with K. T. Paul long before such things were safe in ordinary intercourse, and when we chaffed each other he could abundantly hold his own. There was the English-understanding sportsman side of him which sometimes made us almost forget he was not British, and the Indian side of him which made him perfectly at home with Tamil pundits or political extremists, and the marvel was that there was no sense of division between the two sides—here was a personality which had genuinely assimilated and united what both East and West can give.

A Good Combination.

How good was that combination, how large a place this man filled alike in our affections and in our hopes for the future of India, we, his friends, only begin to realize as we emerge from the dazed feeling which the blow of the news of his death inflicted upon us all.

To our short sight he was indispensable for that which must be done in 1931, but perhaps that vivid personality will be helping greatly from "the other side". It is good to recall how his last weeks were filled with joy at the improvement in the Indian situation, and how his mind was looking beyond the immediate crisis to the steady service of Christ and the Church to which he hoped to devote his remaining years. He has gone from our sight as suddenly as sometimes he would set out to meet an unexpected call at the other end of India, or across the seas. He has gone in all his strength, and we can almost hear the trumpets sounding for him on the other side.—(*Reprinted from "The Chronicle of the London Missionary Society".*)

K. T. PAUL, THE MAN

BY T. J. CORNELIUS

IT has been well said that no man is a hero to his valet, for the valet has more opportunities to move intimately with the master than even some of the members of the master's family and thus is in a position to know the weak spots and dark corners of his character. Though I was not exactly a valet to the late Mr. K. T. Paul I had the great privilege of working with him as his Personal Assistant for a number of years. As he was a constant traveller, on many occasions we ate from the same plate and shared the same bed. Yet he has been my hero, as he has been to several others. Frequently I committed blunders and did so many things that would have tried the temper of any man, but I don't remember a single occasion when K. T. lost his temper or was ruffled in any manner. Sometimes serious mistakes were made by secretaries against the Y.M.C.A. and even against himself but he bore them all with a smile and forgave them freely. He fully understood the weakness of human nature and was the most patient of men. I have seen him emerging from a fiery furnace of sorrow and suffering ; never found him to rage or rebel against pain, but every time he came out of the ordeal kindlier, stronger and more lovable. Other men in his position —a position of great influence and power—would have had their heads turned, but K. T. was so very unassuming and humble that he made himself quite at home with the weakest and poorest of men. Flashiness and show were not his qualities.

What is the secret of all this self-control, humility and sweetness of temper ? He loved God, and to him Jesus was an ever abiding presence. Day after day I have seen him seated with his New Testament spending his morning hours in devotion. He derived his strength and inspiration from the fellowship he had with his Master.

It sounds a strange paradox in human life to say that men like K. T. are dead. It is not they that are dead ; it is we—we who have failed to respond to greater opportunities, we who do not have a responsive chord in our selfish hearts for the suffering, the tragedy and pathos of a world torn by man's greed. Maeterlink in his book *The Blue Bird* says, "There are no dead." How much more true it sounds to say that K. T. is not dead ! He is alive, nay he is many times more alive than most of us in the hundreds of lives he has inspired for service to mankind. We believe that those we love are with Christ, continuing His work and, as we know He is working here with us, they too cannot be far away, but, like Him, "closer. . . . than breathing and nearer than hands and feet." Those men who toil night and day to lessen human misery and suffering, and those who take upon their hearts the wrongs of humanity—these never die. "Humanity is the richer for the memory of these noble men and women who followed the pillar of cloud and fire and filled the world with light, liberty and love."

BRIEF TRIBUTES

K. T. and I worked together for the Y.M.C.A. in India for close upon 10 years. He interpreted to me perhaps more than anyone else the friendliness of India. I looked up to him for help and advice in many problems, problems not only connected with the Y.M.C.A. but also with many other spheres in which I worked. His vision was a very wide one and always a vision brightened by the spirit of friendliness, and his willingness to help his fellow-mortals knew no bounds.

W. R. GOURLAY.

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My friendship with K. T. dates back to the year 1917, when we were both in India and engaged in Y.M.C.A. work there and I shall never forget his untiring devotion in the dark days of 1917-18 on behalf of the Indian soldiers serving in Europe and Mesopotamia, in Africa and on other battle fronts and it was his experience gained in this work which determined him to start in London an institution to render like help to the Indian student starting his life's battle there.

It is no exaggeration to say that he did, on behalf of the young men of India, his unceasing journeys by land and sea, his travels year by year and month by month in the heat of an Indian summer from one end of India to the other, his unending labours on behalf of the Indian National Council in building up or consolidating its work and that of the local associations sapped his strength and hastened his end.

But we would not have it otherwise nor would he. I know of no finer life and of no nobler end than to spend yourself as he did on behalf of others.

I am glad that it fell to him to die in his motherland and in his home at Salem but his spirit still lives both here in our hostel and in his native land and in the work of the Y.M.C.A.'s of India, Burma and Ceylon for which he lived and died.

EWART GREAVES.

* * *

Six months ago he was only an honoured name to me, but now I feel that I have lost an intimate friend. He allowed me to share his thoughts very intimately through the sittings of the Round Table Conference and I am convinced that inconspicuous as was the part he took there, his independence, his optimism, and his constant good humour did far more to promote the success of the Conference than has been publicly recognized and he never forgot that the Conference could only be a success if its result really appealed to the best mind of Nationalist India.

I felt again and again that he was a shining example of what a good Christian ought to be—one whose Christianity, far from cutting him away from his fellow-countrymen, unites him with all of them and with all other men too.

HORACE ALEXANDER.

* * *

K. T. Paul is a figure whose loss will be heavily felt wherever good public work and great thoughts on behalf of India are of most significant value. His example as a patriot, who knew the real virtue of self-discipline, hard labour in a great cause, and self-sacrifice will be sorely missed.

H. S. L. POLAK.

* * *

K. T. Paul is no more. But to his life-long friends he is still alive. With his cheerful personality he still prompts them to an energetic life and service. K. T. Paul alive, was the life of our Movement ; K. T. Paul dead, is our rich legacy.

I first met K. T. in 1901 at Saidapet Teachers' College. I was his room-mate. Struck by his charming personality, straightaway I volunteered to become his valet. I was rewarded for this by enlarged vision and deeper spiritual life. He came into my life at the right moment when I just emerged out of the segregation of the Mission Boarding School. How much poorer my life would have been had I not met him then ! Among the Europeans, Eddy and Larsen have been my spiritual gurus; among the Indian gurus K. T. was the foremost.

K. T. as the N. M. S. Secretary reminded me of the Apostle Paul. As "Y" Secretary he reminded me of a consummate general of a loyal and devoted army. In his home at Salem he lived the simple life of a villager caring for his few paternal acres. He was a devoted son, an affectionate husband, and a loving father. His hospitable home was ever open to friends and strangers of all nationalities.

He was a prophet not without honour even in his own town and country. He was a link between the villager and the Viceroy. He was a splendid specimen of the Indian Christian of the twentieth century. He is not dead but he is alive with his Master.

D. SWAMIDOSS.

K. T.

We mourn your loss, as Pilot, Comrade, Friend,
As one on whom we always could depend:
Trusted, beloved by all who really knew
The record of unselfish service wrought by you.
You loved your own land best, and day and night
To you her cause was never lost to sight.
Now that she needs you most, the call has come to see
Wider horizons and new worlds, K. T.

And what of your loved country ? Who can tell?
While here below you served your nation well ;
But now that you are safe upon that distant shore,
And handicapped by human frailties nevermore,
With India's Greatest Friend you now can plead,
And face to face with Him can intercede;
So we thank God that you from earth set free
Are called to higher service still, K. T.

SIR ARTHUR K. YAPP.

MEETING AT THE NEW DELHI Y.M.C.A.

A meeting was held at the New Delhi Y.M.C.A. on 22nd April 1931 to mourn the death of late Mr. K. T. Paul, National General Secretary of the Y.M.C.A.'s of India, Burma and Ceylon. Rev. P. N. F. Young presided.

Speeches were made by Mr. N. K. Sen and by Rev. P. N. F. Young and Messrs. Raha and Haider Ali read messages from Dr. Zakir Hussain and Mr. S. N. Mukerji respectively. The following is the full text of the messages.

1. From Dr. Zakir Hussain.

I am so sorry it is physically impossible for me to attend the meeting to be held to-day to mourn the death of my dear friend Mr. K. T. Paul. I shall be with you in spirit.

Mr. K. T. Paul is dead. A life, so rich in achievements and so full of promise of greater and nobler service to his people and motherland, has been cut off in its prime. I confess I do not understand why it has pleased Almighty God to take unto Himself the soul of a great man ; but knowing that He moves in a mysterious way to fill His purposes, I bow to His will.

In Mr. Paul, I have lost a true friend. How much his friendship meant to me it is difficult for me to appraise ; much more, to put in words. I had it in good measure, pressed down and running over though I had nothing to deserve it. The kindly smile of encouragement, the sincere works of praise, or the wise piece of advice drawn from experience culled from the four corners of the earth was always there to help and encourage me in all my undertakings. The debt of gratitude I owe him is great ; I cannot repay it. I can only acknowledge it.

The Jamia, 'of which I happen to be the head', has lost in him a great supporter. Ever since he came to know us, he has been our genuine friend. In foreign lands we have many sympathizers, many friends and not a few patrons ; and we owe it mostly to Mr. K. T. Paul. A man, in whose hands were placed the destinies of large institutions and world-wide organizations, might well have failed to take notice of a puny institution like the Jamia. But to him was granted the vision to see in the seed the tree that would in the future lodge the birds of the air. We will never forget his loving sympathy and so long as the Jamia lives, his memory shall ever remain green.

As a lover of my country also I mourn his death. In a sense, to me this is the greatest blow. His death is an irreparable loss to our dear land. Death has robbed us of the services of an utterly unselfish man, just when we stood most in need of them. For him and his

community he asked nothing, put forward no claims; to him no sacrifice was too big for the redemption of his people. It is a calamity indeed that, with so many hirelings abroad to scatter and lead astray the sheep, we should lose one of our good shepherds.

Mr. K. T. Paul is dead. This corruptible has put on incorruption; this mortal has put on immortality. The good and faithful servant has entered into the joy of his Lord. Service was the keynote of his life; true to his Master's command, he was the servant of all. I for one (and I hope you also) will never forget the example he set us; and it shall be my humble endeavour to follow in his footsteps and try to serve my people, even as he served, that I may pay back in a small measure the debt of gratitude I owe him in behalf of myself, my school, my motherland.

As I said at the beginning, I am sorry exigent duties make it impossible for me to attend your meeting. But in spirit I am with you; and I assure you, whatever resolutions of regret and sympathy you may pass, they shall find their echo in my heart.

2. From Principal S. N. Mukerji.

I wish to associate myself with others on the occasion of this memorial service for Mr. K. T. Paul who passed away recently. My great regret is that on account of a misunderstanding, a previous important engagement makes it impossible for me to be present. I would like, however, to pay a tribute in writing to the momory of one whom I knew intimately and counted among my personal friends for a period covering 25 years. Mr. Paul was one of the pioneer Christian Indians in the country who, like Principal Rudra and others, strove hard to make us Christians natural to the soil in our national outlook. He helped to the best of his ability in removing the impression which had grown quite justifiably among our countrymen that Christian Indians were a denationalized body, out of sympathy with all that was best in the traditions of the country.

Mr. Paul was a man of international fame. He had the good fortune of counting among his friends men and women of different races and creeds. There is no doubt that the place he won for himself was due to the fact that he strove to be a true follower of Jesus Christ and a true Indian. At the Round Table Conference his one aim appears to be to reconcile the various elements that were antagonistic to one another. He refused to allow for the community which he represented a separatist attitude. Previous to his nomination to the Round Table Conference he moved constantly between the leaders of the people and the Government of India to bring about reconciliation and better understanding between the two. There is no doubt that Mr. Paul spent himself out in the service of our motherland. In his death, India has lost a staunch Christian nationalist

whose services in time to come would have been invaluable. His death comes as a great loss to the nation. We are, indeed, thankful to God for his life of service and pray to Him that He may comfort the bereaved and help us to follow his example.

The following resolution was then passed all standing :—

"This meeting desires to place on record its deep regret at the death of Mr. K. T. Paul ; and to express its profound thankfulness for the example of his Christian life and character, and for the signal service he rendered for the welfare of his country."

* * *

INDIAN STUDENTS' UNION AND HOSTEL, LONDON.

That this Meeting authorizes the Warden to send to Mrs. Paul on behalf of our members and friends the following message :—

"It was with the deepest regret that we learned last week of the death of Mr. K. T. Paul. He was one of the founders of this Union and Hostel and this Institution will always be one of his memorials. While we all join with you in sorrow at his absence we feel a deep thankfulness for his life of service and devotion. His name will always be an honoured one not only in India but the whole world. He has left an example of self-sacrificing devotion which will be an inspiration to us all. May God give you all comfort in this dark hour."

* * *

RESOLUTION OF NATIONAL COUNCIL EXECUTIVE ON THE DEATH OF MR. K. T. PAUL.

"The Executive Committee of the National Council, Young Men's Christian Associations of India, Burma and Ceylon, wishes to express its feelings of deep sorrow and its sense of great loss at the sudden passing away of Mr. K. T. Paul, on April 11th, at his residence in Salem. Mr. K. T. Paul had been connected with the National Council since the year 1912, and had been its National General Secretary from the year 1915. He brought to the work of the Y.M.C.A. a Christian statesmanship, high idealism, and great executive ability, and the Movement in India owes a very great deal to him.

It was entirely due to his initiative that the Rural work of the National Council was started, and that later on Rural Reconstruction Centres were organized, which have now become a model for the whole of India. During the War years between 1915 and 1918, he carried the heavy burdens of the work of the Indian Y.M.C.A. in all the war areas throughout the world. His quick judgment of men,

his keen sympathy with their difficulties, and his remarkable gift of quickly realizing the inwardness of a particular situation, or of a problem, meant a great deal to the work of the Y.M.C.A., in those difficult years.

He consistently supported and helped to promote the Literary development of the Association's activity, which had been started by the late Dr. J. N. Farquhar and Mr. E. C. Carter. The growth of the Physical work of the Association throughout India owed a very great deal to his enthusiastic backing. His constructive influence has been felt throughout the whole of the Association Movement in India, Burma and Ceylon.

With his clear vision and common sense, Mr. Paul saw on his first visit to England the great need of the Indian students in London, and established the Indian Students' Union and Hostel in the Old Shakespeare Hut. He was also largely responsible for helping to find the money which enabled the Council to purchase its own property in Gower Streeet, and always took a deep personal interest in the development of the Hostel.

His frequent visits to Britain, Europe and America helped to give the Indian Y.M.C.A. an enhanced prestige in the West and he became an Ambassador of India to the West.

As a Christian worker and leader, he made a large contribution to the Christian thought of India, not only by his work in the Y.M.C.A., but also through his association with the Provincial and National Christian Councils and other organizations, and by his many addresses and articles.

The Executive, on behalf of the National Council, desires to pay its tribute of respect to the personality and work of the late Mr. K. T. Paul, its first Indian National General Secretary who occupied this position for nearly fifteen years, and who was one of the leading Christian personalities of India.

The Executive tenders to Mrs. Paul and to all the members of the late Mr. K. T. Paul's family their heartfelt sympathy with them in their sudden bereavement."

NEWSPAPER NOTICES

FOREIGN.

K. T. PAUL'S LAST DAYS.

THE late Mr. K. T. Paul was obviously a sick man when he was in London representing Indian Christians at the Round Table Conference. "At the Conference," writes a correspondent who saw him frequently in those days, "he continued to act as a bridge-builder between opposing groups and differing schools of thought, as he had done in India with regard to both political and religious questions. The English winter proved too much for him, and most regretfully he had to leave before the Conference ceased. He seemed much better when I saw him off at Victoria Station, but a few days later he was brought near to death's door at Naples owing to heart trouble. He was eventually able to take a passage back to India and to join his family at Salem." Mr. Paul took a prominent part in the proceedings of the Jerusalem Meeting of the International Missionary Council in 1928, where he proved eminent and efficient as a leader of the Young Christian Church in India. He strongly supported the schemes for Church Union in India. He was himself Moderator of the South India United Church in 1926.—*Christian World.*

* * *

"K. T."

"It was thus that K. T. Paul was known to his friends," writes Mr. Shoran S. Singha. "Why such a man should be removed from our midst just at a moment when Britain and India, politically and religiously, are trying to readjust their relationships, is a mystery which Providence in His wisdom alone can explain. His was a busy life. He made several trips to Europe and America to consult and give advice to the Christian leaders regarding the manifold problems of the Indian Church, and how the older Churches could help his own country. He was the central figure in almost every committee or conference which had to deal with India. He was one of the founders and organizers of the National Missionary Society of India, which threw upon Indians the burden of evangelizing the unoccupied fields of their motherland. His leadership and constructive ability were fully expressed in his National Secretaryship of the Y.M.C.A. in India. Some of the British officials, especially in the Army, were very critical of a 'Native' occupying such a position, but he soon won them all by his common sense, his sense of humour, and his sterling Christian character. The Government of India owe him an unacknowledged debt in the lead he took in establishing the

Rural and Co-operative Societies in South India as a part of the Y.M.C.A. welfare schemes. Hundreds and indeed thousands of outcaste Christians have been rescued from the clutches of the Hindu money-lenders and are living to-day as respectable citizens through 'K. T.'s village schemes'. With the late Dr. J. N. Farquhar he was responsible for the production of many books which gave Western readers and outgoing Missionaries a sympathetic insight into Indian Religious Movements and personalities, and made Indians more cognizant of the richness of their past heritage. His home life was thoroughly Indian, and he was a great Nationalist, but at the same time a Christian Internationalist. To bring about a reconciliation between Britain and India was his great passion. He had a good deal of the devotional and mystical heritage of India. From his British friends he learnt practical service and thoroughness of methods. 'K.T.' gave up his General Secretaryship of the Y.M.C.A. to devote his time to politics, and the first step on the ladder was the appointment to the Round Table Conference on behalf of Protestant Indian Christians. He was against communal elections and tried to reconcile the Hindu-Moslem elements. He was a great advocate of the outcastes and other backward communities and impressed upon the Viceroy and the Indian politicians that a standing committee should watch the interests of these people continually. Had he been spared he would almost certainly have risen to be one of the Ministers in the Viceroy's Council. The Church of Christ has indeed suffered an irreparable loss through his death."—*The Christian World*, April 16, 1931.

* * *

DEATH OF K. T. PAUL

"Gerrard Roberts" writes: "It was a great shock to hear on Sunday night of the death of K. T. Paul, at his home at Salem, Madras, at the age of 55, although the many friends who met him in London during the Round Table Conference were well aware that he was suffering severely from the strain of the work he was undertaking. He several times visited Friends' House and put his wide knowledge and advice at the disposal of the Indian Affairs and other Committees, and he was in constant touch throughout the Round Table proceedings with Horace Alexander and other friends. In addition, he gave many addresses to groups drawn from various Churches and missionary societies, in his desire to take the opportunity of interpreting to them the national aspirations of his country. He planned to fill the Christmas recess with a series of meetings in the North of England, Scotland and Ireland, but his illness compelled him to relinquish the plan. At the Round Table Conference he continued to act as a bridge-builder between opposing groups and

differing schools of thought, as he had done in India with regard to both political and religious questions. The English winter at last proved too much for him, and most regretfully he had to leave before the Conference closed.

"Kanakarayan Tiruselvam Paul was a man of great ability, and one who had the staunch friendship of many men of differing races, whose love as well as respect he evoked. He was a practical mystic. You always felt that in him sound common sense and deep religious idealism were extraordinarily combined. A member of a family which had been Christian for many generations—he believed that some of his ancestors were among the converts of Francis Xavier—he became Secretary of the National Missionary Society for India, a purely Indian Christian body, after his education at Madras Christian College and a period as a schoolmaster. His great opportunity came, however, when he was appointed National Secretary of the Indian Y.M.C.A. and his work in that connection earned him the right to be considered one of the best organizers India has produced. He was particularly associated through this work with the building up of the co-operative bank system, which has helped so greatly in freeing the Indian 'ryot' from the hands of the money-lender. Although he gave up his Y.M.C.A. Secretaryship last year and was intending to devote himself to political work and the study of rural problems, he made the change out of a deep sense of conviction that it was in this sphere that he could best work out his practical Christian idealism for India.

"K. T. Paul took a prominent part in the proceedings of the Jerusalem Meeting of the International Missionary Council in 1928, where he proved so eminent and efficient a leader of the young Christian Church in India. He strongly supported the schemes for Church Union in India and was himself Moderator of the South India United Church in 1926. While he came very near to the Quaker position in many respects, he did not share it entirely. But I remember how he once told me of the way in which his son and daughter-in-law insisted on having a Quaker wedding, a delightful ceremony in which Quaker 'ritual' was adapted to Indian surroundings and custom."—*The Friend.*

* * *

DEATH OF K. T. PAUL.

The Indian Y.M.C.A. National Council have sustained a severe loss in the recent death of Mr. K. T. Paul, who for many years was their General Secretary. Although resigned from that post, Mr. Paul was still closely identified with the work and his passing will be keenly felt by all the Indian Associations.

It will be remembered that, at the personal invitation of the Viceroy, Mr. Paul was one of the representatives on the Round Table Conference in London recently.

At the April Meeting of the Committee of Management a special resolution of sympathy with the Indian National Council was passed, which was conveyed in the following cable :—"Watchman, Calcutta. Committee of Management of Anglo-American Branch, Cairo, send sincerest sympathy in your loss by passing of your late revered leader."—*The "Y" Magazine, Cairo.*

* * *

Extract from a letter dated May 1, 1931, from The National Committee of Young Men's Christian Association of China, 20 Museum Road, Shanghai.

"We in China deeply regret the passing of our friend and colleague K. T. Paul, who has rendered such sacrificial service during this past generation in behalf of the young men of India. As you know, we had looked forward with anticipation to a visit from him in China at this time. His life and character have been greatly appreciated by all of us who had the rare pleasure to have fellowship with him in conferences and personality. He had qualities of character and leadership which India and the world can little afford to lose at this crucial period.

Will you express to the family and to the Association circle the deepest sympathy of the China Movement."

W. W. LOCKWOOD.

* * *

Extract from letter No. Z. 1228 dated 14th April 1931 from the London Missionary Society, Livingstone House, Broadway, Westminster, London, S.W.1, to the Rev. H. A. Popley.

"Many thanks for yours of March 27th. I am really writing to-day more to express sympathy with you than to do any business, for I know that the death of K. T. will have hit you as hard as anybody. It is a blow which has left us rather dazed and I am only just beginning to realize that he filled a very much bigger place both in our affections and in our hopes for India than we realized before. I do hope you and the Y.M.C.A. will receive all needed help in recovering from this great loss."

G. E. PHILLIPS.

INDIAN.

THE death of Mr. K. T. Paul has called forth many notable tributes to his memory from friends and fellow-workers in India, Christian and non-Christian. Memorial meetings have been held in connection with the Y.M.C.A. throughout the country, and the Press of all shades of opinion has been generous in bearing testimony to his worth.

The Servant of India, the weekly organ of the Servants of India Society, says there was every hope that, had he been elected a member of the Madras Legislative Council, he would have been one of the Ministers to the Government. An internationalist through and through, he made a deep study of the problem of minorities in post-War Europe and was never tired of pressing that India should benefit by European experience, especially in regard to the question of untouchables. The death of a man of his wide vision and catholic sympathies, a serious national loss at any time, is more so at present when communalism is almost threatening to hold up India's political advance. To the Indian Christians his death is a heavy blow from the effects of which they will take long to recover. The one thing more than another they ought to learn from their departed leader's life is to place national interests before every other interest."

The Hindu, the leading nationalist daily paper of South India, quotes the words of Mr. Paul uttered a few hours before his death : "I gave my life for India in London," adding that in his death India has lost a staunch nationalist, and the Indian Christian community a steady and popular leader. "In the recent Round Table Conference his work was greatly appreciated, and it is a distinct loss to the community to which he belonged and to India generally that his services are no longer available in the further work that awaits that Conference."

In the *Indian Social Reformer*, an independent weekly representing the social reform movement within Hinduism, Mr. K. Natarajan, the editor, bears testimony to Mr. Paul : "He was a man of deep family affections and a warm friend. He would have played a leading part in the nation-building activities of self-governing India, had his life been spared for some years more." "He was untiring in his endeavour to bring about a friendly understanding between Lord Irwin and the National Congress leaders, particularly Mahatma Gandhi, which, we are sure, had no small part in smoothing the path to the agreement which took place recently. Mr. K. T. Paul was mainly instrumental in getting a number of representative British Missionaries to sign a statement which he personally took to Lord Irwin conveying their anxious desire that sympathetic and conciliatory

methods should be adopted to bring about a friendly settlement between the British Government and Indian Nationalists. A devout Christian Mr. Paul was deeply attached to the culture and traditions of his ancestral faith, and worked in terms of close co-operation with his countrymen of all creeds and classes."

The Week, a Roman Catholic organ published in Poona, prints a long editorial on Mr. K. T. Paul. The writer laments the loss in Mr. Paul of a Christian leader who might have been a fine mediator between Hindus and Muslims, and recalls with regret that he will now be unable to fulfil his plan of writing a sequel to his book on "The British Connections with India", interpreting the great currents of thought and action which are changing the face of India with an almost lightning swiftness. It is an almost irreparable loss that which the Christian Community of India has suffered by his premature death. This community has produced few leaders and public men of note, and it could ill afford to lose at this juncture perhaps the best of them all. There were united in him qualities which are rarely seen together in that measure—organizing genius, love of study, capacity for hard work, intense devotion to duty, and matchless unselfishness. He lived a dedicated life. Even when, after having served a long apprenticeship in social work, he entered the public life of the country less than a year ago, it was not personal ambition which moved him to take this step. It was a sense of the crucial importance of the political events which, he knew, were about to shape the whole future of his beloved country. He felt that the best service he could render his country and his community was to bring his gifts as an offering to the motherland. Who doubt but that these gifts are of supreme value to the nation ? His ripe wisdom, his deep knowledge, the sanity and the balance of the mind,—these would be invaluable at any time, but never more so than at the present time when the country is in danger of being exploited by political fanatics and charlatans. To the Christians of India he was an ideal leader.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY E. C. DEWICK, NATIONAL COUNCIL, Y M C A, CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII September, 1931 Number 9

SOME TENDENCIES IN RECENT GERMAN THEOLOGY AND THEIR SIGNIFICANCE FOR INDIA

A. THE "HISTORICAL JESUS" OF LIBERAL PROTESTANTISM AND THE CHALLENGE OF ALBERT SCHWEITZER.

BY THE REV. E. C. DEWICK, M.A.,
Secretary, Literature Department, Y.M.C.A.

FOR more than a century past, a large part of the pioneer work in New Testament study has been associated with German Scholars. It is true that many British Scholars have done invaluable spade-work in this field. Half a century ago, Lightfoot, Westcott and Hort, by their detailed study of the text of the New Testament, and by their careful expositions of both Gospels and Epistles, laid solid foundations which are never likely to be overthrown. More recently, Sanday, Streeter, Headlam and Moffatt have all made substantial contributions to sound learning. But their work has on the whole been conservative and defensive, rather than brilliant or revolutionary. The more radical type of criticism has rarely been propounded in England, and still more rarely welcomed there. This is partly because British Theology, especially at the older Universities, has been largely under the influence of the Church,* and partly because the English temperament is on the whole prone to compromise, and to

* Until quite recently, all Theological Professorships at the Universities of Oxford and Cambridge could only be held by ordained clergymen of the Church of England.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed The Editorial Notes, if any, represent the opinion of the Editor alone.

see more than one side of a question, while the German mind loves to concentrate on a single line of thought, and pursues this with rigid logic, sweeping aside all facts which do not readily fit in with the theory that is being espoused.

One notable tradition of New Testament study in Germany prides itself on its strictly historical methods. Its professors claim that they have divested themselves of all the "dogmatic presuppositions" of orthodox Christian Theology ; they scrutinize the New Testament as they would scrutinize any other book ; they compare the various records one with another, and with all other available evidence ; they do not hesitate to reject the existing text and reconstruct another by conjecture, whenever this seems to them to be called for by the main axioms of their theory. Many of them are scarcely less dogmatic than the Doctors of the Church. For instance, they often seem to regard it as "a matter of faith" that miracles are impossible ; and any passages in the New Testament which, as they stand, imply the occurrence of miraculous or supernatural events, are arbitrarily excised on these grounds alone.

As a result of these methods of study and criticism, we find a "reconstructed picture" of Jesus of Nazareth, which is set before us as "the Historical Jesus". It is a figure perhaps more human (and certainly less supernatural) than the figure of Christ as generally represented in the theology of the Church. There have indeed been cases in which the historical study of the New Testament has led the student to question whether Jesus of Nazareth ever existed at all, as a historic person. But the exponents of this extreme sceptical position have always been very few, and there is no sign that their number is growing to-day. The vast majority of historical critics have no hesitation in affirming that Jesus of Nazareth was a real historical person, and that it is possible, by a critical study of the New Testament, to ascertain in broad outline what was His character, and teaching, and manner of life.

During the 19th century, this "historical criticism" of the New Testament seemed to be leading fairly steadily towards a general agreement as to the characteristics of the figure of the historical Christ. It was a figure free from miraculous and supernatural elements, but morally and ethically supreme, and worthy of the admiration, if not of the adoration, of all right-minded men and women. As exponents of this tradition, we may recall the names of Renan in France, D. F. Strauss, F. C. Baur, Otto Schmiedel, Bernhard Weiss, and Adolf Harnack in Germany. These were all recognized as exponents of "Liberal Christianity" in various forms ; and they were confident that they were able to conserve the moral values of Christ's teaching, while freeing the Christian Religion from indefensible superstitions. In the Church of England, the "Broad Church"

school has to some extent followed similar lines ; but on the whole it has been more conservative in its conclusions. Deans Stanley and Rashdall, Dr. Percy Gardner and Bishop Barnes have been notable exponents of "Broad Church" Scholarship. An example of this type of thought may also be seen in Dougall and Emmett's book, *The Lord of Thought* (1923), which takes, as its central thesis, the view that the teaching of Jesus was a simple Gospel of the Love of God, and that everything in the New Testament that appears to be inconsistent with this Central Idea must be excised, either as a later interpolation, or as due to misunderstanding on the part of those who listened to Christ's message.* The miracles of the New Testament evidently cause the authors some uneasiness, rather than a confirmation of their faith. Indeed, most of the English "Modernists," while less decisive than the German critics in their rejection of the supernatural element in the New Testament, seem anxious to reduce that element to a minimum ; and at certain points, such as the Doctrine of the Virgin Birth, and the physical Resurrection of Christ's body from the tomb, their dislike of the miraculous has brought them into conflict with the authoritative creeds of the Church.

In England, "Modernism" seems on the whole to be still content to move along the above lines.† But on the Continent, a series of sharp challenges have been thrown out to Liberal Christianity during the last 30 years ; not so much from the leaders of the Church (although they have never officially accepted the advanced "Liberal" presentation of Christ), but rather from the ranks of independent critics of the New Testament itself.

One of the first to sound this challenge was Albert Schweitzer, in his book *Von Reimarus zu Wrede*, published in 1906, and shortly afterwards translated into English, under the title of *The Quest for the Historical Jesus*. In this book, Schweitzer challenges the "Liberal Christian" picture of Christ ;—not on the ground that it is unorthodox or un-divine, but on the ground that it is unhistorical. Liberal Christianity, he maintains, has substituted an artificial background of the New Testament, in place of the real historic background of life in Palestine at the beginning of the Christian Era ; and it has erected an artificial "dummy" figure of Christ (constructed after the model of a Liberal German Protestant, with a halo of conventional 19th century morality) in place of the real historical figure of Jesus of Nazareth.‡

For his own reconstruction of the "historical Jesus", Schweitzer turned to the "Apocalyptic Literature" of Judaism, in the first

* *e.g.*, all references to God's *wrath*; and all the eschatological elements in Christ's Teaching.

† *e.g*, as reflected in the *Modern Churchman* Magazine.

‡ See Schweitzer, *op. cit.*, pp. 305-310 (German Edition).

century B.C., and the first century A.D. He claimed that this literature shows us the real background of thought among the Jews in Palestine in those days, and was the biggest influence in determining their outlook, their beliefs and their hopes. The central theme in this Apocalyptic Literature is *the hope of the speedy coming of the Kingdom of God on earth.* This hope contained two elements —one political and the other religious. It was partly political; for the Jews were smarting under the humiliation of being a subject-race, and they longed with intense fervour for the day when the Foreign Imperial power of Rome would be broken, and they would stand before the world again as a free people, owning allegiance only to Jehovah their national God, and the Messiah-King whom He would send as His Viceroy. But in this hope there was also a religious element; for they had implicit faith that the overthrow of Rome and the recovery of Israel's National status would be achieved not primarily by violent rebellion or success of arms, but by the Divine Intervention of their God Jehovah Himself, who would break in upon the present era with supernatural power, and would inaugurate a new age and a new Kingdom.

It is into this historical background that Schweitzer puts the New Testament and the figure of Christ. The whole story of Christ and His message, by parable, precept and practice, are reinterpreted by him in the light of this overwhelming eschatological hope of the speedy coming of the Kingdom of God among the Jewish people. According to Schweitzer, the Galilean village-preacher, Jesus becomes convinced that he is the chosen Messiah-King sent by God to be His Viceroy in the New Era and the Judge of all mankind. But disappointment and failure, and the hostility of his own people force him to realize that they will not recognize him as their Messiah —at least not as a Messiah of the type which *he* desired to be— though they would be ready enough to accept him as a purely political party-leader. But he refuses the offer of political leadership, and goes up with set face to Jerusalem, prepared to die there, but confident that through the agony and tragedy of his death, God will reveal His supernatural power, and will exalt him as the Divine Messiah to Heaven. Then after a short while, he will return from Heaven to Earth in glory on the clouds, to judge the world and inaugurate the new Divine Kingdom.

Such, in brief outline, is the picture of Christ set forth by Schweitzer. Obviously it contains a challenge not only to the conventional picture of Christ in orthodox Christianity, but also to the reconstructed picture of Christ as drawn by the Liberal critics. If the "eschatological Christ" of Schweitzer is hard to reconcile in some respects with the Divine Christ of the Creeds, he is no less hard to reconcile with the "moral teacher" depicted by the Liberals,

Doubtless Schweitzer, like most exponents of a new theory (especially when the exponent is German !), was inclined to press it too far ; to overlook unwelcome facts in the New Testament, and to present a view of Christ which is one-sided and exaggerated in its emphasis on one particular feature. But now that nearly 30 years have passed since Schweitzer wrote, it is possible to realize how valuable was the service that he has rendered to New Testament study. He has pointed out an element in the New Testament which had previously received no adequate recognition. He has enabled us to interpret simply and naturally many sayings of Christ which, in the older theories (whether orthodox or Liberal), were tortured into unnatural explanations. He has reminded us that the "Christ of History" is in some ways considerably more challenging to modern ideas than we had realized before. More than this ; he has proved, by his own life, that the picture of Christ which he has painted is a picture which has the power to evoke the enthusiastic allegiance of those who yield themselves to it. For he himself, by his devoted Missionary service to the Negroes of West Africa, has shown that he believes that in the Message of Christ there is an element of eternal truth, which can win the hearts of men of every race, and which is of eternal value to all human-kind.

In India especially, Schweitzer's emphasis upon the "eschatological element" in the teaching of Christ is particularly relevant for our present needs. For when a nation is passing through all the stress and strain which is inevitable in the birth-pangs of a new era, the placid advice of a merely moral teacher seems to carry but little weight. The advice : "Be good ! love one another !" is liable to seem almost exasperating, amid the din and passion of an intense struggle ; and in any case, hardly dynamic enough to secure for itself a real hearing.

But it was just in such a situation as this, in the midst of a nation struggling to regain its freedom, that Jesus came with his proclamation : "The Kingdom of God is at hand !" And as Harnack has pointed out,* in every recurring *crisis* of the World's history, it is this element in the teaching of Christ which has gripped man's heart and imagination. True, it is a message which needs re-interpretation from age to age. We need not retain in our day the imagery of Jewish Apocalyptic, or that of the Revelation of St. John ; but we do need to retain (or regain) the essential faith which lay behind this imagery that is so strange to us. We need to realize that the living God is near to us, and that His power is available even in moments of severest crisis ;—a power that can "break in" when human efforts fail, and change the course of events, and

* See *What is Christianity ?*, English Translation, p. 41.

recreate the world afresh—even—though this has to be achieved through the agony and bloody sweat of a Calvary. It was such a faith as this which sustained the Jews, at times when all the world seemed against them; it is such a faith as this that is needed to-day in India, when the forces of evil often seem so powerful that we lose heart in the face of them.

In his own day, Schweitzer was generally regarded as a "freak"; and many books have been written since to rebut his theory. But to-day the majority of New Testament scholars admit that Jesus Christ did share to a large extent in the hope of the immediate coming of the Kingdom of God, which was the predominant passion in the hearts of His Jewish contemporaries. And though the superficial critic may say that if so, Christianity is founded upon a hope that proved to be an illusion, a deeper and more patient consideration will suggest that in the realm of spiritual things, the 'coming of God' in times of crisis is one of the great facts of history. Even though the Kingdom did not appear on the clouds of heaven in the way that the Jews expected, God *did* bring in a new era in place of the old worn-out era of Jewish thought and practice. And again and again when the world has grown tired, a new inbreaking of the Divine Spirit has come into the hearts of men and women, who under this inspiration have become pioneers of a new era; so that "man's extremity" has been proved to be "God's opportunity".

To-day we in India are witnessing a crisis, in the face of which the ablest statesmanship of our day seems powerless to indicate any solution. Sometimes it seems as though we were destined to plunge downwards into ever-increasing anarchy and disaster; "blood calling for blood" in reprisals, in a process to which there is no end. But in the past it has been in situations such as this that "the message of the coming of the Kingdom of God" has proved itself to be true. The in-breaking of the Divine Spirit has come just when man's resources seem to be exhausted, and (as we now look back over history), the coming of a new and better era can be recognized as the sign that God did indeed come. That surely is a vital part of the Christian Message for India to-day, which has been brought home to us afresh by the "eschatological interpretation" of the New Testament.

Schweitzer and his theory now belong to past history. Since then the Great War has come and gone, and has shaken many beliefs that seemed to be secure. Many new theories have been propounded concerning Christ and the New Testament. Within the last few months, Dr. Eisler, a German scholar, who may be regarded as standing in the tradition of that Liberal Christianity which Dr. Schweitzer attacked (but who has himself evidently been much influenced by Schweitzer's line of thought), has put forward another

"reconstructed picture" of Christ, which, if proved, would suggest that he was far more in sympathy with the current national aspirations of his people than has generally been supposed. This theory also is of intense interest to us in India; for the apparent "detachment" of Christ from the National Movement of his own day, has been a real perplexity to many Indians who have been otherwise much attracted by the figure and teaching of Jesus.

Then, along quite other lines, the last few years have seen another vigorous reaction against Liberal Christianity, led by Karl Barth and the 'New Calvinism' which he has espoused. Barth also presents us with a 'reconstructed figure' of Christ, which in many respects challenges the current conceptions both of the orthodox and of the unorthodox.

But both Eisler and Barth need fuller treatment than is possible in the course of the present article, and further consideration of these must be deferred to a subsequent occasion.*

* Subsequent articles planned, under this general subject of "Recent German Theology", are:—

B. "Was Jesus Christ a Nationalist" (The theory of Dr. Eisler).

C. "The Modern Reaction against Modernism" (The "New Calvinism" of Karl Barth).

GOD AND PERSONALITY

BY PROF. D. G. MOSES, M.A., *Hislop College, Nagpur.*

BEFORE I begin to discuss the question how far personality can be predicated of God, I like to say a word or two as to what I feel should be the method of religious investigation. It is an undisputed psychological fact that all our knowledge is in terms of human experience. Any novel fact that may arise in our intellectual horizon needs to be related to our already existing intellectual world and until it is so related and systematized we cannot be said to have knowledge. But when it is so related it naturally gets interpreted in terms of our past experience, in terms of the knowledge which we have already acquired which forms our intellectual system. This does not mean that therefore the new fact that needs explanation and understanding has been robbed of its novelty and identified with what is old. If a new fact were to lose its characteristic of novelty and difference from the old by its assimilation with the old, there would be no possibility of any growth in knowledge. But at the same time, if a new fact or a hitherto unknown fact were to be known only as a new fact or as an unknown fact, knowledge again would be impossible. The unknown can never be known in itself but only in terms of what has already been known. But when it is being known in terms of the already existing knowledge, it does not get identified with the old but only related to the old. Its relation to the old need not be identity but may be also difference. There could be difference only between objects that are related. Where there is no relation whatsoever between objects there could be no difference also.

Our religious knowledge is no exception to this general principle of all knowledge. The Infinite or the Supreme Reality or God, whatever the phrase may be that we use, may be regarded as the Unknown and if it is to be known it could only be known in terms of our own experience. It is impossible to transcend our experience and talk about anything in terms that are unknown to our experience.

It might be said against the general principle that we have enunciated about knowledge that it may be true secular knowledge, but not true of religious knowledge. The latter is revealed knowledge whereas the former is only rational knowledge. Therefore what is true of the former need not be true of the latter. Against this objection it must be maintained that the distinction between secular and religious knowledge is an illegitimate distinction and in the light of modern psychology which proves the unity of man's conscious nature, it must be regarded as an exploded fiction. All knowledge is in a sense revelatory, just as much all knowledge in another sense is the work of

reason. If the universe did not reveal its essential nature to the interested gaze of the intellect, all efforts of man would be in vain to know it. At the same time however much things were willing to disclose their nature, to let themselves be understood, if there was not the mind of man to understand there will be no knowledge.

It may be accepted that there is no real opposition between secular knowledge and religious knowledge, between reason and revelation. But it might still be argued that if the Supreme Reality were to be known in terms of our own experience, the knowledge that would result from such an endeavour would be the most undiluted anthropomorphism. God would be made in the image of man. This is really a serious objection and it is on the strength of this that many thoughtful people hold that the finite mind just because it is finite could never know the Infinite. They say that all the efforts of man at religious knowledge since they are attempts to comprehend the Infinite Reality are predestined to be miserable failures. According to this class of thinkers agnosticism is the only rational position. It is impossible to go into the logical defects of the agnostic position at this juncture. But it might be pointed out in answer to this objection that when it is said that the Infinite could only be known in terms of the finite experience, it is not meant that the terms of the finite experience are transferred to qualify the Infinite in their bodily, naked or unmitigated form. That the terms of human experience must be used in defining the nature of the Infinite is a psychological necessity which as human beings we cannot escape. But when the terms that are real of human experience are attributed to God or the Infinite, they are attributed after a process of modification or transformation, after they have been shorn of their inadequacies and purged of their limiting defects. If this is the actual process of our religious knowledge then it might be asserted with a certain amount of assurance that the knowledge which we get as the result of our thought is not after all anthropomorphism—pure and simple.

Of course it must be admitted that over and above what we have understood of God's nature there is yet a great deal to be understood. No particular age could arrogate to itself the triumph of having comprehended the perfect fulness of the Infinite. There will always be the possibility of new discoveries, of a more and more thorough understanding of His nature. This is not only true of our knowledge of God. It is true also of our knowledge of the world and its object. No scientist ever thinks of saying that he has comprehended all that is to be comprehended about even a single object. Even a well-formulated scientific law is supposed to have only a provisional validity. It might be changed any time that new facts come on the scene and refuse to be explained by the existing law. Thus if we accept the notion of an eternal progressiveness in our knowledge of things

and if religious knowledge is not in its general nature different from our knowledge of the external world, there is no reason why we should not accept that there is the possibility of continuous development in our religious knowledge.

Thus far we have been trying to show that there is no fundamental difference between secular knowledge and religious knowledge, that like the former the latter has also to start with what is already known and proceed to what is unknown. Now the further question remains to be discussed as to how far the attribution of personality as the supreme characteristic of the Infinite Reality is legitimate and if so what exactly is meant by calling God personal. That there is an Infinite Reality which is the ground of the universe will not be questioned by any thinking man. The refusal to believe in such a reality would imply the entirely unscientific attitude of taking this world and its fulness as mysterious, inexplicable and impossible of any rational explanation. But what is a real problem and what admits of different solutions is the problem as to the nature of this Reality. And about this, roughly four different answers may be made:—1. It may be said that this Reality is unknowable. 2. That it is knowable but that the knowledge got will always be imperfect and therefore untrue and useless. 3. That it is a blind material power. 4. That it is Infinite Personality.

Taking the first alternative, the following are two of the serious difficulties in the way of an intelligent man accepting it. In the first place, this agnostic position is logically self-contradictory. If the Infinite Reality is unknowable how is it we are able to say that it is unknowable ? The fact that we are able to have so much knowledge of the Reality as to pronounce It unknowable is a clear proof that It is knowable. To put it paradoxically, silence is what the consistent agnostic can profess. That is the only legitimate attitude he can take. Secondly, if the Infinite Reality is unknowable, how about the finite reality ? The agnostics themselves admit this is possible of being known. Our sciences which are the products of man's reason trying to understand it are supposed to give us reliable knowledge. But one has the right to ask if the Infinite Reality exists and if it is at the root of the finite realities—and both these propositions are admitted by the agnostics—how is it that we are able to have such trustworthy knowledge of the expressions of Infinite Reality and yet the Infinite Reality is ever beyond our reach. The agnostic, to be self-consistent should really say, if he could say anything at all, that nothing is knowable, that our sciences are also unreliable and fictitious. This the agnostic cannot say because our sciences are growingly verified in practical experience.

The second alternative among the answers to the question as to what exactly is the nature of Infinite Reality is that it is knowable

but the knowledge got is bound to be imperfect and therefore untrue and useless. It is bound to be imperfect because the Infinite Reality being infinite could never be comprehended by our human intelligence which is by nature finite. If by this argument it is simply meant that the finite intelligence could never hope to have a complete and comprehensive knowledge of the Infinite, it might be regarded as pointing out to a very true limitation of our intelligence. It must be admitted that the Infinite Reality as it is *in and for itself* must always be an infinite impossibility for the finite spirit. But this is not the same as to say, therefore our knowledge of the same is unreliable and untrue. No theist ever claims for his knowledge absolute truth or final validity. On the contrary he admits the fact that what he knows of the Infinite Reality is always with reference to his finite point of view, that his knowledge touches only the outskirts of his nature, but he insists that what he knows is real knowledge, that it is not false because imperfect. Just because man's attempt to know the nature of the Infinite will always fall short of the complete truth, it is not on that account to be stigmatised as false. As Professor Illingworth puts it in his book on "Personality, Human and Divine[5]": "The human finality is not offered as the conception of God taken from the divine centre—only as the conception of God necessarily taken at a human standpoint away from the centre. It is only offered as the best conception possible at the intermediate position, where man may nevertheless find what is eternally true for him." Besides it is ridiculous to set oneself the ideal that the finite should be able to know the Infinite as it appears from the infinite point of view. As well we might ask a man to jump his height still rivetted to the ground where he is.

A third way of conceiving the nature of Ultimate Reality is to regard it as an omnipotent non-moral blind material Power. According to this view, matter is the Supreme Reality and the originating and sustaining source of everything that is. It is unconscious and above or below all moral distinctions. It is omnipotent power because it is the abiding ground of all existence. This view has occurred again and again in the history of thought and even in the present day is not without its adherents. But it has very glaring defects both from the point of view of science and religion. In science it is the acknowledged assumption that a cause must be adequate to the effect. Any cause cannot produce any effect, or in the language of the Bible, we cannot gather grapes from thorns or figs from thistles. In the light of this incontrovertible scientific presupposition, it can be readily seen how no sane philosophy can ever think of blind omnipotent matter as the original and sustaining source of things. This universe contains not only material things but also spiritual or self-conscious personalities and our ordinary experience is

sufficient to prove that spirit is superior to matter. Man who is a spirit, that is, a self-conscious personality, is able to plot the laws of matter and to use this knowledge for his own purposes. If this is our unsophisticated experience then matter which is inferior cannot produce something which is obviously its superior, namely, spirit.

It may be said that the doctrine of evolution implies that matter is not so helpless as it is here depicted to be, but that it contains within itself the promise and potency of all the highest and best that we witness in this universe. One has only to read the latest pronouncements of eminent biologists, for example, Lloyd Morgan, to realize that this objection has not very great force. Lloyd Morgan talks of " emergent evolution " by which he means that new characteristics were not originally contained in their potential form in what had gone before, but that they emerge at various stages in the evolution of the universe. According to him consciousness is an emergent quality arising at the stage of the organic, and self-consciousness a still further emergent at the conclusion of the conscious level.

Again, from the religious point of view also, this hypothesis is inadequate, as to the ultimate constitution of Reality. A non-moral blind power can never be a satisfactory object of worship and adoration to the religious consciousness. Consciousness and awareness of the distinction between good and evil are only accidental by-products according to this view. They were never intended or purposed so that if this subsidiary line of evolution has resulted in self-conscious personalities with the power of moral discrimination the original source has nothing to do with it. Yet the very essence of religion is the worship of " an entirely other," which is personal and capable of having social relations with conscious individuals. No man can lift his hands in adoration or bend down his knees in prayer to an unseeing, ununderstanding, non-moral power, however omnipotent it may be.

From what has been said above with reference to the third alternative of conceiving the nature of Ultimate Reality, it must not be hastily concluded that matter and spirit are two disparate entities, never capable of any inter-relation. The exact relation between matter and spirit, or body and mind has been a very old problem and is still unsolved. But one thing has been made clear by the trend of thought after Descartes, the French philosopher who was the first man to clearly enunciate the problem, that they are not two disparate entities running on parallel lines but related realities. Recent scientific theories about matter also indicate that the clear cut distinction which Descartes established between the two is not true. But none the less it is still true that spirit is a richer reality than matter and if it is so, we could never explain the former by the latter.

A fourth way of thinking of Ultimate Reality is to regard it as of the nature of personality. An important reason why we thus regard Reality is because the highest that we know in this universe is personality. It is irrational to interpret the Supreme Reality except in terms of the highest and the best that we know.

The term personality is of recent origin and it is in the modern period that it has become the subject of more and more close scrutiny. The term includes the following characteristics :—1. *Self-consciousness.* Self-consciousness is the ability of an individual to look into himself, to introspect, to observe subjectively. A person is not only conscious or aware of things as animals are ; he is also conscious that he is conscious. This power of reflective observation, of looking into oneself, of being aware of one's awareness is what we mean by self-consciousness. It is this great attribute that divides man from the lower order of animals.

2. *Self-determination.* Personality implies self-determination. It is the power of an individual to constitute his own motive, to choose one alternative course of action as his own from among a number of alternatives. In philosophical language it is called the freedom of the will. It does not mean the ability to do anything and everything but the ability to choose between rival and competing alternatives and having chosen to fulfil what is chosen. It implies the belief that we are not like automatic machines, bound by some external force to behave in an inevitable uniform way, but that we have in us the capacity to choose a line of action that is consistent with our self. The phrase "freedom of the will" may imply that the will is free to do anything and everything, even self-contradictory things. But this implication is not worthy of defence. If the will were thus free, it would have what is called the "freedom of indifference", a freedom which will have no value for human life and devoid of all moral meaning. Besides, as a matter of actual experience we know we are not so absolutely free. We are all conditioned in many ways ; we are born in a particular family in the midst of circumstances, internal and external, over which we have not very much control. But this does not exclude a real freedom, the only kind of freedom that has any meaning or value. Being conditioned is not determined, for within the conditions we have the ability of free choice. In other words, self-determination involves both necessity and freedom. It involves freedom in the sense that what determines our course of action is not some unrecognized, unwanted external power but a chosen and acknowledged internal force which has been identified with the self. It involves necessity in the sense that once a motive has been constituted, an alternative chosen and accepted as one's own, the line of action is something that must necessarily follow,

3. *Society.* Thirdly, personality implies society. It is impossible to think of a person except in the context of a society or a collection of persons. That is to say, a person begins to realize his full possibilities, both intellectually and morally, only in association with other persons like himself. In fact his coming to a knowledge of his independent individual existence is conditioned by the existence of other individuals like himself who oppose or further his will.

This characteristic of personality may be regarded as imposing a very serious limitation on God's infinitude. It might be said that since personality necessarily implies society God can never be thought of as alone, existing in isolated self-completeness. The expression of God in the creation of human personalities will be said to be an involuntary working out of his essential nature, not the determined choice of His infinite will. A line of answer to this objection will be found if we recall to our mind what has already been said about another characteristic of personality, namely, self-determination. It might be that it is impossible for God to live without the fellowship of other persons. But this impossibility arises not as a result of a determination from without but a determination from within. And this internal necessity should not be considered as a limitation. If God could remain in isolated singleness and unwanting completeness, He would not be personality. His nature being personality He cannot possibly refrain from expressing Himself eternally in the creation of other personalities with whom He could have fellowship.

It would follow from this characteristic of God's nature that we cannot think of a time when God lived alone, without expressing Himself in creative acts. Creation cannot be regarded as taking place in time however late it may be placed. The world or the universe must be co-eternal with God. Creation in this world might be proved to have started at a definite point in time, but that of course does not mean that till that time God was alone. There is no reason to believe that our world is the only world or even that our universe is the only universe.

4. *Purposiveness or Moral Direction.* Lastly, personality implies purposiveness or moral direction. It is a matter of ordinary experience that what distinguishes man from the other animals in the world is his ability to have purposes and to fulfil them. The behaviour of many animals do exhibit purpose but it is an unconscious purpose, whereas in man purpose becomes self-conscious. Therefore if we are to attribute personality to God we have to think of Him as having purposes and striving to fulfil them. Here again, critics may join issue by saying that the concept of purpose cannot be applied to God without at the same time taking away His infinitude. They might say that purpose as we experience it in human life always implies a want, a lack, a state of affairs that is imperfect and

therefore needs to be completed. It implies a goal to be reached, an ideal to be realized.

This is a very serious objection and may at first sight appear to be unanswerable. But if we remember the principle of theological interpretation that we formulated at the opening of this paper, it will not be found impossible to defend our position against this attack. It was said there, that though we are by necessity restricted to interpreting God in terms of our own experience, still it should never be forgotten that our human concepts should be transformed and modified before being attributed as true of God. Now, it is true that so far as we human personalities are concerned, purpose does imply a serious limitation. It implies something that we have not got and which we strive to achieve. But then, this same thing need not be true of the Infinite Reality. God need not *have* purposes or *adopt* purposes but purposes may be a very part of His being. And if God's purposes are there in Him eternally, what is important is not their fulfilment but His efforts to bring them about. Because His purposes are not yet realized, we cannot say therefore He is limited. It may be they are of such a nature that they need for their fulfilment the co-operation of His created personalities. That there must be an enormous difference between purpose as it applies and is true of our human nature and as it applies and is true of the divine nature is quite plain ; but the fact of this difference should not induce us to deny purpose of God, for that would be to belittle God and not magnify Him.

These then are the various attributes which go to make personality and these are the implications of Christ's characterization of God as ' our Heavenly Father'. What we have laboriously explained in abstract terms Christ summarized in the language of common humanity as 'Father', and man's thought after Christ has not found a better name for God.

THE CONVOCATION ADDRESS OF THE UNIVERSITY OF MADRAS, 6th AUGUST 1931

BY MISS ELEANOR McDOUGALL, M.A., D.Litt.,
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THE ceremony of to-day is the only occasion of the year when our University comes together to perform a common act, assembling for a common purpose this great and greatly varied multitude. As the University grows in age and glory, striking yet deeper roots in the life of South India and bearing yet richer fruits of achievement and renown, it may be hoped that days will be set apart for other solemnities—to commemorate the services of founders and benefactors, to proclaim the roll of famous men and women of the past, sons and daughters of the University of whom she is proud, to render common thanksgiving and worship to God, the giver of all wisdom and the goal of man's highest thought. But the one ceremony which we have as yet instituted looks to the future, and centres round this vast throng of young people here assembled, who have this very hour entered into the great fellowship of the University of Madras. Our chief thought must be of them. A small proportion are looking forward to a year or two of further study, but most of them have left the class-room for ever. It is some months now since the news of their success reached them, and the first relief and joy, the delight in the congratulations of friends and teachers, the exhilarating sense of achievement, have lost their first freshness. They have already entered upon the professions and vocations which will be the occupation of their working life. The brook has flowed into the river ; the stream is wide and deep, the banks remote, the currents swift and strong, and the young graduates realize, perhaps with some misgiving, that the days of shelter and freedom from responsibility are ended. But the ceremony of to-day assures them that their relation to their Alma Mater has not ended—in some senses it has only just begun.

The University welcomes you, Graduates of the year, into the fellowship of its alumni. No longer does it exercise over you any control, yet by the ceremony of this hour and by your promise just now spoken you belong to the University, and the University to you, in a deeper sense than before, and we do not doubt that your promise to bear yourselves worthy of your name as graduates of Madras is a serious matter to you, and that you will keep it in all gratitude and loyalty. The rite which has just been performed is in America significantly called "Commencement", and its main thought is not of your past efforts or of the achievement of your degree, but of the work for which you have been

prepared and the task to which you are called. As members of a University whose function it is to send forth year by year "a supply of persons duly qualified to serve God in Church and State", you will bear in your turn the responsibility of the well-being of South India in all its higher aspects and functions. Not endowments or equipments or buildings, not wise regulations or efficient administration, secure the vitality of a University or the happiness of a State, but the spirit of the privileged and educated men and women on whom the University has laid its kindling and restraining influence, arousing them to hopes and aims far beyond self-interest and self-regard.

The duty of the University is two-fold : to increase knowledge in itself and to increase the number of those who can receive and make fruitful use of knowledge. Some of the work of our University has in past years lacked depth and height because the first of these two functions was unduly neglected, and we must all rejoice that a better day has begun to dawn. That it is the duty of the University to increase the sum of human knowledge, to extend yet wider the shores of light, to drive ignorance and obscurity away from all the regions of human interest within its province, few will deny. Knowledge is in itself a divine and beautiful thing, a positive good in itself, and one which we are bound to impart as well as possess. To every nation has been given a contribution of its own to make to the mental wealth of the world, a contribution which no other nation can make. If any nation fails to fulfil this responsibility all must suffer loss. Until South India has contributed its distinctive experience in psychology, physiology, and anthropology, for instance, other nations can have only a defective and obscured insight into these great fields of knowledge. In this richly endowed land and people of South India there are vast possibilities of knowledge and enlightenment still unexplored, and not yet made available for the benefit of mankind. The University is the natural and appointed channel for these streams of new truth, and though it has hardly entered yet on its great task, still an encouraging start has been made in these last years, and we can begin to see more clearly the outlines of that goodly land which it will one day invade and possess. Moreover, if a teacher who has ceased to learn is a guide whose lantern has gone out, a University which has ceased to add to knowledge is no longer a garden but a flower shop.

To give oneself to such work and to enable the University to serve humanity in this great and disinterested way is indeed a noble ambition, and we may hope that some in this gathering will hear and obey the call to such a life. But this call can come to only a few. Exceptional powers of mind are needed and there must be a detachment from personal aims and ambitions such as most men

cannot attain, and many do not desire to attain. To most of you the University is rather an Alma Mater than a heroic leader in a lifelong service of knowledge, and your part has been rather to receive than to give. But on you also the University makes a claim through the other part of its function—the training of men and women to serve their country in the path of action rather than of study. By imparting relevant knowledge indeed, but much more by inducing a certain attitude of mind, by instilling a certain habit of intellectual activity, the University strives to train its alumni to a distinctive way of doing things. The State must be governed and administered, public life must be guided, liberal professions must be carried on and the higher forms of trade and commerce must be maintained. For all these purposes technical knowledge is needed which the University provides, but her higher duty is to see that the way in which that knowledge is used and applied should be the very best possible. There is no surer test of the healthy or unhealthy condition of a State than the tone and temper of its professional classes, and as the University claims the responsibility of the training of these, she looks with eager concern and hope upon her graduates whose fidelity to her training must so soon be tried.

A liberal profession is one worthy of a free man, a profession which no slave could or would adopt, the occupation of a person who is free from bondage to absorbing personal desires and ambitions. Renown is not its objective, and money still less so. The man of liberal education is " at leisure from himself ", and free to give his best thoughts and efforts to the tasks of a disinterested service. The University does not train men and women to become rich, though it enables them to earn the moderate income which is all that a man of liberal education desires. One who has mental resources of his own does not need wealth to provide him with enjoyments. Opulence may come to a University graduate, and fame has come to very many, but these are best worth having if they come unsought. The great aim of a liberal profession is not to make use of other men, or to dominate them, but to serve them in the way which that profession has made its own. We make a false antithesis when we contrast liberty and service. There is no slavery so abject as bondage to one's own undisciplined passions and caprices, and if the object which we serve is high enough, " service is perfect freedom ".

From that bondage the University has sought to free you, in that service she seeks to enlist you. By opening to you many regions of absorbing interest, by teaching you to find a pure and lasting pleasure in books, by giving you access to at least two great literatures by bringing you into stimulating contact with older and more learned people, your teachers and professors, by affording you intimacy with fellow-students in many delightful friendships, above

all, by the mental and intellectual training of hard and exacting study, she has sought to set you free from crippling self-regard, from stultifying pride and prejudice, from the vague miseries of mental vacuity, from the ineffectiveness of a desultory habit of mind, from a craven fear of criticism or blame, from subjection to the tyranny of custom, and from all the pettiness which brings about more pain and distress than the grave deep tragedies of life. If the University has had its will with you, if it can look on you as you leave this assembly with the assurance that its discipline has borne fruit, then the country may hope much from the host of graduates gathered here this evening, and India, at this stirring time of hope and opportunity, terror and risk, may look with confidence towards this great throng now coming forward to her aid. For what India needs, and what all countries need in these perilous and momentous days of ours, is not only or chiefly the leadership of men endowed with genius, but much more the faithful and willing service of great hosts of men and women citizens, endowed with well-trained minds and inspired by self-disciplined patriotism, who will carry on the public life of the nation with integrity and efficiency, maintain and improve the high traditions of the liberal professions, and form wisely and express worthily the public opinion which is the ultimate ruler of all modern states.

Every graduate here present will be called on for such service, but there are some whose responsibility will have a special as well as a general significance. To you who have been trained for the legal profession the country will commit the sacred charge of her laws, and her honour at home and abroad, trusting that you will render justice accessible to the lowliest and most helpless, that you will maintain every man in his right, that you will defend the cause of the widow and the fatherless, that no thought of personal gain will tempt you to foster strife and multiply litigation, nor any yearning for fame induce you to make the worse appear the better cause. "That justice be done though the skies fall" will be your care even though the fall of the sky imperil your own dwelling. If the dangerous and dubious gift of eloquence has been entrusted to you, you will remember that flame is a good servant but a bad master; if you have skill in subtleties and complexities you will use these to illuminate and not obscure the rights of a case. Every generation of lawyers enhances or endangers the honour of the legal profession, the security of the private citizen, the welfare of the widow and orphan and of all who are desolate and oppressed. Your indispensable service to your country is to keep pure the sources of justice and to hand down to those who shall follow you the tradition of a legal profession without fear and without reproach, of stainless integrity and exacting honour.

To the medical men and women about to enter on their compassionate ministry of reducing the sum of human pain and anguish there is little to say. The medical tradition is so beautiful and high, and it has wrought so effectually on most of those who follow this vocation, that the doctor has with justice been called " the fine flower of our modern civilization". He has rightly come to be regarded as the most trustworthy of beings, and you will start with the immense initial advantage that by the mere nature of your profession you are always sure of a welcome and will be met with confidence. It is a great advantage also that unselfishness, courage and compassion will always be expected of you, that any failure in patience and sympathy, or any reluctance to sacrifice yourselves, will be regarded with amazement, that unfaltering kindness on your part will be taken for granted. Where so much is expected, much will nearly always be forthcoming—such is the value of tradition. Some of you by definite choice, and all of you in some degree, will be engaged in the prevention as well as in the cure of disease, a far more rewarding effort. For disease must be cured in the individual, but it may be prevented in the multitude, and the discoverer of a new prophylaxis may avert suffering from millions. Before you all gleams and burns the guiding light, the glowing hope that by brilliant conjecture and patient toil of experiment you may light upon the secret magic which shall meet and overthrow some hideous enemy of man, leprosy, cancer, cholera, or even check the onslaught of mental disease and disaster. But the more splendid the tradition, the greater is the ignominy and reproach of any who may dim or soil the glory of " that profession which has at all times and in all lands been held in honour by men ".

Many of you also will enter upon a yet more sacred vocation, the training of children and young people in school and college education. There is no wider sphere of national service than this, nor any more important. If the educational problem could be solved and every child educated just as it should be, statesmen would have few difficulties to contend with. It is the intractable uselessness of ill-educated human nature that causes most of our social and economic ills. The secret of welfare in any State is that each citizen should have his suitable and recognized function and be able and willing to fulfil it, and such is the aim of the educational system of a country. But systems, curricula, and examinations, however ably devised, buildings equipment, and text-books, however lavishly provided, are useless and futile without the one essential of education, the teacher with the divine spark of inspiration and devotion. This is work on which no man or woman should enter without vocation. The performing of it is in itself delightful, for we are dealing with the hopeful and charming part of the human race, we

are preparing good rather than combating evil, we renew our youth in sympathetic intercourse with our pupils, and every teacher worth the name has a present reward in their affection and confidence. But teaching is rightly classed among dangerous occupations—dangerous to the teacher if his power over the children renders him a despot, and dangerous to the taught if the spirit which permeates the class-room is sordid, shallow or false. In education there is no corpus vile, no cheap substance, on which to experiment ; we have to handle the most costly and sensitive material known to man—the mind and soul of a child.

Some of those who teach will be engaged in College education, and you will sooner or later take part in the life of this University of Madras to which you owe so much, and will carry on its work and share in its counsels. All of you, it is to be hoped, will by your votes as registered graduates influence the policy of the University ; a few may rise in their day to the high office to which we rejoice to see our Vice-Chancellor return ; there may be even among you a future Chancellor. Upon all lies the responsibility of maintaining and increasing the honour and prestige of the University. Madras stands high among the Universities of India, but no eminence is secure. There is always the steady drag of importunity from without, to lower standards, to slacken the discipline of hard study, to discard thoroughness, to blunt the edge of accuracy, in the vain attempt to reduce the proportion of the unsuccessful. It will be your duty to resist this demand, to insist on sound learning, and to keep the entrance of the University shut to immaturity and incapacity. "Entrust not thou the tasks of might to weakness." The presence in College classes of children of fourteen and fifteen years lowers the dignity of the University, and induces in High Schools a hectic and feverish precocity which is an unmitigated misfortune to the child—more sinned against than sinning—in whom it is fostered. The presence in College classes of the incapable, whose highest achievement will be to attain on the second or third attempt to 35 per cent, is a wrong done both to the University and to these unfortunate young people whose life would be far happier and more dignified if they were engaged in the many other wholesome and honourable tasks which life has to offer them. University life is so full of interest and value that it naturally attracts many who are not at all qualified to derive any real good from it, and who suffer severe and preventable pain in forcing their natures into an unsuitable mould. If these become numerous, compassion shews the way to a degradation of the University standard to their capacity in order to alleviate their distress. Hard cases make bad laws. The lowering of the demands of the University promptly arouses academic ambition in candidates still more unsuitable, and yet larger numbers flock into

the already overgrown classes. In order to meet their capacity the teaching is perforce stript of all that was intellectual and educative, and what should have been a joint exploration of truth or beauty becomes a mere drill of mechanical processes. "For the sake of existence to throw away all that makes existence desirable", to make room in the University for the unsuitable at the cost of rendering the University course worthless even to these, is obviously unwise; yet it is a temptation which constantly confronts us, and which it will be part of your service to withstand.

Some of you will enter upon the less perilous and responsible, but equally difficult, work of educating older people through authorship. Books and newspapers, and, to some extent, plays and cinema films, are the school of the adult population, and the production of these is largely the province of University graduates. A country looks to its University men and women to create literature which shall add to the beauty and glory of its language,—which may indeed avert the death of that language. For in these days of rapid human intercourse and of interests and enterprises which involve the whole world, the barriers set by diversity of speech must inevitably be lowered and rendered less separating. The demand for a common language for the human race, whether it be Hindi, Chinese, English, Spanish, or some other tongue, is sure to become more and more insistent, and this will inevitably lead to the gradual disappearance of many languages now in wide use. The one thing that will save a language is the creation in it of literature so beautiful that men will be ready to go through the toil of learning to read it. A language earns length of days by the literature it produces. We still learn, read, and delight in Sanskrit, Latin, Greek and Hebrew because there are immortal poems in these languages, whereas the speech of Carthage, and of ancient Egypt and Assyria, mighty though those empires were, can be found only in museums.

May it be granted to some of you to ennoble your mother-tongue by writing deathless poetry; but the power and inspiration for this can be given to few. Yet on all graduates lies something of a responsibility for the poetry of their country. It is true that the University cannot make poets—indeed the history of the academic experiences of young poets has in all lands been rather depressing—but the University supplies something which is quite essential to the growth of great poetry. It prepares an audience for the poet, imparts the literary taste that can understand and enjoy his work, gives him the circle of friendly readers without which the best poetry does not come into being, and the trained and disciplined criticism which will inspire him to put forth his very best. This service the University should do both to its poets and their readers. It has been said that the test of education is its power to impart delight in reading good literature.

If you are leaving your College without a taste for reading, if you prefer magazines to books, and selections and abridgments to the real thing, your education has been a failure, however great your academic success may appear to be. Few of us can ourselves create great literature, but all the sons and daughters of the University should be able to serve their country by demanding and encouraging good books and can discourage by ignoring them such tasteless and listless writings as may from time to time appear. The reading public will naturally be guided by the judgment of graduates who read and talk about books and who review them in the public press. You are in a large measure responsible for the level of the current literature of your country.

This responsibility will in a special degree lie on those of you who make journalism your field of service. On such indeed lies a very heavy weight of responsibility in every respect, for the daily Press is now-a-days almost the most potent influence for good and evil that we know. It insensibly moulds the habit of thought of its daily readers to generosity or meanness, self-interest or patriotism, a love of truth or a thirst for excitement, self-flattery or self-criticism. This subtle influence is far more momentous than the newspapers' advocacy of particular views. Yet this too is very important and an irresponsible Press is almost the most baleful curse that a country can suffer under. We in Madras are fortunate in the tone and temper of our two chief newspapers, but it is easy enough in many other places to see how a powerful and able newspaper, inspired by no higher motive than the love of excitement, may poison public opinion at its source, work cruel injury and wrong to individuals, debase public taste, and become the fountain of communal and national bitterness and strife. Yet the responsibility is not with the journalist alone. Every nation, it has been said, gets the Press it deserves. Newspapers deeply influence the taste and opinions of their readers, but on the other hand they supply what the public asks for, and are sensitive to every fluctuation of the popular demand. University graduates can render service to both these reciprocal influences. As journalists they can use the balance of judgment, freedom from prejudice, and exactness of expression which the University has sought to teach them, and as readers of newspapers they can demand a worthy treatment of subjects worthy of record, and discourage sensational exaggeration, trivial silliness and vindictive bitterness.

To many of our graduates life does not offer an academic career or entrance to one of the liberal professions, but a field of work in public administration or in business. Many of you will enter the service of Government or some public body, and pass your life in working some part of the great machine of our civilization. Large sums of public money will pass through your hands, and on your

efficiency will depend the smooth and successful handling of those countless transactions which unite us into a corporate body. You will need all the thoroughness, perseverance and accuracy which the University has sought to implant in you, and all the trained intelligence which her discipline has brought forth in you; for your responsibility is very great. On the uprightness of the administration depend the safety, honour and welfare of the people, on the efficiency of the administration depend their comfort, ease and leisure. It is wonderful to note how much avoidable misery can be caused by mere slackness and inefficiency in the public services, by procrastination and delay, by disorder and muddle, not to speak of graver failings. If the true patriot is he who pays the incometax promptly and cheerfully rejoicing to do this share in bearing the public burden of his country, so the true servant of the public is he who administers his office with the same interest, care and solicitude that he devotes to the management of his family concerns.

Some of you, graduates in agriculture and engineering, will devote yourselves to increasing the material resources of the country, promoting its fertility, and rendering traffic and transport more swift and safe. For these and other similar indispensable services graduates are needed who will bring to their task the technical proficiency, resourcefulness, and alertness which the University has sought to foster in them, and along with these qualities the devotion of patriots who see their motherland in the arid soil to which they lead the streams of healing, and hear the cry of their country as they penetrate with their roads far into the pathless jungle. Many will have control over large numbers of workmen, and will not forget the lessons of brotherhood and human sympathy learnt in the crowded intercourse of their college days, or be unmindful of the doctrine of the University that all privilege entails duty.

Year by year an increasing number of graduates take up commercial pursuits, and this is not in any way to be deplored. Many countries have come to realize the advantage of employing for the purposes of trade and business men whose minds have been widened and strengthened by University education. Such can understand the theory as well as the practice of commerce and look beyond immediate profits to remoter gain; they can realize that exclusive devotion to self-interest and ruthless disregard of the welfare of others are as unrewarding in commerce as in all other human concerns.

Into most of these professions and occupations, though not yet into all, women graduates as well as men will find entrance, and it is with great satisfaction that the University sees from year to year an ever larger band of women taking part in the ceremony of graduation. The feelings which stir the men graduates are shared by the women, but I think that we are moved by a yet deeper sense of gratitude to

the University. For we have entered on the fruits of the labours of men in which we had little share, and further we have been treated by the University with greater generosity than any public body has accorded to women—the generosity of impartial justice. Not by special treatment has the University helped us, nor by humiliating and weakening privileges, but by a frank welcome to meet its ordeals and stand its tests. The results so far may be viewed with some satisfaction; the First Class in History in the B.A. Examination, I note, this year consists solely of two women, and they have a very creditable place in the other lists too. Opportunity has been the great gift of the University to women, and now that so many have turned it to good effect we trust that the larger world without will deal with us as the University has dealt. The service which you, women graduates, will render to your country will be the reward of the University. All will gain by it, but there is a special service to your own sex which only you can give. This is the devising of a suitable education for the women of this land, a problem of especial urgency now that the demand for the education of girls has in this last year taken a new strength and insistency. It cannot be solved with complete success by men or by foreigners, but awaits its solution by Indian women. By treating you for the time being as if you were men the University has given you the mental training of which women have stood so greatly in need, strengthening the will and clearing the mind, teaching lucidity, candour and courage, and conferring a wide outlook and a balanced judgment. The time will come when women will not only receive from the University, but will give gifts in return, attaining to a full share in its teaching and administration, but that time is not yet. In the meantime it is better that women should for the most part be educated in Colleges of their own, where their own ideas can take shape and come to fruition rather than in institutions which were devised for the needs of men, where women must be passive recipients and cannot mould or modify the education which they are receiving; but we acknowledge with deep gratitude the admission of women to Honours colleges which give them the instruction which the women's colleges do not as yet provide. We value and thank the brotherly spirit of those who carry on the post-graduate work of the University.

But all of you graduates, men and women alike, have other functions than the practice of a profession or business ; you are citizens and members of a nation. It is not for University men and women to stand apart from the national life for which their education has been preparing them, nor would any wish to do so. All graduates should take an earnest and active interest in politics and form independent and reasoned judgments on public events ; they should bring knowledge and intelligence to the help of all parties. It is certainly not the aim or duty of the University to produce men and women who by

reason of their education will all belong to the same political party. There should not, and indeed there cannot be, a University party in politics. University training will be worse than a failure if it turns out alumni all of one pattern, or seeks to impress on the minds of its graduates one set of opinions in a region where diversity of a view is the salt of life. Every political party, unless it be hopelessly insincere and unscrupulous, ought to find recruits among the young people who are just now pouring forth from their colleges and bringing with them the characteristics which may lift politics to the level of a high public service. All parties need men and women who possess the ability to see both sides of a question and yet hold steadily the view which seems to them the truest, who can discriminate between important and trivial issues and discern what is the real heart of a problem, who can balance the good and evil of a measure or movement, and who are willing to give the adversary credit for a worthy motive. The presence and influence of such in each of our parties would go far to solve the painful problems which India and many other countries are facing to-day. What troubles our world so deeply at this time is not so much the existence of varying and indeed conflicting parties and policies as the shortage in all parties of the qualities of the statesman and the prevalence in all parties of ignorance and prejudice. It is true that every party contains some exalted and noble spirits, but every party needs a strong recruitment of such, and it is to the University that they naturally and hopefully turn in order to find them. University men and women have learnt to require evidence before they accept reports and rumours ; they ask for a foundation for their beliefs ; they can listen with concentrated attention to a detailed statement and grasp a complex policy ; they can hear with respect and courtesy the expression of views distasteful to them ; they have a sense of proportion. They have passed beyond the blind patriotism which can see no good in another nation, beyond the weak patriotism which cannot endure to recognize any lack of perfection in the mother-land, and have come to the faith, hope and love which belong to the true patriotism.

University graduates are often called to leadership in the public life of their country, but our main thought to-day should be of the nobler call to service. Generally speaking, and except in the case of the very young, he who desires to lead is by that desire rendered less fit to lead. One of the great gains of our modern times is the changed concept of public leadership. It is no longer regarded as a glittering prize, or desirable in itself as a means of wealth or distinction or influence, but as a type of service so arduous and so heavily weighted with responsibility that even a brave man will hesitate to accept it. The desire to attract attention to one-self, to be personally conspicuous, is felt by University people to be childish. Only a

child frankly asks for praise and only a child can feel a pure enjoyment of it. If a person beyond the age of childhood has a strong ambition for praise it is to him a restless evil, a craving which grows by what seems to satisfy it, as if one drank salt water to quench thirst. Such a passion disqualifies for leadership. A University graduate has put away childish things, and is so deeply interested in the service he is trying to do and the cause he is trying to advance that he has not time or attention to spare for speculating whether he is being duly appreciated or fretting because not very much notice is being taken of him. Service may include leadership or may bring a man to a place where he cannot refuse it, but leadership and power are best if they come unsolicited and unstained by personal ambition.

Few graduates who are honest with themselves can look back on their four years of University life without some arousal of regret for opportunities ignored, time and talents wasted, training unused. Perhaps we feel that the University has not perfectly had its way with us. We may have failed in honesty and preferred showy and unwarranted results to steady work ; we may have failed in courage and preferred the lesser to the greater good ; we may have failed in self-control and still remain weak in will and unsteady of purpose ; we may have failed to learn the great lesson of concentration which would have made us able to master our future tasks. If we had the time to live over again, perhaps some of us wish to live it differently, and carry away a greater gain from our University days. But let us take courage. Failure in any worthy aim is always weakening, and therefore regrettable, but it is not irretrievable if one derives from it knowledge which may lead to strength worthy of the cost. The most momentous time of life is not that spent at College, but the years which follow graduation, when we either work the training and teachings of the University into the fabric of our character or let them insensibly drop away from us. Dissatisfaction with our own University career is worth the pain if by it we come to realize that " all fair things are hard to win " that the path of least resistance is the path of spiritual failure, and that we need the help of a strength greater than our own.

Graduates of the year, your families and friends, often at the cost of great sacrifice, have given you four years of opportunity on the training ground of the University. The University has given you whatever you have been willing to receive of its best. Such gifts cannot be paid back, they can only be passed on. It is reward enough if you in your turn do for others what has been done for you, that as you have entered into the labours of others, so other men may enter into your labours. " Freely ye have received, freely give."

IDEALS OF UNIVERSITY EDUCATION IN EUROPE*

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UNIVERSITIES are great national assets. Their chief aim is to supply a sufficient number of people for service in Church and State. Their ideal to train citizens has always ensured for them public support from the exchequer as well as a good deal of public criticism. They generally stand for the ideals of a nation. For the movements among the youth are the most representative of a nation's ideals.

A study of the ideals of some of the countries of Europe, chiefly England and Germany, is most important for us in India. For one reason, Indian Universities have reproduced systems prevalent in English Universities. A good many of the professors who are foreign-trained are trained in England. An exposition of the ideals of University Education in Europe should not be considered as an indirect criticism of Indian Universities. We are adopting the Parliamentary institutions of England and a study of University ideals in Europe is bound to stimulate thought and suggestion among us.

The first thing that struck me in the Universities of England is the direct and indirect emphasis upon religion. To start with religious ideals at the outset may be an anathema to many. The older Universities—Oxford and Cambridge—were originally founded for the training of the clergy. Attendance at the chapel every day is compulsory at Eton and Harrow. It is, however, strange that these public school boys who are so keen on attending the church seem to neglect it later. There is a chapel attached to every college in the older Universities. In modern Universities as in King's College, London, is a foundation with a theological faculty. In colleges where there are no chapels, religious activities are maintained by arrangements with local churches and other religious bodies.

Outside critics do not usually accept the spiritual and religious basis of English education. Dr. Norwood, Headmaster of Harrow, speaking of English Secondary Schools contends that most boys have a definite desire for "right conduct, a desire, as the boy would say, to live decently, and to do something that may be of real use in the world."† The relation of religion and ethics to the system of education imparted in our Universities is a problem that has to be fearlessly faced by educationists and politicians. I am aware of the Benares Hindu University and the Muslim University of Aligarh. I am equally aware of the religious instruction imparted by missionary

* A lecture delivered at the Danish Mission Reading Room, Madras.

† Norwood, *The English Tradition of Education*, page 60.

institutions in the country. Barring these, there are many colleges where no attempt has been made to emphasize the spiritual basis of education. The only notable exception is the experimental university of Dr. Rabindranath Tagore—the "Visva-Bharati".

The chief ideal of the English Universities is character-building. This is chiefly achieved by the residential system which characterizes the Universities of Oxford and Cambridge. In this respect they are the pride of England and the envy of the world. The advantage of the residential system is that students are in very close and intimate contact with one another and with their tutors. This intimate contact between personalities together with social and athletic activities provides the best training ground for character-building.

Even at the other Universities—as for example in London—social and athletic life is emphasized though not to the same extent. Oxford and Cambridge are unique and it is a mistake to suppose that there is no social life worth the name elsewhere. Though scattered over a very wide area in London, there is a University Union in addition to the College Unions. There is a University Sports Club and several other clubs to bring together the students of the Metropolitan Colleges.

The emphasis on character-building is apt to be ignored in the daily rush of work in a big university. All universities are engaged in the mass production, in some form or other, of graduates. It is the business of a university to see that men and women who can add the letters B.A. after their names have received a real university education. It is often taken for granted that the study of a few text-books, the attendance at a few routine lectures, and success at the Final Examination are sufficient to make one a graduate. Such a system pays more attention to intellect than to character. The reverse of the criticism is levelled against English Public Schools and Universities but it is better to attach more importance to character-building than to intellectual training. No one who has resided at an English University can say that little emphasis is placed upon intellectual training. For England is holding its own against all continental supremacy.

Another feature that struck me as an essential factor of university life in England is the athletic ideal. This is a very prominent feature of English Public Schools and Oxford and Cambridge. Even in the other universities sport occupies the same important part in university life though the opportunities are limited. It is most unfortunate that an exaggerated importance is attached to sport. The Oxford and Cambridge Boat-race is as important as the Derby. The exaggerated importance is seen in the saying attributed to the Duke of Wellington that the battle of Waterloo was won on the playing fields of Eton.*

* Norwood, *The English Tradition of Education*, page 99.

More prominence is being given to sport in German University life. Before the Great War, owing to compulsory military training, emphasis on sport was unnecessary. With the break-up of the old military system in Germany, the universities are paying greater attention to tennis, foot-ball and organized walking tours. During summer young men and women with knapsacks on their backs travel long distances for several days. As a comment on the importance attached to sport by various countries, I may mention that when I was staying at Heidelberg in a *pension*—boarding house—in the summer of 1928, the Americans were proud that America came first at the Olympic Sports and the Germans that they came second. Though England was rather low in the list, you may say that sport is practised by a few very well in Germany and by almost all in England. It is a common experience in England that when Indian students play tennis on the hard courts, many young men and young women will be playing tennis on the lawn courts. No one would seriously consider them as good players but they have the spirit of sport in them.

The European Universities are also noted for their research. Universities are institutions to which funds from the public exchequer are paid. In Germany all universities are Government institutions. It is but fair that they should justify their existence by advancing the bounds of knowledge. The undergraduate courses at Oxford are probably unrivalled in their excellence but the university has been feeling that more attention should be paid to research work with a special view to attract overseas students. Special emphasis on research is necessary in our country in view of the large increase in the number of our universities. It is not sufficient for a university worthy of its name to have a Vice-Chancellor, a Registrar and a Syndicate with a machinery to conduct university examinations and publish results. It is mere reduplication of work with much unnecessary cost. One of the most hopeful features of our universities is the research work that is being turned out sometimes under great difficulties. The atmosphere of research gives an entirely new spirit to university teaching and standards. The ability to think independently and impart teaching with some originality is the gift of a research worker. Such an attitude is necessary in our teaching because of our system of examination which, unfortunately, gives room for a good deal of cramming.

One aspect of the research work done by universities is the relation between industry and university teaching. The conditions are ideal in Germany. Every factory has some university professor on its consulting staff and some of the professor's students work in the laboratory of the factory. As the research doctor's degree is conferred by all German Universities such students have plenty of

scope for their talents. The relations between businessmen in England and the Public Schools and the Universities are not so ideal as in Germany. The business man feels that the English Public School boy or University graduate requires more pay for the little business he knows at first whereas the business-trained man can do the same work for less pay but more efficiently. It is often found that people in this country pick up criticisms of public schools and universities and hold them up for ridicule. There is no doubt that English educational institutions, as they have done through centuries, will adapt themselves to this new attitude of businessmen. A housemaster at Eton told me that changing conditions in the British Empire and world affairs will compel them to adjust their methods of teaching. As far as our country is concerned, we hope a time will come when research work in science would help Indian Industries.

I have said something of English and German Universities. I may refer a little to education in France. At the English Public Schools and the Universities, the students are left largely to themselves. Centuries of discipline and training have inculcated in them ideas of responsibility, punctuality and self-help. It is the same system which we follow, to some extent, in our teaching. I believe Indian conditions demand more supervision than is found at English Universities. The close supervision, characteristic of French secondary schools, is a matter worth our consideration. "The boys are always under the supervision of a master, and are not left to themselves even for a short time."* I believe more supervision is not only necessary over the work of our students but also over the pupils of the high schools.

Though I am not dealing with secondary education, let me say that a well-planned system of secondary schools with boarding schools attached to them will be able to produce good material for our colleges. Our country needs a number of good high schools, at least one in every province, to give a tone to secondary education in the country as the public schools in England do.

Finally, let me say a word about the spirit animating the youths in Modern Europe. The Great War is a calamity which has made the universities re-examine the value of education given. The culture and learning of Europe could not prevent it. Mr. Abraham Fletcher in his *Burden of Humanism* accuses the universities of their neglect in preventing misunderstanding and national feeling. There is a great movement in Europe and America to foster international friendship and feeling. The presence of the Rhodes scholars in England, the Commonwealth scholars in the United States, the exchange of German and English students by the families concerned and the

* Zia Uddin Ahmad, *Systems of Education*, page 188.

exchange of German and French students will cement and strengthen this new spirit of friendship. To go to another country and stay with a German or French family is a great experience.

I believe this movement, if followed in India, is bound to produce beneficial results. To send 25 students from Lahore, Aligarh or Calcutta to Madras or the same number from Madras into any of the above mentioned universities for a term is a great opportunity. The communal problem in India is baffling all political, social and religious leaders. The mere contact which we get in colleges does not often extend to beyond sitting in the same class several times a week. We need leisurely opportunities to learn tolerance and understand each other. On the same grounds it is worth while sending a batch of Indian students on a visit to English Universities during summer. It is easy to say "what suits Europe does not suit India". Education is a training in citizenship and no stone should be left unturned to achieve our ends.

STUDIES IN NATIONALISM AND RELIGION

(C) CHRISTIANITY AND NATIONALISM.

BY G. V. JOB, M.A., L.T.,
Principal, U. F. C. M. School, Chingleput.

"BY the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.....O daughter of Babylon, happy shall he be that taketh and dasheth thy little ones against the stones." Thus the heart of the afflicted Hebrew race poured out, as from the depths of a seething volcano, its love for its motherland and its hatred of her despoilers. A few centuries later, when Jesus came on the scene, painful evidences of His nation's political subjugation and disgrace were noticeable through the length and breadth of Palestine. To Him, as to the Psalmist, Jerusalem was an object of love. It continued to occupy a prominent place in His thoughts and plans. He too wept when the sun-lit pinnacles of the holy temple burst on His vision on His last fateful journey to Jerusalem. Who could doubt that those tears were the tears of a sincere patriot? And yet how different were the words that He spoke on that occasion! "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

From a political standpoint, Jerusalem was not to blame very much. She was almost invariably the oppressed and not the oppressor. Except for two brief periods in their long history, the Hebrews were spending their days either in captivity in strange lands or were groaning under the weight of foreign domination in their own land. Jesus did understand the heart of His people. But His diagnosis of the cause of His people's downfall, and His cure were utterly novel. Not only to the Hebrew, but to the whole human race salvation could come only with the coming of the Kingdom of God. And His mission on earth was to tackle, not the immediate problem of freedom for the Jew, but the more remote and wider problem of universal goodwill and peace, freedom for all. With this goal in view, He promulgated laws which have been characterized by imperialist minds as the laws of the weak, to be eschewed by those who aspire to become supermen and overlords.

Neitzche, the bold philosopher of imperialism, saw with an unerring instinct, that the real enemy of imperialism was the Gospel of the Galilean. Rome, in the early centuries of the Christian era, recognized in the humble followers of Jesus and their way of life

forces that went directly against self-aggrandisement and political domination. Hence the violence of the persecution of the Church not only by a Nero but also by the philosopher prince, Marcus Aurelius ; and the vituperation of even Celsus and Lucian. In those days the Church fathers thought with clear concentrated emphasis the essential other-worldliness of the Christian Gospel. But with the nominal conversion of Rome to Christianity, the relation of the Church to the State changed. The State assisted the Church and the Church paid dearly for this assistance. Emphasis changed, aims became confused, and the Church was no longer able to speak with clearness its mind on the problems of conduct raised by political rivalries and ambitions. This early alliance of the Church with the State was responsible for the quasi-religious conflicts of Europe ; and national rivalries became invested with religious sanctity. The results of this confusion are still evident in such terms of common parlance as "a Christian Government", and in the paradoxical spectacle of Christian nations going to war with one another and praying to the same God, each for the victory of their own arms.

The churches to-day are practically in the same position in which the nationalist Jews were when they sent Jesus, who called Himself their Messiah, to the cross. The Pilates still ask, "Art thou the king of the Jews ?" and still has Jesus to reiterate, "My kingdom is not of this world." The hope of the restoration of the Hebrew monarchy was a deep-rooted obsession of the Jews of Christ's day. And who can tell that there is not in many patriotic minds a subconscious identification of narrow national aims with the Christian ideal ? Why did a Christian statesman, in calling his nation to arms, use such eloquent phrases as these :—"A war to end war" a war which was "to make the world safe for democracy"? Imagine Alexander or Muhamud of Ghazni appealing to his soldiers in this way. It was evident to the statesmen of Europe and America that the war chariots of national jealousies would not move these days unless they were hitched to the latent idealism of the people. The phenomenon of "conscientious objectors" is a distinctly modern phenomenon. It is bound to become more widespread and powerful as the ideal of international goodwill and co-operation asserts its superiority over that of exclusive nationalism. And as the Christian Church begins to disentangle itself from the meshes of nationalism and to realize more clearly its unique individuality as a world-wide brotherhood, it would cease to countenance national ambitions and rivalries.

The claims of nationalism constitute an urgent and insistent problem of daily conduct to each Christian man and woman. And none can wait till the Church is able to give a clear lead. Since the Great War churches have begun to range themselves more actively with the forces that make for international goodwill. But one cannot

be sure where they would stand in the event of an outbreak of hostilities. And even now in the more insidious evils of commercial competition and exploitation there is a problem which the churches have not begun to tackle. But this much can be asserted with confidence. The one thing that claims the undivided loyalty of the Christian, apart from the person of his Master, is his Master's great ideal, the Kingdom of God. Modern Western Ethics has learnt to formulate its ideal and goal of life in these very words—the Kingdom of God. The one absolutely satisfying ideal is to so regulate personal conduct and adjust social relationships that the kingdoms of the world—that there are so few of them to-day does not make the term less comprehensive—are transformed into the Kingdom of God. The early Christian was found fault with for his other-worldliness. It is a question whether the modern Christian, consistent with his profession of faith, avoid the error, if error it was to have fixed one's gaze upon a reign of universal righteousness and peace. We may not be able to believe to-day that the millennium will descend ready made from the clouds. But we should have lost our hope and inspiration if we could not believe in a millennium at all. A millennium, in bringing which God invites us to co-operate with Him, is the biggest Christian ideal; and we may wait to the end of the age for some one to discover a loftier ideal.

As our devotion to Christ supplies the motive, our loyalty to the ideal of His Kingdom should prescribe our rules of conduct. And again the responsibility for applying this principle to the elucidation of acts and courses of conduct in particular situations is one that, in the last resort, falls on the individual. But two general considerations emerge from the acceptance of this ideal. In the first place one would want to know if the Kingdom of God might be identified with the Church. On the one hand our ideal of the Church is set for us by such beautiful metaphors as these—The Church is the Body of Christ: we are its members and our Lord is its Head. The Church is the Bride of the Lord of heavenly joy, the Bridegroom. On the other, we are only too conscious of her weaknesses—her divisions both denominational and racial; her ineffectiveness in the past; her inadequacy to cope with the present human crisis. Yet with all her weakness, she is the one outward and visible symbol of our corporate unity in Christ. She is our spiritual home. She is the custodian of the Gospel. The loyalty to the Kingdom implies a whole-hearted consecration to the advancement of the Church. In recent years the churches all over the world have been drawing closer to one another, realizing that, while the causes of division are more in the nature of historical accidents, the rallying and unifying factors are in the very heart of this world-wide movement. This great movement within the churches of to-day is the result of Christians all over the world having

recognized the fundamental relationship between the ideal of the Kingdom and the integrity and oneness of the witness of the Church.

But the Kingdom of God is certainly larger than the Church. It embraces the whole human race ; and if the visions of Isaiah and Paul are not too ambitious, the whole creation is looking wistfully to the day of the coming of the Kingdom. The goal of the Christian adventure is an all-embracing synthesis, one vast music of Love, one universal dance of abounding Life. That is what the Christian is called upon to pursue in every act of his. It goes without saying that a synthesis such as this would involve the reduction of a great many antitheses. A large number of these antitheses are created by nationalism. When a conflict arises the Christian should know where to place the axe. It is clear that Christianity does demand the subordination of national ideals to the great ideal of the Kingdom of God. It is also equally clear that national ideals are not permeated with the spirit of the Christian ideal. Conflicts therefore are inevitable and the Christian cannot at present accept the whole programme of his nation's aspirations or ambitions. He cannot accept all methods of political action which his nation may feel called upon to adopt. He cannot countenance the engendering of feelings and attitudes which militate against the spirit of the kingdom. But on the other hand the Christian has no adequate sphere of action except within the life of his own nation. As the man who says that he loves God, but does not love his fellowmen is open to consideration, so the Christian who says that he is pledged to the ideal of the Kingdom of God, but does not serve his countrymen in weal and in woe, would condemn himself to a life of utter ineffectiveness. The Kingdom of God is our ideal ; and our nation and her needs constitute the field within which we will find most of our opportunities for advancing the cause of the Kingdom,— this the object of immediate endeavour and that the ultimate goal.

To conclude, the world has not seen greater patriots than some of the prophets of Israel, like Isaiah, Jeremiah and Ezekiel. These prophets prayed for their people ; they wept for them ; they offered their counsel to their kings and they went into captivity with them. Yet they did not hesitate to tell them that God had rejected them for their idolatries and immoralities. They did not hesitate to say that the heathen monarchs who devastated their holy land and carried them away as captives were the servants of Jehovah. Jesus who wept over Jerusalem was yet compelled to pronounce judgment on her which was literally and so tragically fulfilled within thirty years. The Christian patriot may therefore be called upon sometimes, and, in the present state of political policies, perhaps very often, to step out and declare the unpalatable truth. His voice may still be the voice of one that crieth in the wilderness. But who shall say that he failed or that he did not love his country well ?

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : H. A. POPLEY.

Vol. II September, 1931 No. 2

NEWS AND NOTES

The Thirteenth National Convention.

The Thirteenth National Convention is to be held at Bangalore from December the 30th, 1931 to January the 3rd, 1932. The Bangalore Association has been good enough to give us a hearty invitation to hold the Convention once again in Bangalore. In this issue will be found a Call from our President to all the Associations throughout the country, and we trust that the Boards of Directors and Secretaries will respond to this Call and do their very best to ensure a good delegation to this National Convention.

Lieut. Wadhawa Mall.

In the last issue of our magazine a note from Mr. Peterson of Lahore gave an account of the passing away of Lieut. Wadhawa Mall, the Assistant Secretary of the Rural Reconstruction Centre, at Vanieke. Lieut. Wadhawa Mall endeared himself to the people of the village and started the reconstruction work in this centre on sound foundations. He has left a fragrant memory of Christian brotherhood amongst all the people. We tender to his widow and friends our deepest sympathy in their bereavement.

Disarmament.

The World's Committee of the Y.M.C.A. passed a resolution urging upon the Associations throughout the world the necessity of helping to create the right attitude with regard to this whole problem of disarmament. Since the war nations have actually increased their armaments above the pre-war limit in spite of the League of Nations. Here in India we have peculiar difficulties in regard to this matter and we would urge Associations to study these and especially the problems connected with the North-Western Frontier. What is needed is to get rid of the militaristic spirit. The Colombo and Lahore Associations have already taken up this matter and are planning to hold a meeting on the subject. We hope that other associations will follow them.

Emergency Work in Burma.

At the end of June, in response to a request from the Rangoon Association and from the military authorities it was decided to open special emergency work among the troops engaged in operations in Burma. Both British and

Indian troops are at present carrying on their operations during the rainy season in a very difficult country where they have no amenities whatever. It was felt desirable therefore that the Y.M.C.A. should place itself at the disposal of the authorities in order to do the kind of work which proved so useful during the great war. Mr. W. Hindle of the United Provinces has gone to Tharrawaddy and is making this a centre of work among the troops who are using it as their base of operations. There is also a large concentration camp of refugees here among whom he is doing welfare work. We are sure that he will have the sympathy and help of all our Associations in this difficult task.

Coonoor Association.

We congratulate the Coonoor Association, which, under the leadership of its Honorary Secretary, Mr. John Thangavelu, has succeeded in clearing off the debt of Rs. 8,000 upon the building which was purchased for the use of the Association about two years ago. A Thanksgiving Service was held in Coonoor in the beginning of July to commemorate this event.

* * *

COMPENSATION.

BY EDGAR A. GUEST.

I'd like to think when life is done
That I had filled a needed post,
That here and there I'd paid my fare
With more than idle talk and boast;
That I had taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then
In service for my fellow men,
I'd hate to think when life is through
That I had lived my round of years
A useless kind, that leaves behind
No record in this vale of tears;
That I had wasted all my days
By treading only selfish ways,
And that this world would be the same
If it had never known my name.
I'd like to think that here and there,
When I am gone, there shall remain
A happier spot that might have not
Existed had I toiled for gain;
That someone's cheery voice and smile
Shall prove that I had been worth while;
That I had paid with something fine
My debt to God for life divine.

A CALL FOR THE THIRTEENTH NATIONAL CONVENTION.

Bangalore, December 30th, 1931 to January 3rd, 1932.

To

The Boards of Directors and Secretaries of the
Y.M.C.A.'s in India, Burma and Ceylon.

Dear Friends,

You have already received an intimation that the Thirteenth National Convention is to be held at Bangalore from December 30th of this year to January 3rd, 1932. It is five years since the last Convention was held and the changes that have occurred during those five years will invest this coming Convention with a peculiar importance.

In the first place, the whole political situation in India, Burma and Ceylon has been transformed and the advent of Self-Government is imminent. We, as an Association, are not concerned with politics save in so far as political changes affect our methods and work. How far our organization and machinery are adapted for carrying out the tasks committed to us under these new conditions needs to be clearly and thoroughly thought out.

During the present year, World Conferences are being held to which our delegates have been sent. They are facing big problems and the solutions at which, under the guidance of God, they will arrive will call for careful study with a view to determining how best to apply them to the conditions obtaining in our own sphere of work.

Your National Council has during the past months been giving close attention to its Constitution and has prepared a revised Constitution, which, it is hoped, will make it a body in much closer touch with local Associations and more responsive to their needs.

If the Convention is to bring that fresh vision and new power to our whole movement which we desire, we must one and all be making that thorough preparation which alone can deserve success. In the first place I would appeal to you to pray that "The God of our Lord Jesus Christ, the Father of Glory, may give unto all (who shall meet there) a spirit of wisdom and revelation in the knowledge of Him": wisdom rightly to read the signs of the times and the power to recognize, beneath all outward appearances, the leading of His Will and to see how we may most faithfully follow it.

Papers are being prepared in connection with the various subjects which will come up for consideration, and I hope that the fullest use will be made of these for the preliminary study of the problems which will prepare the way for fruitful discussions.

A date has been chosen for the Convention, which it is hoped will make it possible for delegates to attend, and I hope that in the selection of delegates, the utmost care will be taken to secure those whose wisdom and experience can best contribute to the success of the Convention.

Yours very sincerely,
FOSS,
President,
National Council, Y.M.C.A.

Calcutta,
July 13th, 1931.

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THE Y.M.C.A. IN INDIA.

Coimbatore Association.

A Hindi Class was opened on the first of June in the Coimbatore Association. The fee for the class is only Re. 1 and already a number of students have joined.

Volley Ball Tournament—The Coimbatore Volley Ball Y.M.C.A. Team at the end of May won the Open Volley Ball Tournament organized by the Ooty Association.

Two interesting lectures in the Coimbatore Y.M.C.A. during the month were on the following subjects:—(1) The Indian Church and the Present-day Need. (2) The History and Growth of Coal Mining.

Rangoon Association.

One of the most encouraging events was a Conference of all Sub-Committees to consider the programmes presented by each Sub-Committee for the Monsoon Season.

There were over thirty present under the Chairmanship of Mr. G. D. Williams who had also invited all those present to tea which was served prior to the Conference. It may be said that this Combination—Williams, Tea and Conference—is fundamental to the work of the Y.M.C.A. and takes us back to the early days in St. Paul's Churchyard.

There was no dearth of enthusiasm or of speakers. In fact, it was a hard task for the Chairman to keep the Committees within their allotted span; especially was this true of the Athletic Committee which held the floor for a considerable time with a proposal to encouraging boxing. Mr. Gabriel, who by the time this is in the hands of members, will have been installed as the Secretary of the Branch, said that he would like to learn the noble art of self-defence himself.

Religious work, education, social service were all discussed in turn. Several new suggestions were made, one of the most valuable of which was that the chairmen of sub-committees should give a resume of what their Committee proposed to do at the forthcoming social evening. The Conference was opened with an address by Mr. Hilton on " Foundations ".

Gymnasium Club.—It has been decided to start a Gymnasium Club at the request of some of our enthusiastic members. Some equipment has been secured and it is hoped that with the help of Mr. Healy a real service will be rendered to those who are seeking health and strength. Mr. Roberts has been elected Honorary Secretary of the Club.

Social Service.—The Social Service Committee has been busy trying to help those in need and has made arrangements for meals to be given to those who apply for them. Tickets can be obtained from the Secretary at 4 as. each for distribution. The Committee has also undertaken to raise funds to carry on the night school.

The New Boys' Club.—The New Boys' Club, with Maung Aung Thwin as Secretary, is preparing to launch its programme for the boys of the schools and community surrounding the Godwin Road Building.

The equipment has been renewed and the rooms made attractive. A special room has been fitted up as a library and reading room which will contain a selection of boys' books and periodicals.

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ANGLO-INDIAN SELF-HELP.

Proposed Co-operative Store for Calcutta.

As a consequence of the serious unemployment which is increasing among the Anglo-Indian community to-day, and the menace of the future which hangs over them, the leaders of the community have been taking keen interest in plans for self-help.

In this connection a series of lectures was organized by the Y.M.C.A., Corporation Street, with the object of helping the community to understand something of the value of co-operation in all such self-help schemes. The lecturer, Mr. H. A. Popley, of the National Council, Y.M.C.A., gave illustrations in his first lecture of how co-operative societies had been able to develop schemes of Co-operation in Italy, where conditions were somewhat similar to those in this country, and how co-operative principles were applied to land development in that country. Reference was also made to the work of the Canal Colonies in the Punjab, the schemes for colonization among the outcastes in South India, and Sir Daniel Hamilton's Colony at Gosaba, where there are twenty-three co-operative societies with their own Central Bank, Co-operative Stores and Co-operative Rice Mill. In the second lecture Mr. Popley described the work of the Co-operative Milk Union in Calcutta and its allied associations in over a hundred villages, by means of which the milk producers were receiving an adequate return for their labour, and the Calcutta public were getting pure milk, while the villages, where the milk is produced, were being supplied with schools, dispensaries, tube wells, stud-bulls etc. from the profit of the Co-operative Societies.

As a result of the interest aroused in the Anglo-Indian community, some of the leaders, under the inspiration of Dr. H. W. B. Moreno, who was the Chairman of the two lectures, decided to attempt to organize a Co-operative Store for the Anglo-Indian community. A further meeting was held on Monday night at the Y.M.C.A., Corporation Street, when the following Committee was appointed to prepare plans for a Co-operative Store in Calcutta: P. T. Andrews, A. Baker, Lt.-Col. A. A. E. Baptiste, Major H. L. O. Fleming, C. Prince Foster, C. A. Gomez, F. F. Rossetti, C. Smith, U. V. Smith, K. Wallace.

CANADA Y.M.C.A.'S GRATITUDE TO VICEROY.

Address presented at Simla, 25th June 1931.

"Since I have arrived in India as Viceroy I have received such kindness, such friendship and such good-will from all classes and creeds of people that I feel happy I have come back confident in the future and certain that with organizations like the Y.M.C.A. we shall entirely restore those happy relations between Britain and India which it has been my purpose to increase and encourage in every possible way and which will remain my purpose in life so long as I am Viceroy of India," declared Lord Willingdon, acknowledging an illuminated address presented to him at the Simla Y.M.C.A. on behalf of the National Council of the Young Men's Christian Association of Canada.

Lord Willingdon arrived at the building for a few minutes this afternoon and was received by the Most Rev. The Metropolitan of India, President of the National Council, Sir Joseph Bhore, the Rev. Popley (National General Secretary), the Rev. Sutherland, and other officials of the National Council and members of the Board of Directors of the Simla Y.M.C.A.

Others present in the lecture hall, where the presentation took place, included Canon England, the Rev. Chandu Lal, Captain Woods, Captain Evans, Mr. Wright, the Rev. Buckley, the Rev. Spence, the Rev. and Mrs. Dewicks, Sir T. Vijiaraghavachariar, the Rev. Peacey, Mr. A. S. Iyengar and Mrs. Ryan.

Metropolitan's Tribute.

The Metropolitan of India welcomed Lord Willingdon as one in sympathy with and interested in the aim of the Y.M.C.A.—which was the enrichment of individual personality in an effort to complete the work of fellowship. After recalling several utterances of Lord Willingdon when he was Governor of Madras, in which His Excellency had emphasized the need for an understanding between Britain and India and between the two races, His Lordship referred to the close connection between the Canadian Y.M.C.A. and the Indian Y.M.C.A. Among other instances he mentioned the fact that in the year 1890 the first Foreign Secretary was sent to India by the International Committee of Y.M.C.A.'s in Canada and the United States, which was made possible by a gift which was continued for many years by a leading member of the Montreal Y.M.C.A.; secondly, the fact that for the last 10 years the Associations in Toronto and Montreal have provided occasional fellowships for Indian secretaries of the Y.M.C.A.; and thirdly, the fact that the late Mr. Vincent Massey of Toronto, left a fund, part of which was specially used in connection with the Y.M.C.A. in India.

Address from Canada.

Mr Popley presented the address from Canada which read as follows:—

"The National Council of Young Men's Christian Association of Canada assembled at Niagara Falls in its annual meeting desires to convey to you its deep sense of loss at your departure from our Dominion and of gratitude for all that you did on behalf of the Young Men's Christian Association while you were with us.

"The interest in our work which you everywhere displayed, the word you spoke on our behalf, the gifts you made to the work, were an inspiration which we gratefully received and shall constantly remember. The National Council, with all other Canadians, honours the high sense of duty and loyalty to the Empire which led Your Excellency to accept the responsibility and face the ardours of office in India. The place Your Excellency and Lady Willingdon hold in our hearts is such that the eyes of Canada, as never before, are toward India.

"We make it our prayer that you may be kept in safety and given the wisdom to plan and the strength to perform such tasks as shall bring a just and abiding peace to the Indian Empire.

"Signed: Jose' Machado (President), H. Ballantyne (General Secretary), H. M. T. Peacock (Chairman, General Executive)."

Lord Willingdon acknowledging the address, expressed his satisfaction at the words of real feeling and interest and affection which Canada had conveyed to India. That there had been close and good relations between the Y.M.C.A. of Canada and the Y.M.C.A. of India was in itself a further satisfaction.

Viceroy's Gratitude.

The Viceroy continued: "After spending the greater part of my public service in different parts of the British Empire, I do feel a sense of extreme gratitude that

the people in Canada should have been good enough to remember me at this particular time. With regard to my return to India, I recollect very well the eleven years spent in Southern India, in Bombay and Madras. I remember very well those four years, particularly, in Bombay during the war, when the Y.M.C.A. gave us assistance in various ways during that most strenuous time.

"And when I went to Madras I remember how, when the unfortunate Moplah rebellion broke, the Y.M.C.A. did a great deal to assist my Government and myself in alleviating to some extent the distressed people down there."

Concluding Lord Willingdon said that owing to his mature years he had considerable doubt and hesitation in taking on again another Empire obligation, but since his return he had received kindness and friendship from everywhere. He felt sure that if they all worked together with a common purpose, they would restore in the near future complete peace and contentment to this great country.

His Excellency requested Mr. Popley to reply to Canada, expressing his deep appreciation of their kindness.

Sir Joseph Bhore, on behalf of the National Council of the Y.M.C.A. in India, expressed thanks to Lord Willingdon for the encouragement to the Indian Y.M.C.A.'s which was evident in his presence there.

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THE SEVENTH SUMMER SCHOOL AT THE Y.M.C.A. RURAL RECONSTRUCTION CENTRE, RAMANATHAPURAM, COIMBATORE.

BY MISS J. R. SOLOMON, M.A., L.T.,
(Lecturer, Sarah Tucker College, Palamcottah.)

The news of the above Summer School reached us living 245 miles away from it, only after seven years of its existence, but it came at the right time as a god-send. I was thinking of giving my whole time and energy to village uplift, and was looking about for ways to equip me for that work and the prospectus of the Ramanathapuram Summer School offered the right kind of training. So I communicated the news to two of my friends, and we determined to go to the School at our own cost. But since we had already fixed up our holiday plans, which affected many a person, we could not possibly change them and go to the School on the opening day. So we went a fortnight late, which we regret. The two secretaries were very sorry for us because we missed many of the valuable lectures and practical work. Yet we are thankful for the three weeks we had there.

We had lectures and practical work on Bee-keeping, Poultry-farming, Dyeing and Calico Printing. These subjects were handled by the two secretaries with efficiency and enthusiasm. Both are excellent teachers. The subjects are very interesting and useful, not only from the economic point of view, but also as a source of hobbies and recreations, especially for ladies of leisure at home. So we learnt these with great interest with a view to impart the valuable knowledge to our own students.

The secretaries have taken great pains to select only such men as have wide knowledge on the specified subjects and the right spirit to lecture to us. These lecturers instructed and inspired us, though now and then, we were too tired to take in more. We cannot easily forget the Rural Health and Sanitation lecturer. He held us in absolute attention, some days for two hours together. His eyes ever shone with sparkling humour, and he was constantly moving briskly from the table to the black board, and then to the students. He told us interesting anecdotes which he had collected during his actual contact with the villagers. He explained the etiology symptoms and layman's treatment of the common diseases very graphically and vividly. He made us thoroughly acquainted with "those fellows" as he called the germs of the diseases. On the closing evening, he came with his staff and showed us Cinema Pictures on health, till midnight.

Lectures on Adult Education and Principles and Methods of Rural Reconstruction were given by those who had carefully studied those subjects, having compared their notes with methods in ancient India and in foreign countries.

The excursions, picnics, and social evenings arranged for us were entertaining, interesting and educative. We saw new places, we formed new acquaintances, we met old friends, we observed practical appliances of what was taught to us, and our social life with one another and the secretaries was helped and strengthened. We also came to know how well known the secretaries were in those parts, and how much respect and influence they commanded, and how popular the Rural Reconstruction Centre was We were given sumptuous feasts by three great land-lords. The fancy dress competition at one place was thoroughly entertaining. Dignified students cast off their dignity and heroically appeared in comical dress for the amusement of others. The exhibition arranged in a weekly market on Poultry-keeping, Bee-keeping, Dyeing and Calico Printing gave us an idea how we could hold a similar one in our villages. It involved a lot of trouble to the organizers, but the secretaries never spared any pains to make our time of stay with them very useful to us.

Another great advantage of this Summer School was that it brought together from different places of India, persons who had never dreamt of meeting one another. It enabled us to understand one another's views better and acted as a common bond. There were gathered together men and women, speaking eight different languages, and accordingly, following different customs, of different creeds, and wearing different dresses; yet we met together under the same roof for morning devotion, for lessons and for food, and received inspiration, instruction and sustenance for one and the same cause. This unity in diversity is absolutely needed to bring about rural reconstruction in our country, and at Ramanathapuram we got it.

We do hope, now that we have gone back to our various places of work, we shall continue to see the vision we saw at the Y.M.C.A. Rural Reconstruction Centre and toil and labour for our village uplift being "strong in the Lord and in the power of His might".

O Strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

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A BOYS' CLUB IN A HIGH SCHOOL.

1. Meeting of boys after which 65 agreed to join and pay fees of As. 4 per mensem. (After six months 25 of these continue in membership.)

2. School gave the use of an unused room at their own expense.

3. Boy Secretaries are in charge with Mr. Paul and a group of masters as an advisory group to encourage and help the boys.

4. Club room opens daily. Monthly business meeting to check back over past month's programme and arrange events for the following month.

5. Programme carried out:

 Literary Meetings: Aim to discuss topics of vital concern and to learn to express themselves effectively rather than to waste time in mere debate.

 Sunday Meetings: Songs, Hymns, Story Telling, etc.

 Indoor Games contests: Ping Pong, Draughts, etc.

 Oratorical Contests.

 Singing Contests.

6. Programme contemplated:

 Athletic Contest: Using the Scoring Table Basis.

 Bobby Training: Carpentry, Bookbinding, Photography, etc.

 Group Games, Team Games, Physical Training.

 Swimming, Excursions, Hiking Swimming, etc.

 Dramatics: Training Older Boys for Leadership and Service.

LETTER FROM POPOCATEPETL.

From an old Dominican monastery at the foot of Mount Popocatepetl in Mexico comes a vivid picture of an Association retreat from the pen of Dr. John A. Mackay, who last year in response to a petition from a group of outstanding Mexican intellectuals established his residence in Mexico City, in order to concentrate for a term of years within this country his work of Christian interpretation.

"Supper over, a long fire was kindled beside a large stone which Aztec times had been used for sacrificial purposes and which still bore many significant marks on its surface. Our subject for the day was the Association's mission and message On campfire The traditional moment had now arrived to lay bare our hearts. In the most natural and unrestrained way one after another spoke. Who that was there will ever forget those three hours! The old stone altar has never witnessed such sacrifices as those of that night."

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The minister of Welfare in the Greek Government recently said to Herbert P. Lansdale, National Secretary of the Y.M.C A. of Greece. "I am glad to take this opportunity to thank you officially for the splendid work of the Y.M.C.A. towards carrying out the age-old ideals of Greece. Will you please transmit to your Association in America our thanks and appreciation. You may be assured of our support."

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RESOLUTION OF THE NATIONAL COUNCIL SENT TO AMERICA.

To

The Twentieth World Conference of Young Men's Christian Associations meeting in Cleveland, Ohio, August 4 to 9, 1931.

The National Council of the Young Men's Christian Associations of India, Burma and Ceylon desires to send cordial greetings to the Twentieth World Conference of Young Men's Christian Associations and to express its sincere hope and prayer that the Conference will deepen our fellowship, increase our spiritual power, and will give clearer vision and renewed inspiration to the whole Movement in order that we may fulfil our task of leading forward the youth of our different countries into a constructive, Christlike programme of service in this great day of need and opportunity.

This National Council desires to express to the World's Alliance and through it to the various National Councils its sense of the creative value of the contributions that have been and are being made to the progress of the work in India, Burma and Ceylon by many different National Movements and it hopes that in the not very distant future the Movement in this land may be able to serve the Associations in other lands in like manner.

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CHINA.

A RURAL SERVICE STATION.

"Weiting, which took its name from a military incident two thousand years ago, suddenly discarded its dormant appearance on September 28th and a jubilant spirit burst out in all the villages. For it was the day for the celebration of the Second Anniversary of the Y.M.C.A. Rural Service Station there. More than one hundred young villagers, organized into small teams, busied themselves in making arrangements for the reception of the guests invited from Shanghai and Soochow to rejoice with them for the benefits derived from the Y.M.C.A. service.

"Sixty-eight distinguished persons left the pleasures of Shanghai behind them and went to Weiting to be guests of the humble farmers. They were escorted by the farmer-ushers to see what efforts they were making for local improvements, invited to their homes for refreshments, requested to participate in their formal, ceremony, and finally conducted in their boats to visit the beautiful lake nearby before their departure from Weiting. The guests were all pleasantly surprised to find the warm reception and highly delighted to notice the beginning of new life in those old villages.

"The Y.M.C.A. Rural Service Station is pursuing a five-year plan. The past two years has been spent on the changing of the farmer's heart through the enlivening influence of genuine friendship, the development of co-operative and progressive spirit, and the imparting of practical knowledge for solving local problems. The next

three years will be spent on the actual reconstruction of the entire social order to make it a model for other villages. The money for the reconstruction is to be secured from the development of the farmers' own economic resources, for which a very promising beginning has already been made in the introduction of 'cut silk' as their supplementary industry."

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TRAVANCORE AND COCHIN SECRETARIES' ANNUAL RETREAT.

The Annual Retreat of the Travancore and Cochin Secretaries was held at Varkalai from June 26th to 28th, 1931 and was evidently a very helpful and useful gathering. The problems discussed included the Religious Work of the Association, Physical Training Groups, the Circulating Library for Secretaries, Training in Rural Reconstruction Work, Development of Boys' Work, the Creation of Voluntary Leadership, Comprehensive Programmes of Village Uplift and so on.

It was decided to organize a Sunday School Teachers' Conference in Central Travancore for the teachers in the village schools and it was also suggested that arrangements might be made for a Physical Training School at Martandam during the Onam Holidays.

The Conference passed a resolution of appreciation of the work that has been done by the Rev. L. A. Dixon for the past 19 years in Travancore and Cochin.

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FIRE OF FRIENDSHIP AT LAHORE.

World-Friendship and the Criminal Tribes.

When the International Boys' Assembly of the Y M.C.A. closed its meetings in Toronto last week with the ritual of the Fire of Friendship, it was intended that Y.M.C.A. boys throughout the world should meet on the same day in their own Associations to celebrate their unity with those assembled in Toronto. Of these many gatherings one of a unique kind was held in Lahore, for most of the boys joined in the act of world-friendship came from the Criminal Tribes. Among these boys of the Criminal Settlement the Lahore Y.M C.A. has organized a Scout Troop, and with them on this evening were gathered boys of good family belonging to the Lahore Y.M C.A. Scout Troop. In these local meetings held in many lands the Ritual of the Candle takes the place of the Fire of Friendship, which is reserved for world-gatherings.

At Lahore a Burmese Pagoda Candle represented the Fire of Friendship in Toronto, and around this symbol the boys were ranged in a hollow square. After the lighting of the great candle the meaning of the occasion was briefly explained in Urdu and Punjabi, and one by one the boys lit their smaller candles at the central flame. A prayer of dedication completed the ceremony. The programme was varied with songs in Urdu and Punjabi. The "criminal" boys gave a song, two of the youngest boys leading the rest responding, and they also gave two rousing marches. At the end the Sky-Rocket Cheer, which is common to Scout gatherings in the Punjab, proclaimed to a startled world that the celebration was finished.

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Y.M.C.A. HUT FOR INDIAN TROOPS IN BURMA.

Mr. N. M. Wadia of Bombay has given Rs. 2,000 for a Y.M.C.A. Hut to be erected at Tharrawaddy, Burma, for the use of Mahratta Troops. The Hut will be named after the donor.

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INDIA IN 1960.

Professor Radhakrishnan, the well-known philosopher and Gifford Lecturer, speaking recently to the members of the Bhawanipore Branch of the Y.M.C.A. in Calcutta, prophesied for the India of thirty years hence an emancipated womanhood with equality with men, a large sharing of religious values; the various religions no longer claiming any exclusive possession of the whole truth, and progress towards a democracy where the humbler members of society would have won a new dignity in

the recognition of their personal worth and their irreplaceable part in the social organism.

Towards the achievement of these ends, Professor Radhakrishnan, himself an old member of the Association, declared that the Y.M.C.A. was making its own contribution. He proceeded to an analysis of the Christian message, which was of special interest as coming from the author of "The Hindu View of Life". "What", he asked, "does Christianity ultimately mean, if it is not the power of love and suffering to remake society?" This, he declared, was the method of the Christian Revolution. "I will overturn, overturn, overturn." These, he said, were the words uttered by God in the vision of the Prophet Ezekiel, and Christianity ultimately stood for that view of God—as the supreme Revolutionary.

(*Information Bureau—World's Committee.*)

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THE Y.M.C.A. IN OTHER LANDS.

Association Study Week in Geneva.

The Association Study Week organized by the Christian Mission on Life and Work is to be held in Geneva at the World's Alliance of the Y.M.C.A. from September 22nd to 28th. Three languages will be used during these Conferences, *viz.*, German, English and French. The special subject of the Conference will be the Challenge of Unemployment to Christians. It will discuss the whole problem of unemployment in the world to-day and various remedies for it which have been up forward.

The Montreal Association Expands.

The new Central Branch building in Montreal is now an accomplished fact. A busy year of remodelling a nineteen-year old wing and joining to it a new twelve storey addition was climaxed by a whirlwind two weeks, in which the opening ceremonies and the annual maintenance campaign vied with each other for attention.

The new building was formally opened on Sunday afternoon, April 26th, by Rev. Dr. Wallace, Chancellor of Victoria University, Toronto, Col. G. W. Birks, President of the Montreal Association, recently returned from the Orient, and Mr. J. W. Beaton, Metropolitan General Secretary. This function brought to a close a series of events in which clergymen and social workers, service clubs and professional clubs of Montreal, united with all departments of the Association membership in celebrating the completion of the latest and the largest Y.M.C.A. building in Canada.

This new central building is the second of three new buildings provided for in Montreal by the Expansion Campaign in 1928, which raised a million and a quarter of dollars for the purpose of extending the work of the Y.M.C.A. to keep pace with the rapid growth of the city itself. A scientific survey of Greater Montreal in 1925 had shown four directions in which the Young Men's Christian Association must extend its services to meet the ever-increasing needs of the metropolis.

First: Modern Y.M.C.A. facilities for the great area south of Lachine Canal, including Verdun and Cote St. Paul, with its population of some 1,00,000 people.

Second. Extension of Y.M.C.A. services to the rapidly growing western section of the city, including Notre Dame de Grace, Hampstead and Montreal West.

Third: Enlargement of the Central Branch to provide for increased programme services, and the addition of more dormitories in order to help the maintenance of the two new community branches needed.

The Y.M.C.A. in Korea.

The Rev. J. G. Davies, one of the earliest members of the Melbourne Association, is now engaged in the Presbyterian Mission field in Korea. He retired from ministerial work in Victoria a year or two ago, and began his missionary service when over seventy years of age. Here are extracts from a letter recently received from him. We are sure that his friends would like to write to Mr. Davies and cheer him in his lonely outpost. His address is Tongnai, Chosen, Japan.

"I happened to be in Seoul, the capital of Korea.....and took the opportunity of visiting the two branches of the Y.M.C.A. in that city, the Japanese and the Korean. The former is managed entirely by the Japanese, and Mr. Jasutaro Kasaya, who speaks English well, received me courteously. He informed me that they have 600 members and 500 attending educational classes. Also there is work for boys, and Bible classes.....

"The Korean Y.M.C.A. is a very large and important affair. There is a large and handsome building. With the exception of the salary of the American secretary, Mr. Barnhart, the institution is entirely self-supporting. The membership ranges from 2,000 to 3,000, according to the measure of prosperity determined by a good or bad season There are classes for general and Bible instruction, the members go out into the streets of the city and to the villages for evangelistic work: and at the rear of the main building there is a large workshop in three storeys for industrial work—iron work, woodwork and printing being taught, each in a three years' course, and the goods made are sold.. ...

"It is interesting to hear of this Y.M.C.A. work in a country in which there was hardly one Protestant Christian 50 years ago, and where now there are nearly 400,000, but still only two per cent of the population of twenty millions."

Rangoon—Debates for Adults.

The Inter-High School Educational Committee of the Y.M.C.A. which has been conducting debates among high school pupils for the past eight years, has received several requests to inaugurate a series of debates among adults.

At a meeting of the Executive Committee held recently a special committee, composed of U Ba Dun, Chairman, U Khin Maung, Mr. K. R. Chari, U Po Sein and Mr. H. J. Payne was appointed to ascertain whether public interest is keen enough to warrant the organization of a series of such debates.

The Committee, therefore, plans to conduct an adult debate in Burmese on Tuesday, 13th January, at 6-30 p.m. at the Town Branch Y.M.C.A. The topic for the debate will be "Resolved that in the opinion of this house the present tendency of modern women to take increasing part in public life is detrimental to domestic peace and should be discouraged."

A debate in English will be held on 27th January at the same time and place, when it is proposed to have an European, an Indian and a Burman speak on each side of the question. The subject for this debate will be "Resolved that in the opinion of this house, spiritual progress is inconsistent with economic prosperity."

The openers will have fifteen minutes and the other speakers twelve minutes each. There will be no participation from the floor except to indicate the winning side at the close of the debate.

It is hoped that this new venture will prove interesting and helpful and will stimulate scheme of adult education in Rangoon.

The Madras Y.M.C.A.

The programme for the Madras Y.M.C.A. during the next three months is a very full and helpful programme. As regards religious addresses there is to be a series of nine addresses on the *Social Principles of Jesus* which will be followed by a series of eight addresses on *Substitutes* for True Religion. After this there will be another series of religious addresses on *Christian Ethics and Modern Problems.* The Sunday meetings will include series on the following subjects :—

Religion and Education
Religion in a Changing World.
Jesus and Our Modern Life.
Why I believe and so on.

In addition there will be lectures on problems on Civics, Health Programme for Madras, Population Problems, Rural Indebtedness, Some Social Legislation and so on. The work of the Athenaeum which is a Debating Society organized by the members themselves goes on happily. These create a good deal of interest and help the young men both to think out problems and also to express themselves.

The boys and girls exhibition is to be held from 24th to 29th August and this year both the exhibits and the programme are a great advance on anything that has taken place hitherto. Here the boys and girls themselves have organized the whole thing.

H. A. POPLEY.

Week of Prayer.

The special Week of Prayer and World Fellowship of the Y.M.C.A. will be observed this year from November the 8th to the 14th. The subject of the week is The Needs of the World. The National Council will shortly be issuing pamphlets giving topics and suggestions for meditation and prayer. This will also be printed in a later number of the *Young Men of India.*

The Japanese Press and Religion.

It is significant in Japan to-day that the Press is giving a growing publicity to religious news and ideas. *The Osaka Mainichi*, the biggest paper in the country, has now a religious column appearing two or three times a week. It started this feature some years ago, dropped it because it did not think it was wanted, and re-started it in answer to popular demand. *The Yomimuri*, another big daily, has a full-time religious editor and two or three columns of religious matter every day Other of the big papers quite frequently carry religious articles, and the same is true of the provincial press. One paper now is even paying for the material supplied. The articles in demand are of course Buddhist and Shinto as well as Christian, yet Christian writers get a generous share of space and have no cause for complaint.

Turkey : An Open Attitude as regards Religion.

The increasingly open attitude of the Turks and of the Government as regards religion has been shown in many ways. To those acquainted with the former attitude of the country, it comes as a great surprise to have the Government issue a Life of Mahommed on a frank and liberal basis; also a Life of Jesus Christ translated from the French. Recently there has come from the pen of the President, Ghazi Mustafa Kemal, a book treating of the history of the adoption of Islam by the Turks; its trend is towards exhibiting that as a backward step, from which the country should right itself. During the month of March, the film "The King of Kings" showing scenes from the life, death and resurrection of Christ was exhibited in two of the prominent cinemas of Constantinople to crowded houses, and with every mark of approval and with no criticism whatever, or cry of propaganda.

The Church and Youth.

The following are some of the ideas expressed by Dr. E. Stange at a Conference of delegates from various Christian youth movements, held at Lauban, Germany. Our youth movements should recognize without any hesitation the responsibility of the Protestant Churches towards the young people baptized into them and confirmed by them, and we cannot but warmly greet all efforts made by them to proclaim the gospel to the youth which holds itself aloof.

At the same time Church authorities should be alive to the fact that our Christian youth movements must keep their organizational independence, yet forming an integral part of the Church. This necessity should prevent the churches from taking our youth movements as organizational models, and thus alienating them. The churches in adopting new methods of preaching the gospel to young people should avoid weakening the position and the force of our movements, and should recognize the psychological and sociological truth that the gospel cannot hold young people unless groups of them come together spontaneously for the study of the Bible.

Such counsels must not be misunderstood as arising from an inimical and competitive spirit, but as the result of the profound concern we have for the Church of which we all feel ourselves to be members in the deepest sense of the word.

Unemployment once more.

The National Committee of the Swedish Associations voted the following resolution in one of its recent sittings :—

> "In regard to the unemployment of youth the National Council wishes to encourage the Association in all parts of the country to arrange social gatherings for young men out of work, to help such young men to make use of opportunities for technical and for general education and to facilitate their employment in agricultural occupation."

In the report submitted to the National Conference of the Czecho-slovakian Associations is included the following passage on the same subject :—

> "All our Associations have concentrated their attention on the conditions of the unemployed. Co-operating with the state authorities and with other organizations they have given them board and lodging at reduced prices. Several associations have supplied work and free meals to the unemployed. The Association of Bratislava has drawn up the completest programme of activities with regard to the unemployed. Special classes were held for them every morning, and with the help of the municipal authorities it was possible for the Association to give them free meals."

A Tenth Anniversary, Czecho-slovakia.

The National Conference of the Czecho-slovakian Y.M.C.A. celebrated in Prague, in the middle of May, the tenth anniversary of the Associations created in various of the larger cities by American secretaries who had come to Europe to carry on work among Czecho-slovakian soldiers on their way home from Siberia. This Conference drew up a ten years' plan, with clearly defined stages.

Mr. Tidball, the National Secretary, in his report for the past year records that for six holiday camps organized by the Y.M.C.A. 45,000 weeks' attendance were reckoned. Practical activities and religious life are vigorous and growing everywhere in the Associations. If there have been some difficulties during the past year these have arisen out of the international character of the work which has been made the excuse of attacks from hostile parties. These, however, have had no serious results. The Czecho-slovakian Association has taken a very active part in the preparation for the World Conference and their delegation will be one of the strongest that goes from Europe to North America this summer.

Mr. Gethman represented the World's Committee at this Conference. Two extracts from his speech will give our readers an idea of the unique character of the Association movement in Czecho-slovakia. After speaking of the political situation in Czecho-slovakia in 1931, with special reference to the minority populations, Mr. Gethman said, "It was with full consciousness of these facts that the leaders of your movement decided that its services and its field of action should include all the national and racial groups within the state and that as a movement it would consecrate itself also to the building of understanding between states." And again, "Interconfessionalism was adopted as a policy not only for the record books but for the every-day working programme, and during all these years, while most other movements have been discussing this problem in principle, you here have been experiencing the enrichment that comes when men of the different confessions honestly share with one another."

Limited Liability Companies as an Association Experiment, Switzerland.

One of the Associations of Patit-Bale, Switzerland, is making an original experiment. A group of their members wanting at the same time to improve themselves in their professions and to help the prosperity of the Association, proposed that the commissions of the Association, responsible for its various activities, should be transformed into limited liability companies, of which they themselves should be the directors, share-holders and employees. No sooner thought of than done. Certain of the companies have real capital with shares of from five to ten francs. Members join the companies where their talents will have the best chance of development. An accountant will have the chance of setting up an accountancy system instead of spending weeks in working at abstracts of accounts. The young men have full responsibility to their own companies. In each of the executive committees of the companies there is a representative of the Association executive, so as to ensure the best possible collaboration. One of the companies is equipping a recreation ground where there will be as well a temperance restaurant; another manages the restaurant in the Association itself; another supplies members with sports clothes at cheap rates; yet another takes charge of the reproduction of reports, circulars, etc., and the last group is responsible for arranging as artistically as possible all publicity for the Association.

A Youth in Togoland.

The Christian Associations of young people in Lome and Ahecho organized recently in the latter town a Day for the Protestant young men and women in both towns. There was a splendid attendance of 450 young Negroes, members of the Y.M. and Y.W.C.A.'s with a church choir and a band. During the afternoon the young people gave, to quote the words of the missionary, "a quaint and interesting little concert, with singing, recitations, dramatic scenes, acted games, but nothing was given in the native language." The celebrations ended with a big meeting, in which the Negroes themselves spoke of their activities in the Associations.

Monsieur Maitre, one of the French missionaries from Lome, was ill and could not accompany his parishioners. These latter, however, who returned weary at a late hour, came on their own initiative to his house and sang a hymn under his windows.

THE WORLD OF BOOKS

ASSISTANT EDITOR. REV. E. C. DEWICK.

(A) ST. PAUL.

PAUL: THE CHRISTIAN. By the Author of 'By an Unknown Disciple'. (Hodder & Stoughton, 6*s*.)

Those who enjoyed "Paul the Jew", and they were many, will in no way be disappointed with "Paul the Christian" which comes as a sequel to it The Shakespearean quotation given on the fly-leaf

"... man .. that will not see
Because he doth not feel"

gives us the key to the author's attitude to Paul—a man who has had a revelation but a man of such a strictly logical intellectual outlook that he is unable till the end of the chapter, when he is about to die in Rome, to grasp the full simplicity of the Christian message.

The book opens with the stoning of Stephen to be followed soon after by Paul's vision on the road to Damascus, an incident which is treated rationally and yet with its full significance. After a long period of contemplation in the Arabian desert Paul returns to Jerusalem where he comes in contact with the small company of men and women who had known Jesus. Here he finds two seemingly unsurmountable obstacles with which his carefully trained mind is unable to cope ; these are the ways in which Mary of Magdala and Peter grasped the essentials of Christ's message, the intuition of the former and the impetuosity of the latter. The passages of dialogue between Paul and Mary are full of meaning.—Paul trying to rationalize everything and unable to accept the miracle of a new Mary freed from sin, and Mary conscious of her rebirth and conscious too of the fact that Paul does not fully understand—only Jesus could do that.

Paul thinks that he is better suited for spreading the good news among educated men and goes to Athens but finds the youth of that place inclined to argue for the fun of the thing rather than in any honest endeavour to get at the truth. And so he gives up his labours among the cultured few and turns to the slaves and the unimaginative middle classes. His difficulties with the progressive people of Corinth who are ready to take on anything new ring very true and with what new meaning the author clothes the epistles ; we understand much that hitherto has seemed strange to us especially as regards Paul's theory of the atonement. What a great achievement of the author's to have written a book about Paul and to have forgotten that he was a saint and that people were not accustomed to such a lucid portrayal of him but had long regarded him as the divine mouthpiece. Peter by his love won through, Paul by his faith, Peter had been unfaithful, Paul resentful and bitter. In spite of failures they held fast to that which they had and by degrees the other things were added unto them. At the end they were able to face death together

"You can't run away now, Peter," Paul said and smiled.

"Is it life or death? What lies before us?" Peter murmured.

"Only a hidden door! Rise and come through it!" Paul cried.

F. MACKEOWN.

THE MIND OF CHRIST IN PAUL. By Frank C. Porter. (Charles Scribners' Sons, London. 8*s.* 6*d.*)

A most refreshing book. The great ages of Christianity have always been marked, if not created, by a return to Paul's interpretation of Jesus Christ. Augustine, Luther and Wesley owed more than they could describe to the definite convictions about the meaning of life that Paul derived from his direct, glowing experience of Jesus. There have been periods when the pendulum has swung away. A generation ago the cry 'Back to Jesus' voiced a demand that men should escape from the bondage of the mould of Pauline interpretation. But the demand for freedom was only an expression of the very liberty Paul himself claimed, and was a protest rather against the rigid form than the living content of what Paul called 'my gospel'.

There are not a few signs that Paul has for to-day the very message that our modern age demands. Not least in India, old problems are emerging under new names. Was Jesus merely one of a series of the world's great men? Will He take His place as one among many *gurus*? Or was He unique? In what sense does He live to-day? Is the religion founded by Him one to be compared and balanced against others that make universal claim? Or did He create religion in a form that is beyond comparison? These questions may be evaded by a general syncretism or by unthinking compromise. But in the end they must be faced. And they will not be answered by making claims or adopting methods which neither Jesus Himself nor His greatest interpreter, Paul, would have admitted as valid.

Dr. Porter, an American professor, offers a bold, fresh and searching restatement of the significance of Paul's claim for Jesus. He draws attention to the unique opportunity Paul had in witnessing the transition from the Jesus of history to Jesus living in the experience of His followers. He emphasizes the classic importance of Paul's letters as the vital source both in statement and in implication of our knowledge of Jesus. "To know that Paul was historical is to know the historicity of Jesus." He distinguishes most surely between the permanent content of Paul's message and the necessary forms it took in his age. Paul's mind was Hebrew, and the limitations of the Hebrew outlook were not altogether transcended. He spake and wrote to a world seething with Greek and Stoic ideas. He quoted hymns and creeds written by unknown sages. But it is a fundamental mistake to insist on these accidents of Pauline thought. He did not measure Christ by Hebrew or Greek standards. He had found in Jesus something new, transforming and creative. The solution of the problems He raises cannot be found outside Himself. A fresh way of life had been given to men. The mind of God had been revealed on a different plane. Other prophets had said: "Thus saith the Lord"! But not so did Christ take God's place in men's thoughts. The language of the day had to be strained in the effort to put into words the thrill of the new experience. Philosophy, poetry and the richest religious vocabulary of the time were inadequate to convey the precious treasure. But Paul created Christian theology and in a few years formulated the challenge which, in language that has become for us inevitable, has been the most fruitful stimulus to hard thinking and creative living that the human race has witnessed.

It is impossible in a review even to outline the searching argument of this illuminating book. Anyone to whom the words of Paul's letters have become common-place would find this exposition kindle familiar phrases into flame. What was it that made an ill-favoured, detested little Jew so bold as to assert: "I can do all things through Christ who strengtheneth me"? Was he a misguided fanatic? Or had he found, as he claimed, a principle for life that had been hidden from a world of blind men? Our author takes one by one the most famous words by which men have tried to account for the influence of Jesus and shews that it is not the

word that explains Jesus, but Jesus who gives significance and permanence to the word. For instance, Paul did not place Jesus when he called him 'Lord', but found what lordship meant when Jesus found him. He did not explain the influence of Christ by adding the Hebrew label 'spirit', for then spirit would be less than personal and lower than love. He filled the word 'spirit' with a new content by showing how the presence of Jesus had brought the life of God Himself into human society. It is not by reducing Christ to the *Logos* of Philo that the principles of creation and immanence are explained. It is by finding God's meaning and purpose for the world in Jesus, living, dying and raising among men, that men may begin to guess and to share the original purpose and constant love of God.

Young men who wish to make a serious study of Christology would find this book an excellent introduction. It shows how men came to recognize the place of Christ in the work of the love of God towards men. It was not so much a new doctrine to be accounted for as a new experience of sonship to be realized. Paul's purpose was not so much to separate Christ from men as to unite men in Christ. When he considers the meaning of the identification of the Christian with Christ, Dr. Porter's two leading thoughts are that for the Christian thinking must be according to Jesus and that it was to be natural and inwardly true to everyone who has the mind of Christ. For

"Love only knows the love of God
And comprehendeth love."

You can only know love by realizing it. To be 'in Christ' means not merely a mystic relationship to be found in meditation on Jesus but thinking about persons and things in the light that Christ's love sheds on any situation. It is as we apprehend and re-express the love of Jesus that we become immortal.

This book contains some fine expositions of the great Pauline words and arguments. It throws many searching lights on personal ethics such as this: "One who cannot say, 'Be imitators of me as I am of Christ' is not Christian". For it is only in the sphere of love that it is true to say: 'All things are yours'.

It is unfortunate that the publishers have sent for review a copy with eight blank pages—a whole sheet between p. 142 and p. 156. Otherwise the volume is well printed.

G. STAINTON MARRIS.

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(B) CHRISTIAN PHILOSOPHY.

THE PHILOSOPHY OF THE GOOD LIFE By Charles Gore, D.D., being the Gifford Lectures delivered in the University of St. Andrews, 1929-30. (John Murray.)

This will seem to many readers the most satisfying book that Bishop Gore has ever written. In spite of his massive learning, the Bishop has always been himself a prophet rather than a philosopher or a theologian; and in his Christian Apologetic he has seemed to many of us to call on the Hebrew Prophets to carry a weight which they are not capable of bearing. In this book the Hebrew Prophets find themselves only part of a goodly company who from every country on earth bear witness to the paramount claim of the Good Life on the developed consciousness of man.

It is indeed a goodly company: Zarathustra who taught that to be good was not merely to abstain from vice but to "help the world along". Gautama (if only he had not been obsessed by that pessimism which has always haunted the valley of the Ganges), Lao-tse and Confucius in China and Amen-em-ope in Egypt, Socrates and the Stoics, the Hebrew Prophets and Muhammad and Jesus Himself. "Our review of the idea of the Good Life", writes Bishop Gore on page 210, "leaves us face to face with a deeply significant fact—that mankind has over a very wide area

and through long ages recognized the reality of an absolute moral obligation—has acknowledged not only what is but what ought to be, and not only desire and power but duty.....The upward development of man—which is apparent in history side by side with the experience of the deterioration of individuals and the collapse of civilizations—shows the idea of duty, as something of absolute value, establishing itself under the leadership of the prophets and sages of mankind."

This idea of duty establishes itself in two forms. First, in the form of a definite ethical monotheism, as duty to the one good God: this is the form which it takes in the teaching of Zarathustra, Muhammad, the Hebrew Prophets and Jesus. And secondly, in the form of ethical idealism, in which the principle of moral goodness is recognized as an absolute value, while the personal God is less definitely acknowledged, as for instance in Platonism. Both schools appeal to the moral law as certain to vindicate itself in the long run, because they are confident that its authority lies in the very roots of being.

The Bishop proceeds to trace the history of these two schools down to modern times, and ends with an account of 'the idea of God and of man and of the world which, after a life-time of serious thought, I have found the most satisfying' This *Welt-anschauung* of Bishop Gore is indeed a deep and balanced and satisfying outlook upon the world. To meet it after being deafened by theological bickerings and blinking at bright new side-lights on old problems is like coming suddenly behind rows of flashy and jerry-built villas on a solid and kind and wise old Georgian country house standing foursquare to the winds of heaven and destined to outlast them all.

C. G. P.

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(C) CHURCH HISTORY AND DOCTRINE.

THE FRANCISCANS. By Father James, O.S.F.C. (Sheed & Ward, 2*s.* 6*d.*)

THE JESUITS. By the Most Rev. Alban Goodier, S. J., Archbishop of Hierapolis. (Sheed & Ward, 2*s.* 6*d.*)

THE FREE CHURCH SACRAMENT AND CATHOLIC IDEALS. A Plea for Reunion. By T. W. Coleman. (J. M. Dent & Sons, 2*s.* 6*d.*)

We rub our eyes in astonishment. The first two books—published in the "Many Mansions" Series which deals with the spirit and the ideal of the Chief Religious Orders in the Church — carry us into the very centre of a glowing evangelical zeal. The third reveals a readiness to appreciate the most traditional elements of Sacramental Christianity which we associate with the Catholic Church. These three books are in fact a sign of the times and on that account if for no other reason deserve attention —namely, the desire to emphasize both the Evangelical and the Catholic aspects of Christianity.

Father James has two aims — he tries to show that St. Francis of Assisi was not a Lutheran born out of due time and enslaved again to the beggarly elements of the Church but from the beginning of his conversion paid a loving and devout reverence to the Church. It was in fact the "Church which in the first instance made Francis and his order possible". Again it was the Church which saved the Order from collapse within fifty years of its beginning. There is no decline nor slump between the ideals of Francis and the ideals of the Order. They were the same ideals clothing themselves in different outward appearances to meet the changed conditions.

"The Jesuits" is rather more a study of St. Ignatius Loyola than of his society. The author sees in the founder of his society no mere opponent of Luther, no mere bulwark against Protestantism and the Reforms, no mere schoolmaster nor "Soldier Saint", but one whose iron will has been converted by a passionate love of Christ and a desire for the greater glory of God. It is a clever bit of propaganda,

Those who have read and admired "The Free Church Book of Common Prayer" are advised to procure at once Mr Coleman's book It is "an appeal to the Free Churches for the cultivation of a most traditional type of sacramental service in order to prepare for closer fellowship, and then for ultimate union with the more historic branches of the Catholic Church." The author is evidently a man of wide reading and free from narrow bigotry. The Free Church doctrine of the sacrament he explains in terms of Fellowship, but shows how this one thought expands into many aspects. He accepts the doctrine of the Real Presence and while rejecting Transubstantiation he shows with great sympathy how it arose from spiritual experience. He appeals to the younger generation to adapt the Mass to Free Church needs and puts in a spirited defence of ritualism. He regrets not so much the doctrine of the Apostolic Succession but rather an over-rigid form of that doctrine. He avows himself a convinced Protestant, but yet champions a Catholic development among Free Churchmen.

G. KEABLE.

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A NEW LIFE OF LUTHER. Martin Luther: a Destiny. By Lucien Febvre, translated by Roberts Tapley. (J. M. Dent & Sons, London and Toronto.)

The life of Luther was a stirring and dramatic one and it has always lent itself to literary narration. But when the story was told so often as it was by the Lutheran historians of the Church, there was danger that it would take a fixed form, and through lack of freshness would lose something of its power. Too often Luther was regarded as a learned and pious theologian with all the virtues which we expect in sainthood and with the shortcomings and infirmities of common humanity carefully pruned away. But the outlines of this pious life of the great reformer were rudely disturbed some years ago by the attacks of a learned but virulently hostile Roman Catholic priest, Father Denifle. Coming to the study of Luther almost as a side issue after extensive researches in mediæval Catholicism, he was intimately acquainted with a vast range of fact of which the Protestant historians had very little first-hand knowledge. This he used with deadly effect in destroying the picture of Luther as a faultless saint and hero. Incontestable facts were brought out from contemporary documents showing that Luther was often vulgar in language, that he poured forth foul abuse against his opponents in unmeasured terms, that he appears in his own writings to confess sins which could not easily be pardoned in the leader of a religious movement. And then there was the old slander that although Luther as a monk had vowed himself to chastity, the motive underlying his revolt against Rome was merely his desire to marry an escaped nun!

At first the Lutheran historians were hard put to it to find any effective reply. They were obliged to delve more deeply into history, and to gain a truer picture of Luther through first-hand study. But out of the vast amount of study which has been given to Luther in recent years a new and truer picture has gradually emerged, at first hidden away in scholarly treatises, but now taking more definite form and outline. It is this which Prof. Febvre has presented in a book which is both profound in scholarship and charmingly clear in its literary style. The plaster saint has disappeared, and in its place we see a man, human indeed and sometimes all too human, but nevertheless a genuine hero of the faith. We see him struggling to his new understanding of justification; we see him standing with magnificent audacity at the Diet of Worms with the scales equally balanced between life and death, giving his witness to the faith which had claimed him; we see him in the struggles of the Peasants' War and the difficulties which gathered round him in his later years. Just because there is no attempt to explain away or excuse the faults in Luther's character, the essential greatness of the man stands out all the more clearly. We feel something of the force of the original Lutheran reformation, and we come to understand

more fully the contribution which it has made to the life of our modern world. If one wishes to read in brief and intelligible form the story of Luther as it has been revealed to us by modern scholarship, one cannot do better than to read it in this fascinating book which has kept its sparkling brilliance even through the process of translation. M. H. HARRISON.

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(D) DEVOTIONAL.

A LITTLE ROAD-BOOK FOR MYSTICS. By Aelfrida Tillyard. (Student Christian Association, pp. 131. 3*s*. 6*d*.)

This little book is a kind of "Pilgrim's Progress" for Mystics. It begins with "a road map of the way," and as one reads the book one is always turning back with interest to the "road-map". I think it would be an improvement if there were a key to some of the important objects in the road-map. Some as for instance, "The Hall of Correct Belief", "The By-path leading to the Garden of Occultism" and the black strip of country called "The dark night of the soul," are obvious, but some are not so clear, and there is a very conspicuous pond with a crescent island in it which looks as if it ought to mean something!

Another criticism I would make on behalf of the less skilful reader, is that translations might be given of extracts in French and Latin.

With whatever feelings a religiously-minded man sits down to the reading of this book, one impression will, I believe, be shared by everyone, that we all have got *something* of the mystic in us, and that those who would not call themselves mystics at all, will find a great deal of spiritual help and counsel in its pages. And the author's definition of a mystic is encouraging, "a man to whom the spiritual world is more real than the material world, a seer who has fallen in love with God; one to whom union with God is the chief end of life, in whom Christ has been born, and who will go up to Calvary right willingly, and through Calvary to the Resurrection from the Dead. Or again, a mystic is a follower of the Inward Light. A mortal with a capacity for living, not only in time but in eternity. A pilgrim who has found the Kingdom of Heaven within. A knight-errant of the high adventure of the soul. A friend of God, well accustomed to sweet and familiar converse with him."

At the outset of his pilgrimage the mystic is attracted by "a grave and austere building, grey and sombre-like, some ancient college, standing squarely round a tranquil court," the Hall of Correct Belief. The writer says he spent some years of his life there, but felt at last that he must leave it.

"What did this place give to you?" a friend asked Father Hugh Benson.

"Absolute spiritual peace," he replied. Amen, Amen. If any man finds spiritual peace here, may my soul perish before I distrust him. All I know is, that his way is not my way, and that in blindness and bitterness of heart, with all my being benumbed by conflict, after some years' imprisonment, I stumbled out into the daylight again."

But the writer seems to fail to allow for the fact that many a mystic pursues the mystic road, and yet comes to the peace and quietness of this Hall of Correct Belief, which becomes within a Fairy Tent even more full of unexplored depths of wonder, pitched anew at each stage of his pilgrimage.

The same may be even more surely said of that Church with its Holy Sacraments, which this pilgrim *seems* (but he does not make it clear) to leave behind him at an early stage of his mystic way. Certainly many of the greatest mystics were never without the shelter and comfort of these two places of refreshment.

But having got us fairly on to his mystic road the author lights up each part of it by the most exquisite bits of description, of story, of quotation, of spiritual advice;

he touches on the values and changes of asceticism, and of solitude; the mystic's sympathy with nature and art gives help for the meditation, and the rule of life on confession on aridity and direction (a wonderful chapter); on vistas, and the presence of God, on the purgative way, and the unitive life.

Every page contains exquisitely expressed gems of spiritual council, and there is not a heavy or a dull page in the book. H. PAKENHAM WALSH.

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CANTATE DOMINO. The World's Student Christian Federation Hymnal.

This is the second and enlarged edition of an International Hymn Book first published in 1924. It is intended for use at international gatherings of students, and also as a collection of typical hymns of many nations. It includes 82 hymns, taken from 23 different languages altogether. Each is printed in three languages, 70 being given in German, 69 in English, 64 in French, and 45 in other tongues.

As far as possible, hymns have been chosen which are already current in several languages; and as might be expected, the majority of those are German, for the Lutheran hymnology has become more the common heritage of the Protestant Churches than any other music. Several of Catherine Winkworth's beautiful translations are used for the English versions. A few of the best known "old favourites" are French, such as "All people that on earth do dwell". The other translations have been made specially for this book.

Hymns have been suggested by all the Student Movements of the World and the original languages include Chinese, Japanese, Tamil and Bantu.

The musical standard is high, and in most cases the music is taken from the same source as the words. Most of the tunes are old and well-tried, but some are modern, especially the English music. It would seem that there are more musicians of the first rank composing Church music in England than in other countries. America does not contribute much, beyond two of Whittier's hymns; but one of the most beautiful of the American Negro "Spirituals" is included, "Were you there when they crucified my Lord". C. S. M.

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STUDIES IN THE DOCTRINE OF NON-VIOLENCE. (Published by Rev. H. C. Balasundarum, Madras, 1931.)

This little pamphlet, by an anonymous writer, deals with a subject that is of vital interest to-day, and will, we hope, meet with a widespread welcome. Within the space of 27 pages, the writer deals with the following aspects of the Problems :—

I. The Doctrine of Non-Violence as stated and expounded by Mahatma Gandhi.
II. Prominent features of the Doctrine of Non-Violence.
III. Contribution of Hinduism to the Doctrine.
IV. Contribution of Christianity to the Doctrine.
V. The Limits and Limitations of Non-Violence.
VI. What should be our attitude towards Satyagraha?

It is inevitable that when so large a subject is dealt with in so small a space, the treatment should leave us with many questions unanswered. There is, for instance, one fundamental question which the writer does not seem to attempt to deal with, *viz.*, whether 'Soul-Force' is *essentially* superior to 'Physical Force'. We are left with the impression that the writer holds that 'Soul Force' is essentially superior; but we wonder whether he would be prepared to maintain that Physical Force, when used for a beneficent purpose (*e.g.*, the saving of a drowning man from the water) is of itself necessarily an evil thing?

At the beginning of Chapter II, the writer quite rightly states that it is necessary that the technical terms frequently employed should be clearly understood; and

provides us with a list of definitions of such terms as 'Ahimsa,' 'Satyagraha,' etc.; but we cannot say that his definitions are illuminating or satisfactory: *e.g.*, to define *Civil Disobedience* as "a positive application of the Soul-Force for a political end," is surely a totally inadequate definition. Again on page 9, we read on the one hand that "Satyagraha is a weapon of ultimate resort, not of ordinary use"; but a few lines lower down: "Satyagraha pertains to human dignity, and therefore you cannot surrender it without injury to yourself". It seems a little strange to assert that "something which pertains to human dignity, and which cannot be surrendered" is only to be used in *occasional* crises!

In Section III, the writer tells us that 'Ahimsa' in Hinduism has not passed over into the positive conception of 'love', but remains negative throughout. In Section IV (Christianity and Non-Violence), he tells us that the Christian principle of Love is not practicable for ordinary politics; but that the *via media* of Non-resistance, lying between the "Hate your enemy" of pre-Christian Ethics, and the "Love your enemy" of Christ, is very suitable for immediate political exigencies. In other words, the writer seems frankly to contend that Christ's doctrine is impracticable for ordinary life.

In the last Chapter (VI), the writer asks the question, "What should be the attitude of Christians towards Satyagraha?" and while abstaining from a direct answer to the question, he leaves us with little doubt that to his mind, Christians are not only allowed, but *called upon* to adopt the method and ideal of Non-Violent Satyagraha, in their attitude towards the present Government of India.

We have indicated what seems to us certain weaknesses in the pamphlet; but the subject is one on which it is good that young men should be challenged to think vigorously; and while we could wish that the treatment of the subject had been somewhat more thorough and balanced, we recognize the difficulty of handling such a theme in a small pamphlet, and we believe that it will be of service in stimulating thought and discussion. E. C. D.

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"A GARDENER'S PRAYER BOOK". By M. L. W. (Published by the Student Christian Movement Press. Price 2*s.* 6*d.* net.)

One has come to expect books of endless variety from the Student Christian Movement, but this is quite a fresh venture, at least in the reviewer's experience. Bacon is quoted, "The Lord God Almighty first planted a garden, and indeed it is the purest of all human pleasures". And Fr. Andrews is quoted, "In the beginning of days, 'twas in a Garden God's voice was heard". So one hopes that this slender volume of devotional verse culled from many sources, may be useful to owners of gardens and to lovers of Nature in finding for themselves, what Sir Thomas Browne wrote of his own garden, "'Tis very sure God walks in mine". The booklet is very attractively printed. W. M. H.

BOOKS RECEIVED

1. MORNING PRAYERS AND READINGS FOR SCHOOL AND FAMILY. Compiled by Mrs. Guy Rogers. (S.C.M. 3*s.*)

2. THE TASK OF HAPPINESS. By C. A Alington, D.D. (S.C.M. 3*s.* 6*d.*)

3. THE HEAD OF THE CORNER. By Louis Matthews Sweet. (Charles Scribner's Sons. 7*s.* 6*d.*)

4. SOCIAL SETTLEMENT AS AN EDUCATION FACTOR IN INDIA. By Clifford Manshardt. (Association Press, Calcutta, Cloth Rs. 1/8.)

5. CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA. By Miss A. B. Van Doren (Association Press, Calcutta, Cloth Rs. 2.)

6. THE LITTLE BOY OF NAZARETH. By Edna M. Bonser. (S. C. M. Press, 6*s.*)

7. CHRISTIAN MARRIAGE AND MODERN PRACTICE. By A. G. Pite. (S.C.M. Press, 3*s.* 6*d.*)

8. THE LITTLE BIBLE. Selections for School and Home. (Oxford University Press, 2*s.* 6*d.*)

9. DOORWAYS OF THE EAST. By Mrs. Theodore Pennell. (John Murray, 7*s.* 6*d.*)

10. THE INDIAN CIVIL SERVICE, 1901-1930. By L. S. S. O'Malley. (John Murray, 12*s.*)

11. THE METHODS OF THE MASTER. By W. M. Ryburn, M.A. (Arthur H. Stockwell, 3*s.* 6*d.*)

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY AND PUBLISHED BY H. C. BALASUNDARUM, NATIONAL COUNCIL, Y.M.C.A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII October, 1931 Number 10

SOME TENDENCIES IN RECENT GERMAN THEOLOGY AND THEIR SIGNIFICANCE FOR INDIA

B. WAS CHRIST A NATIONALIST?—THE THEORY OF DR. EISLER.

BY THE REV. E. C. DEWICK, M.A.,
Secretary, Literature Department, Y.M.C.A.

IN a previous article we endeavoured to sketch the general trend of Liberal German Theology during the latter half of the 19th century and the sharp challenge which was thrown against it by Albert Schweitzer and his Eschatological Theory, in the early years of the present century. But Schweitzer's challenge did not result in the immediate downfall of Liberal Christianity, nor in the immediate disappearance of the 'Liberal' picture of Jesus Christ, as a moral teacher divested of miraculous and supernatural activities. Liberal Protestantism persisted on its way, little perturbed by what it regarded as the extravagance of Schweitzer; and continued to maintain its serene optimism in the general benevolence of the world-process, and its faith in an evolution which was gradually making the world better and better, without need for supernatural intervention. It was not till after the Great War, with its shattering blows upon optimism of all kinds, that the strongholds of Liberal Christianity seemed to be at all seriously menaced. But of this we must speak later on, when we come to consider Karl Barth, and the 'Modern Revolt against Modernism'.

NOTE.—When asticles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

Indeed, Schweitzer, though attacking some of the conclusions of the Liberals, largely shared their presuppositions and methods of study. He, like them, was not prepared to build his theories on orthodox dogma, or on the demands of Faith, but claimed to examine evidence as a historian; and it was as a historian that he challenged the conclusions of his predecessors. It was soon recognized that while his challenge did call for a re-examination of some details in the older 'Liberal' interpretation of Christianity, it did not condemn the 'Liberal' methods of study, nor all the conclusions to which these had led. "*Fas est ab hoste doceri*"; and recent scholars of the Rationalist and Historical schools of criticism have not hesitated to learn from Schweitzer, and to incorporate some of the evidence which he unearthed into their own further developments of the Liberal picture of Jesus Christ.

Recently a notable book, published on the Continent by Dr. Robert Eisler, has shown the way in which a writer whose methods are those of a thorough-going Rationalism, and who treats the supernatural element in the New Testament as scarcely worthy of notice—still less of refutation—has nevertheless followed in many respects closely along the lines of Schweitzer's investigations, in his endeavour to reconstruct the figure of historical Jesus, once more.

Dr. Eisler's reconstruction raises issues of such far-reaching importance, that it seems worthwhile to devote some little time to its consideration. His book is an expensive and learned volume,* full of masses of heavy detail; and its arguments are not such that the ordinary reader will feel himself able either to check them or to accept them without hesitation. Yet the book is one which ought not to be merely dismissed without consideration; for although Eisler (like Schweitzer) is inclined to press his theory with one-sided extravagance, it may well be that (like Schweitzer also) his extravagance contains valuable elements of truth.

The main theme of Dr. Eisler's book may be summarized as follows: —

(1) It has often been a matter of perplexity to students that the extant non-Christian literature of the time of Jesus Christ contains so few references to the historical events recorded in the New Testament. Apart from a few passages in the writings of the Jewish historian Josephus, there is scarcely any evidence, outside the New Testament itself, which throws light upon the life of Jesus Christ, or the beginnings of the Christian Movement.

But Dr. Eisler has devoted many years to the study of some little-known translations of the works of Josephus, which have been discovered in Eastern Europe, and particularly to the old Russian

* *The Messiah Jesus and John the Baptist*, by Robert Eisler, Ph.D.,—English Edition by A. H. Krappe, Ph.D.—Methuen & Co., London. 42*sh.*

translations in the Slavonic dialect. He found that in these translations the text of Josephus contains a great deal of matter which is not in the Greak texts hitherto known in Western Europe. How did these additional passages come into existence? Either they must be " interpolations ", added to the original text by later translators; or else they must be translations of passages which originally stood in the text as written by Josephus, but were deleted from that text in the Greek editions, at some period after the Russian translations had been made. Dr. Eisler considers (after a careful and detailed examination of the passages, extending to over 110 pages of his volume) that the letter theory is the only one which explains the facts. He brings forward evidence to show that the Christian Emperors, from Constantine I onwards, in the 4th and 5th centuries A.D., gave instructions that all passages in non-Christian books which contained phrases which were considered " irreverent " by the Christians of those days should be blotted out; and he publishes a number of striking illustrations of manuscripts containing passages which have actually been deleted in this way. Now the 'extra passages' in the Russian text of Josephus undoubtedly contain much that would have been highly offensive to the leaders of the Church; and so Dr. Eisler maintains that they were deleted from the 'Western Text' of Josephus on that account; while only a few Russian translations, in out-of-the-way parts of Eastern Europe, escaped this censorship. He therefore considers that these extra passages are genuine passages of Josephus, and of high historic value;—perhaps in part based upon the *Acta Pilati*, the despatch which Pontius Pilate, the Procurator of Judaea, sent to Caesar at Rome, containing his official Report on the trial and death of Jesus of Nazareth at Jerusalem.

(2) If Dr. Eisler's estimate of these passages is accepted, some very important conclusions follow:—

(*a*) In the first place, there are some passages which refer to the physical appearance of Jesus Christ in terms which suggest that (like St. Paul) He was in bodily appearance far from impressive. The description, as critically reconstructed by Dr. Eisler, runs as follows:—

> "Both his nature and form were human; for he was a man of simple appearance, mature age, dark skin, short growth; three cubits tall, hunch-backed, with a long face, a long nose, eyebrows meeting above the nose so that the spectators would take fright; with a scanty beard, but having a line in the middle of the head, of the fashion of the Nazaraeans."*

Two explanations of such a passage appear to be possible: Either it was maliciously inserted by some enemy of Christianity, in

* Eisler, pp. 424-427.

order to bring contempt upon the figure of its Founder; or else (as Dr. Eisler believes), it represents the genuine text of Josephus, written indeed in an unfriendly attitude towards the Christians and their Master, but expressing the current tradition of Josephus' own day with regard to the external appearance of Jesus Christ. If such a passage did occur in the original text of Josephus, we can easily see that the authorities of the Church, when undertaking a campaign of 'Literary censorship', would take care to see that it was deleted from all manuscripts that came under their notice. Dr. Eisler gives in his book several striking illustrations of pages from manuscripts from which passages have been actually deleted by the censors,—sometimes by careful erasing, and sometimes by the rough-and-ready method of spreading ink broadcast over the offending passage.*

(*b*) A second conclusion, and one of even greater importance, follows, if the testimony of the 'Slavonic Josephus' is reliable. It is this: that both John the Baptist and Jesus of Nazareth were regarded by the Jews, and also by the Roman Imperial authorities, as closely connected with Revolutionary Jewish Nationalism,—much more so than would be gathered from the New Testament, or from the traditional interpretation of the New Testament story by the Christian Church.

On the basis of the evidence in the Slavonic Josephus, Dr. Eisler paints a vivid picture of Judaea in New Testament times. He shews us the Roman Imperial authorities, assisted by the Native Jewish Princes, whom they had appointed as their puppet-kings, struggling desperately to suppress the seething of a Revolutionary Jewish National Movement, which kept breaking out again and again in a series of revolts, which indeed were of far more than local significance, for they represented "the spear-head of the attack of the Orient against the Occident" (Eisler, pp. 562-568). One of the leaders of this Movement was Johanan ben Zakariah, a priestly revolutionary, who summoned the Jewish peasantry around him, and invited those who would dedicate themselves to the cause of their Nation's deliverance—to be baptized as a sign of their pledge to the New Cause, and its ideals of righteousness and truth. This Johanan is the figure brought before us in the New Testament as "John the Baptist",—but shorn of nearly all indications of his real political character. This John was looking eagerly for the coming 'Messiah' (Christ), who would be the National Leader (and political deliverer) of the Jew; and he bade the crowds look for "One who should come after him, the latchet of whose shows he (John) was not worthy to unloose". John was

* Plates VI, VII, VIII, XI and XIII. In Chapters XIII and XIV, Dr. Eisler quotes a few other references by early Christian writers to the same tradition about our Lord's physical appearance; these apparently escaped the vigilance of the censors.

naturally a 'marked man' in the eyes of the Roman Imperial authorities; and after a time he had to flee into the deserts, and live there a life of poverty and renunciation, as a wandering *Sannyasi*; but still, a great popular leader (Eisler, Ch. XI).

Into this political turmoil, at a somewhat later stage, comes another figure, Jesus of Nazareth; gentler than John, and with a purer and nobler message of *Ahimsa*, and Non-Violence, and simple trust in God; not sharing the military ambitions of many of his followers, and believing that these would lead only to disaster and failure; but yet sufficiently closely connected with the National Movement to incur the constant suspicion of all the upholders of 'Law and Order'. Gradually there comes upon Him the conviction that He is the destined Messiah-King who is to save His people; and this conviction ripens into a further realization of the terrible truth that the only way by which the Divine Will can be fulfilled is through His own death at the hands of His countrymen. This will be followed by His rising to life again, and His return from heaven as the Divine Judge and Viceroy of God, to rule over the Kingdom of God on earth.

In all this reconstruction of the New Testament background, it is evident that Eisler has been greatly influenced by Albert Schweitzer. Like Schweitzer, he recognizes the Eschatological Hope as the greatest dynamic force among the Jews at that time, overshadowing even the traditional teaching of the Old Testament. But he lays more stress than Schweitzer upon the *political* aspect of the Hope, as a redemption from Roman rule, and less upon the purely *religious* hope of the miraculous intervention of God. But alike in Schweitzer and in Eisler, the picture of Christ is that of one who is largely a "stranger", if judged by our modern standards, and who shared, far more than orthodox Christian theology has generally admitted, in the outlook and hope of His Jewish fellow-countrymen.

Perhaps on the whole, the Christ of Eisler is less impressive than the Christ of Schweitzer. The latter is at least a figure unique, marvellous and commanding; and (as we have pointed out in the preceding article in this series) Schweitzer himself has been so convinced of the power of his 'Eschatological Christ' to meet the world's needs, that he himself has surrendered all his worldly prospects in order to devote himself to Christian Missionary work among the Negroes of West Africa.

It may be well at this point to quote a few of the passages from the Slavonic Josephus which Dr. Eisler uses as the main basis of his theory; in order that the reader may be able to judge something of the nature of this evidence. One of the most important of these is Dr. Eisler's "critical reconstruction" of the famous passage in Josephus which is known as his "*Testimonium*", or 'Witness', to Jesus

Christ. If we place the two texts side by side, it will be seen that the traditional text speaks with admiration and respect for Christ ; while the text as critically revised by Dr. Eisler contains phrases which all Christians would resent. The two texts are as follows :—

TRADITIONAL TEXT.	EISLER'S RECONSTRUCTED TEXT.
"About this time arose Jesus a wise man—if indeed he may be called a man,—for he was a doer of marvellous acts, and a teacher of such men as receive the truth with delight. He won over to himself many Jews and many also of the Greek nation. He was the Christ. When Pilate had sentenced him to the Cross, still those who before had loved him did not cease to do so ; for he appeared to them on the third day alive again, as the Divinely-inspired Prophets had told."*	"About this time arose a certain Jesus, a wizard of a man,—if indeed he may be called a man. He was in fact a teacher of astonishing tricks to such men as accept the abnormal with delight. And he seduced many Jews and many also of the Greek nation, and was regarded by them as the Messiah. And when Pilate had sentenced him to the Cross, still those who before had admired him did not cease ; for it seemed to them that having been dead for three days, he had appeared to them alive again, as the Divinely-inspired Prophets had foretold."†

Dr. Eisler considers that the Text on the right-hand, which is somewhat contemptuous in its reference to Jesus, was altered by Christian Revisers through the modification of a few words and phrases, into a passage which becomes a 'Testimony' to the Divine authority of Jesus, such as the Christian Church would welcome in support of its own point of view.

In another passage quoted by Dr. Eisler from the old Hebrew translation of Josephus, there is a reference to—

> "The robbers in Judaea,
> Who followed Jeshuah,
> Ben Pandera, the Nazoraean,
> Who did miracles in Israel, until
> The Pharisees overpowered him ; and
> Hanged him upon a pole."

Eisler considers that this passage shews that "the followers of Jeshuah" (= Jesus) were regarded by the Romans as 'Robbers'—*i.e.*, revolutionary bandits, similar to the crowds that followed the Jewish rebel leaders Theudas and Judas (Acts v : 36).

Perhaps the most interesting of all the passages which Dr. Eisler quotes from the text of Slavonic Josephus are those which relate to the trial and death of Jesus. The substance of these reads as follows :—

> "At this time there appeared a man, if indeed it is fitting to call him a man.....His works were divine, and he

* Eisler, p. 60. † Eisler, p. 62.

> wrought miracles, wonderful and strong, but in many things he opposed the law, and kept not the Sabbath. Yet he did nothing shameful, nor any daring act, but only by his word he prepared everything. And many of the multitude followed after him, and heard his teaching, thinking that thereby the Jewish tribes could free themselves from Roman hands. And when they had made known to him their will that he should enter the city and cut down the Roman troops and Pilate, and rule over them, he did not disdain us. And when the news of this was brought to the Jewish leaders, they assembled together with the High Priest, and said: "We are powerless to resist the Romans; but since the 'bow is bent'*, we will go and communicate to Pilate what we have heard." And they reported to Pilate; and he sent, and had many of the multitudes slain. And he held an enquiry concerning that wonder-worker, and pronounced this judgment:— "He is a malefactor, a rebel, covetous of kingship." And they took him and crucified him." (Eisler, pp. 384–385.)

If this passage is genuine, it implies (in contrast to the general impression which we gain from the New Testament) that when Jesus was invited to put Himself at the head of the Jewish Nationalist Movement, He did *not* refuse, as is stated in St. John's Gospel (vi: 15), but acceded to the popular request, and even assented to a policy of armed revolt,—thus implicitly abandoning His own earlier teaching on the ideal of non-violence, and falling short in practice of His own highest ideals.

The problems discussed by Eisler are very complex and technical but the plain reader, after glancing through the evidence as given by Dr. Eisler, will probably draw conclusions somewhat as follows:—

(1) Dr. Eisler has established beyond reasonable doubt the fact that the Christian Church in the 4th and the 5th centuries *did* carry out a strict censorship of all non-Christian documents bearing upon the early history of the Church, if they contained passages which were considered irreverent or objectionable from the point of view of Christian orthodoxy. But whether any *particular* passage missing in the Greek text, but found in the Slavonic, should be accepted as genuine, or not, is a highly technical question, requiring expert study and judgment. So, while Dr. Eisler has shown us that there is nothing inherently *impossible* in the theory that the passages which he has thus brought to light from the Slavonic Josephus are genuine pieces of historical evidence, it would be unwise for the average reader to accept them all as genuine, without further critical study.

* A traditional Hebrew phrase (*cf.* Psalm vi: 2), denoting *readiness for battle*. Dr. Eisler claims this as evidence that the passage is a genuine one, because such a phrase would not have been invented in later ages.

(2) Dr. Eisler's type of scholarship is typically 'Continental' in its methods. He eschews all 'probabilities and uncertainties', and deals only in dogmatic affirmations and dogmatic denials. His methods of reconstructing history often seem arbitrary : in order to reach his theories, he sweeps aside all passages which stand inconveniently in his way, and leaves only those which fit in with his theories. His assertions will probably strike most English readers as far too confident ; and he would be more persuasive if he were more willing to admit the possibility of error in his own theories.

(3) With regard to the passages which suggest that the bodily appearance of Jesus Christ was lacking in beauty and impressiveness, this idea will doubtless shock many devout Christians, and their first inclination will be to reject it as irreverent and incredible. Yet, perhaps further consideration will suggest that even if Jesus was physically weak, and lacking in beauty of bodily appearance, this may throw into even stronger relief the amazing wonder of the spiritual impression that His personality has made upon humanity. In India, the example of Mahatma Gandhi has shewn us how the strongest spiritual influence of our day has come from one of whom no one can say that he is physically handsome ;—and so it may have been with Jesus Christ. Certainly in the crucifixion of Jesus, there is a strange paradoxical mingling of squalor and splendour. We may also recall that St. Paul, who speaks of himself as "ugly, and lacking in 'presence'" (II Cor. x: 10), yet felt that in this there lay (strangely enough) the secret of his success :—"When I am weak, then am I strong" (II Cor. xii : 9, 10). There is, therefore, we submit, no reason why Christians should be afraid of acknowledging the possibility that this tradition concerning the bodily appearance of Jesus Christ may contain an element of truth.

(4) A more serious challenge to traditional Christian belief is raised by those passages which suggest that Jesus was closely connected with the Jewish Revolutionary Movement. From one point of view, it might seem that, for the Christian teacher in India, such a conclusion would be actually of assistance, in commending the Christian message. For in the present state of tense Nationalist feeling in India, it is difficult to enlist sympathy on behalf of anyone whose teaching does not seem to support the claims of a nation struggling for its liberty against Imperial domination. But in the New Testament record, Jesus definitely *abstains* from any direct support of the Jewish Nationalist Movement; while He shows no disposition to cringe before Roman Imperialism, and condemns the Jewish 'minions' of the Roman Government with contemptuous denunciation,* at the same time, He decisively and repeatedly refuses

* *Cf.* his reference to Herod as "that fox" (Lk. xiii : 32).

to ally himself with Jewish Nationalism.* This political neutrality of Jesus is frankly disappointing to the Indian Nationalist, who fails to find here any direct support for his own political policy. But if Dr. Eisler is right in his contention that Jesus was closely associated with Revolutionary Jewish Nationalism, this would seem to offer an immediate point of contact between the policy of Jesus and the desires of Young India to-day.

Moreover, the Christ of Eisler is not without a beauty, pathos and charm of His own, of which Dr. Eisler himself is by no means unconscious. His book contains some striking references to Jesus. In one passage he speaks of Him as:—

> "The great King who never reigned; the servant of the Lord who has yet left on all mankind an imprint, compared with which those of all the great world-conquerors and world-destroyers, both before and after him must be regarded as trifling and insignificant" (p. 35).

In another, he speaks of him as:—

> "A man—if it is possible to call this regal beggar, glowing with faith in his God, and filled with divine inspiration,—this poor and crippled wandering workman, whose words have now for almost two millennia resounded through the world, by the same miserable name which designates also the human herd" (p. 568).

Yet, in spite of this note of generous appreciation, we cannot disguise the fact that the figure of Jesus Christ, as painted by Dr. Eisler, has in it defects, weaknesses and errors which would make it impossible for such a figure ever to hold that central place in the devotion of mankind, which Jesus Christ has held in historic Christendom. A leader who is so much entangled with the less noble elements of political controversy, so ready to surrender his own ideals of non-violence when they fail to achieve success, so willing to adopt the method of armed revolt against Rome as a regrettable necessity (Eisler, p. 570);—such a leader may compel our admiration and our pity; but he cannot claim our whole-hearted allegiance, still less our worship.

But it should be noted that this critical reconstruction of the figure of Jesus Christ as a political leader is achieved by Dr. Eisler only by a very drastic handling of the evidences, and by a ruthless deletion of all passages which are inconsistent with his theory. Such high-handed methods amply justify us in refusing to accept unreservedly Dr. Eisler's conclusions. At the same time, we shall do well to recognize that even an extravagant theory often contains an element of truth. Now the evidence which Dr. Eisler brings forward indicates

[2] See Jn. VI : 15 ; Mk. XII : 13-17, etc.

that the early Christian Church was very nervous of the charge that it had ever had any connection with political movements against the Roman Empire, and was quick to repudiate any such suggestion. If so, it is not improbable that Jesus Christ and His followers may really have been more closely associated with Jewish Nationalism, than has commonly been admitted by the Church; and a recognition of this possibility may prove a real assistance in commending the Christian Message to nations such as India, which are passing through an experience similar to that of the Jews in the time of Christ. But it does not follow that we need go all the way with Dr. Eisler, in assuming that Jesus finally abandoned His highest ideals in favour of a policy of political opportunism.

Just as to-day, many scholars who decline to accept Schweitzer's Eschatological Theory in its entirety, yet gladly recognize the valuable contribution that Schweitzer has made towards the understanding of the New Testament; so it may well be with regard to Dr. Eisler's theory. He has certainly shown us that many incidents in the New Testament gain a new freshness if we read them in the light of the Jewish Nationalist struggle for Independence, which Christians have so largely ignored. Specially illuminating are Dr. Eisler's interpretation of John the Baptist's teaching as " a 'Field Sermon' to the fighting men of the Jewish Revolutionary forces " (Eisler, p. 265); or his illuminating comment on the incident of Tribute to Caesar (p. 330); or the dramatic symbolism of the entry into Jerusalem on Palm Sunday, and the cleansing of the Temple (pp. 478-489).

Dr. Eisler has thrown out a challenge; and a challenge which in many quarters will be resented. From one point of view, his book may be regarded as a warning of the Nemesis which overtakes Liberal Christianity when it refuses to admit any supernatural element in the Gospels; for this has ended in a picture of Christ which is neither superhuman nor morally satisfying. From this point of view, Dr. Eisler's book stands in sharpest opposition to the teaching of 'New Orthodoxy' of Karl Barth, which we hope to discuss in a subsequent article. But from another point of view, it is a book whose challenge ought not to be simply ignored. Like many other books which are one-sided and unconvincing, it draws attention to facts which deserve our consideration, and it may well exercise a permanent influence upon the future trend of New Testament study. Certainly, it is a book which will cause all its readers to think furiously, and we hope, freshly, about the great problem of the origin of Christianity.

WHAT IS UNIQUE IN THE SERMON ON THE MOUNT?

(A STUDY IN CHRISTIAN ETHICS.)

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IN considering the originality of Christian Ethics, let us bear in mind, as Dean Inge says, that tart apophthegm of Sir Fitzjames Stephen, that "originality consists in thinking for ourselves, not in thinking differently from other people." "The Sermon on the Mount," says Dean Inge, "is no code of rules for conduct, but an outlook, a manner of thinking and acting, a standard of values, which necessarily penetrates every corner of personality." "At the root of Christian Ethics lies what Harnack has called 'a transvaluation of all values in the light of our divine sonship and heavenly citizenship'."

At the outset we may also agree that these precepts were not all uttered in one sermon on the mountain-slope. Matthew might have gathered the treasured sayings of Jesus and put them together in this setting. For the matter of that there is no reason why, from this point of view, the whole of the Gospel should not be treated as one long Sermon on the Mount. The proper approach to the study of the Sermon on the Mount is by seeing the Sermon and Jesus in one organic connection. *Jesus is the Sermon and the Sermon is Jesus.* They are distinguishable but inseparable. If for any reason we sought to separate the Sermon from the Person, we should be distorting the real significance of the Sermon. It is Jesus who puts content into them through His matchless life and revelations. If it is claimed that the Sermon is unique, it is not because it cannot be matched with parallel sayings from other scriptures, but because behind the Sermon stands Jesus.

In the first place, the Sermon proceeds from a deep theistic consciousness. It is inspired on the one hand by the conviction that God is our Father, and we as His children are all brothers one of another; and on the other by the vision of the 'Kingdom of God'. The Fatherhood of God and the Brotherhood of Man, the basic principles of 'the Kingdom', are the irreducible minimum of the Sermon, if ever its claim to finality and uniqueness are to be substantiated. Jesus stands as the revealer of this truth and, therefore, let us approach the study of the Sermon in the light of Jesus' life.

Bearing all this in mind, let us try and work out the important elements in Christian Ethics, dividing the subject after Mr. Tufts into the four headings: (1) Standard, (2) Motive, (3) Content, (4) Character. At each stage, we will also do well to study comparatively the Sermon on the Mount and the Pharisaic morality which the former at once fulfils and exceeds.

1. Standard.

It is typical of group morality, such as that of the Jews, that it is static, as is it of reflective morality that it is dynamic. The people at the custom-level judged all their actions by the standard of 'the good'. Custom-morality, wherever found, will be based upon a partially rational conception of social welfare. That they conceived 'the good' in terms of social welfare was in itself a great step in advance. But the limitations are to be seen in their narrow conception of society. They had not outgrown the Jewish exclusiveness—the conception of the Chosen Race and the pernicious distinction between Jew and Gentile. Further, they were "using the Elders and the wisdom of the past, in order to govern life." This, though not essentially wrong, meant in the case of the Jews mere adherence to *rules*, slavish subservience to authority, and the stultification of the powers of reasoning. That they claimed these rules to be God-ordained did not seriously affect the situation, for the real authority behind the rules were the Elders. While hair-splitting distinctions were made in the interpretation of laws, all attempts at progress were successfully resisted. The Mosaic laws were inviolable. Often too there was no distinction made between the ceremonial and the real. Owing to a misplaced emphasis there was much waste of energy. "Tithing mint, anise, and cummin" was as important as the weightier matters of the law. The Jews laid such a grievous burden on the individual that Jesus said, "Take my yoke and follow me, for my yoke is easy and the burden is light." Again, the rules being so many, the ways of offending God were also many. It is no wonder, therefore, that much of the Jewish moral code has an expiatory character.

As against this we have the Sermon on the Mount, of which Jesus says that it is the fulfilment of the law. "I am not come to destroy, but to fulfil." At the same time Jesus says, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of heaven." In what way, so far as the standard is concerned, should our righteousness exceed that of the Pharisees? It must exceed in conceiving 'the good' aright. It is said that Jesus "taught them as one having authority and not as the Scribes". Jesus expects every one of His disciples to speak not merely on the authority of Jesus but each on his own authority. There ought to be no slavish subservience to authority, however great. That is, each Christian should be an adventurer in the search of 'the good'. Such adventure is along reason's way. Mere guiding ourselves with the wisdom of the past will not give us this kind of progress. It may be fraught with real danger, and yet it is the only course worth taking. It is not without point, therefore, that higher morality is

spoken of as *reflective* morality. Let us not fight shy of reason. Jesus used it and He bids us use it.

In the second place, 'the good,' meaning social welfare, must embrace the whole of humanity: man as man and not man as Jew, Greek or Indian. It ought to be in a real sense the 'Kingdom of God,"—a Kingdom in which God as the Father will be the ever-vigilant Deity, who, like the father of the Prodigal, will not be turned away from His sons, even sinful sons, even at the very moment when they flout the Father's will and waste their substance in the strange land. It is a Kingdom in which every one shall be a 'good Samaritan' and the neighbour of each man shall be the one in need—the man wounded and lying on the wayside. It is a Kingdom in which the Father's will shall be done on earth as in heaven. In the centre of this Kingdom stands the Cross, and from it "flow mingled down" love, service, sacrifice, joy, righteousness, and peace.

It is a Kingdom in which God will care and provide for our needs. "Behold," says Jesus, "the fowls of the air"; "Consider the lilies of the field." If He cares for them will He not care for us? Why should we be of little faith? While we may not live the listless life of the Lotus Eaters, or live in the *momentary present* of the Cyrenaics, God expects us to live in the *living present*; for God cares and "sufficient unto the day is the evil thereof". This comparative freedom from the material needs of life is necessary for the growth of the spirit. When we in faith ask, seek, or knock, God as the Father will more than meet our needs (Mt. vii: 7-12). Without freedom from over-anxiety in the material concerns of this world, even the best of us will be obliged to serve two masters, God and mammon. What is necessary is not to cut out one or the other, but just to put first things first. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." According to this conception there need be no waste of energy, no misplaced emphasis, no confusion between things that matter and things that do not matter. Morality will then be a joyous striving and not an endless expiation.

2. The Motive.

It has been said that "the problem of human conduct is to find a sufficient motive for action." Pharisaic morality depended very largely upon the fear of punishment or the hope of reward in the present or future state of existence. In most cases the fear and resentment that acted as motives were socially conditioned. But the theocratic conception of the Jews tended to make them think only in terms of the chosen race. They had to rise to the conception of universal morality, which is possible only when the individual is assessed at his true value as a potential Son of God. In this connection Dean Inge says, "Some have made their appeal to pride; some

to *esprit de corps* ; some to the hope of reward and the fear of punishments. Christ's appeal is summed up in the 'new commandment' of love." "Reverence to duty as the imperious law of a larger life, sincere love of what is good for its own sake," are possible only when love (of God and man) is the inspiring motive of all action.

Before developing the consideration of motive in Christian Ethics, let us consider the charge that "Christ does not teach that virtue is its own reward and vice its own punishment." We often hear Jesus saying "great is your reward in heaven", "if you love them which love you what reward have ye?", "Thy Father which seeth in secret shall reward thee openly". A little bit of clear thinking is necessary before we can arrive at the right conclusion.

In the first place, the hope of reward as such instead of being alien to true morality is a necessary ingredient of it. A reward may be different in kind from the moral life, or it may be the same in kind. If the former, then morality, instead of being an end, will become a means to an end. That certainly is a prostitution of morality. But if, for instance, a man aims at the moral regeneration of society and works in all the genuinely moral ways, regarding the accomplishment of that purpose as his reward, then such a reward as part and crown of an inclusive moral act is not such as to vitiate morality. It is not a reward outside the inclusive moral act and therefore the question of disparity between means and end does not arise. It is only if a man aims at public recognition, preferment in office, etc., that the reward will fall outside the moral act, and the moral act will become only a means.

In the next place, the thought of the self as part of a moral purpose is not in itself objectionable. Once again it is a question of the kind of self that we are seeking to realize through our moral life. Though Christianity preaches self-sacrifice, it nowhere preaches self-mortification as a virtue in itself. It is neither self-assertion nor self-sacrifice for their own sake, but self-sacrifice for the sake of the Kingdom of God. It is self-realization through self-sacrifice. Hear what Jesus says, "He that findeth his life shall lose it, and he that loseth his life for My sake shall find it." It is neither a case of finding nor losing merely, but a case of losing to find it. Jesus was even mistaken for a wine bibber and a gluttonous man. Hase says of Jesus, "Never did a religious hero shun so little the joys of life." In connection with the place of the self in the moral life, let us hear Bishop Gore: "We cannot separate love for God from a desire to find our own happiness in God—a true self-love seeks satisfaction in the fellowship of God in the eternal world. He that said 'What is a man profited if he shall gain the whole world and lose his own soul' said also 'He that saveth his soul shall lose it'." If the end is the Kingdom of God, our individual selves are as

much part of that Kingdom as the self of anybody else. Therefore each self must have its own place in this larger whole. Is there room for love and self-sacrifice in such a scheme? Yes, but not for sacrifice as an end in itself.

The question, therefore, is not whether or not Jesus spoke about rewards and "commended the life of virtue as a good speculation," but just whether the reward is included in or excluded by the moral purpose. Let us take some of the typical instances for study. "When men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake, rejoice and be exceeding glad; for great is your reward in heaven." It must be confessed that some Christians have vulgarized the true import of this teaching and degraded it by presenting it as an inverted form of Hedonism. Suffering on earth to be borne for the sake of a harvest of pleasures in heaven, conceived as separate from this world and in materialistic terms,—is anything but Christ's teaching. Jesus who said, "the Kingdom of God is within you," could not be charged with such a grossly materialistic and Hedonistic conception. He meant by Kingdom of God a changed attitude to life; a God-centred life with a complete change of values. To such a man righteousness is joy and joy is righteousness. There is no greater blessedness than the blessedness of being good. When we love the good to such an extent as to suffer for it willingly, then truly we are good. In that state righteousness, joy, and peace, will be all one to us. To such righteousness material comforts and joy will not appear as rewards. To such a soul it is blessed to be righteous. The disparity between virtue and happiness has puzzled many an ethical writer, but the true solution is, as Spinoza puts it, "Happiness is not the reward of virtue, but virtue itself." When Jesus speaks of righteousness, suffering for righteousness, and reward, He is assuming an identity between true righteousness and true happiness. Here reward, if ever, is inclusive and not exclusive. It is reward not in the vulgar sense, but in the highest and the best sense. Some texts may indeed be open to misunderstanding, but read in the light of Jesus' life they cannot be misunderstood. It is all a question of what kind of reward and what kind of self we seek in and through our moral actions.

Another important point in connection with Christian Ethics is the *inwardness* of it. Christ not only taught principles, but also pointed out that what really matters in morality is the inner attitude, the motive. It is Kant who said that it is the good-will that alone is unconditionally good. The moral good which pertains to the realm of final ends must belong primarily to the inner. Jesus said it is not what goes into a man but what comes out that defiles him. This stricture on the ceremonial purity of the Pharisees may be generalized to apply to the moral life as a whole. Like a true physician "he

always attacks the disease, not its symptoms." "He rebukes acquisitiveness rather than wealth, lust rather than adultery, hatred rather than war or violence." The old commandments contained the spirit of the moral life, but the Pharisees had made it of none effect by emphasizing the letter and the outward acts. Jesus everywhere changes the emphasis from the letter to the spirit, from the overt act to the motive behind (see Mt. v: 21-28). Only an inner change can make morality rational and universal. This is not a morality for a particular time or people or place. It is such as cannot be outgrown by humanity in its onward march. It belongs essentially to the nature of God, and of man and the relation between the two.

While emphasizing the inner, Jesus did not forget the connection between the inner and the outer aspects of the one moral act. Modern Ethical writers like Kant and Bentham may have made the mistake of emphasizing one or other of these exclusively. Jesus was not guilty of that separation. All that He did was to change the emphasis from the outer to the inner, without separating them. For we find that the same Jesus who spoke about the sin of hatred, lust, etc., and about things proceeding from the heart either exalting or defiling a man, also spoke about judging every man by his actions. "Every tree shall be judged by its fruits", and a corrupt tree cannot bring forth good fruit, etc.

3. Content.

Jesus, having pointed out a larger life, a worthier purpose, and the truest motive, leaves the content of the moral life to be filled out by the individuals concerned. At the same time He indicates the line of approach to him who is imbued with the spirit and who is unfettered in thinking out the right course in any complex situation. In the Beatitudes, He hints at the qualities of the blessed members of the Kingdom. They are the poor in spirit, they that mourn, that are meek, that hunger and thirst after righteousness, that are merciful, the pure in heart, the peace-makers, they that are persecuted for righteousness' sake. These are succinct statements open to interpretation, but from the general context of Jesus' life and teaching, their meaning is unmistakable. Bishop Gore's book on "The Sermon on the Mount" will throw enough light on these statements. We cannot enter into a detailed description of these attributes in this essay.

Exhortation to be meek might be a stumbling-block to some and they may exclaim with Nietzche that the triumph of Christianity would mean the handing over of the world to "cows, women, sheep, Christian dogs, Englishmen, and other democrats". There can be no more profound mistake than this. Jesus was meek and gentle, but he was not a milksop. His meekness did not fail to raise its voice

against the evils of his day. It needs a certain temerity and moral courage to attack the sanctimonious Jew and the self-righteous Pharisee. Meekness in our minds stands for weakness. But to Jesus meekness is born of true moral courage. His meekness in humiliating Himself to the Cross was one such. It is that meekness that conquers the world. We have a living example of a meekness that connotes true strength in Mahatma Gandhi.

The teaching about turning the other cheek, going the second mile, and the parting with the cloak also, have been great stumbling-blocks to many. None of these were intended to be taken as *rules* of life. The Sermon on the Mount, as we have seen already, does not give us a code of rules for conduct, but only an outlook, a manner of thinking and acting. Jesus who spoke about turning the other cheek, on the day of his passion when smitten on the face, instead of turning the other cheek, turned round and said, 'If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Was He contradicting Himself? No, if only we be loving, forbearing and forgiving, what we will actually do under given circumstances will depend on those circumstances. Given the Christ spirit, the action need not be prescribed. "The typical form of Christ's exhortation is not 'Do this and abstain from that', but 'Be a person of such a character'."

In despair some might say, "What would become of a nation which resolved that in no circumstance would it resist aggression?" "Again, is Christian morality compatible with life in an industrial community?" "Is there such a thing as honest trade?" "Is not small business a form of gambling, and big business a form of war?" As things exist there may be an opposition between Christian morality and these, but if Jesus' teachings are understood aright and if society is organized accordingly, politically and economically, there need be no such opposition. What is maintained is that there is no innate opposition between them, as is sometimes alleged. "An honest merchant is not a contradiction in terms," as Ruskin says. "Quakers, as a body, have the reputation of being scrupulously honest and usually successful." "The fundamental evils of industrialism," says Prof. Peabody, "are not mechanical but ethical; not primarily of the social order, but of the unsocialized soul. No rearrangement of production and distribution can of itself abolish the commercial instincts of ambition and competition, nor even the baser desires of theft, covetousness and deceit. A new order could not survive a year unless administered by unselfish minds and co-operative wills." This leads us naturally to the next topic of Character.

4. Character.

Jewish morality at best developed a character that is described by Mr. Tufts as an "anchor and a drag". A ship anchored in the

harbour is certainly safe from the dangers of the perilous deep with its shoals, rocks and tempests. But safety such as this does not make for progress. The ship cannot go to the other shore, for the anchor acts also as a drag.

The character that Christian Ethics is intended to build in men is very different. They must, like a ship on the high seas, pilot themselves carefully through the many dangers there. While facing odds they will also be making progress. Even so the Christian is not to rest on his oars. Customary morality will not do; ceremonious sanctity will not do. We must boldly face the individual and social problems of the day and be continually overcoming them. When Jesus said, " Be ye perfect as your Father in heaven is perfect," He set up an ideal that can never be transcended. It will produce the dynamic character that will be making continuous progress to higher and higher stages of perfection. Jesus bids us build our character not on shifting sand but on rock. The rain may descend, the floods rise, and the winds blow, still it will not fail or fall, for it is founded upon a rock. We must build such a character as will be more than a match for all contingencies. Any code of rules stands on sand, and any change of circumstances will make it collapse; but character such as that of Christ, free and dynamic, will not be upset by any such change.

In conclusion, the unique in the Sermon on the Mount is Christ Himself. If we seek for the unique in the mere precepts we shall not succeed. We may even go further and say that it is the Cross of Christ that gives the proper setting to the Sermon. It is only in the light of Christ and His Cross that we can see the unique in the Sermon on the Mount.

REACTIONS TO RELIGION IN INDIA TO-DAY

BY P. CHENCHIAH, B.A., M.L.,
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ALL religions, in obedience to an universal law of spiritual gravitation, tend to protect their life, by incarnation as it were, by carrying their souls in the protective sheath of the body—of creeds, rituals, churches and philosophies. If this protective instinct is abnormally active on account of constant exposure to external attacks, religion develops an elaborate system of defensive barricades. With Hinduism the instinct of preservation coupled with the need to ward off perpetual attacks from outside, brought into existence a complicated system of fortifications in the shape of ringed walls, deep trenches and heavy doors. Far, far within was the inner shrine of the gods. Stability was our need and we made Hinduism firm and immovable, able to stand four square against all the winds of adversity. The wisdom of our policy was vindicated by the way in which we weathered the Islamic storm.

There have been invasions before the Muhammadan invasion but none of them so thorough and far-reaching. The collision shook the whole structure of Hindu society from top to bottom. It involved our whole heritage—religion, culture and society. Our temples were destroyed, our literature burned, and our caste threatened. Yet it was essentially a danger to the body, not to the soul. At the end of it all we emerged, like the vanquished in the boxing ring, covered with bruises, knocked out but still with life intact. We preserved our religion, and our culture was unimpaired. Our protective barricades were successful. They prevented the aggressor from reaching the citadel. He spent his energies in demolishing the outer walls. Our temples were razed to the ground but our gods were safe; our libraries were destroyed but our literature survived; our customs affected but our caste immune. Our faith in spiritual fortifications increased, now that it had stood the fiery ordeal. Temples, creeds, rituals, customs and traditions grew apace. Behind them all safe from aggression and attack was Hinduism. Doubtless we had to pay a heavy price for this safety. We ceased to progress. We saved our women from insult and injury by veiling them first, and by immuring them within the four walls of the innermost chamber in the house, guarded by heavy doors and iron bolts. Women were protected but at the cost of freedom, fresh air and health. So also with our religion. It was preserved and protected but was imprisoned in its own temples and creeds. Stability was achieved at the cost of mobility. At the end of the Muhammadan invasion, Hinduism

resembled more a mountain than a river—the Himalayas than the Ganges—secure as a rock but its vital energies encased in the very depths of solid granite. Nothing short of a volcanic eruption could bring out the burning molten life within.

Then came the invasion of Western culture—a new enemy. Western culture and civilization, unlike the Muhammadan onslaught, invaded us in the spirit. Our carefully planned defences were useless and unavailing against light and air that can enter, closed doors and cross barricades. We were prepared for a tangible opponent and our weapons were not adapted to meet an intangible foe. The Muhammadan invader destroyed the temples, the Westerner the faith—one attacked the gods, the other, the worshipper. Our libraries were not destroyed but were deserted—by ourselves when a new literature drew us away by its sheer fascination. Shakespeare supplanted Kalidas, before we knew what was taking place. Caste was upset by a confusion of occupations. The Brahmin took to law, the Kshatriya to trade, the Baniya became a clerk and the Panchama a Sapper and Miner in the army. We were not conquered but converted. Goliath took a fancy to the simple dress of David and shed his armour, walked over to him, to shake hands with him. Western culture entered our minds before it entered our houses. Inch by inch we yielded. We had no experience in fighting an enemy who never challenged, who never fought, who never called us to come to the open but followed us to the inner chamber. We were helpless and perplexed in this new warfare. We kept caste at home and discarded it outside. We read Vedas at home and expounded Anglo-Saxon law in the courts. At home family gods were worshipped, abroad the gods of fashion. The religion of our fathers—can it be saved? It must be saved—even, if all else is lost. But how? This time we fashioned an armour of indifference—that supreme shield against which all the enemy's darts fall in vain. Western culture was let in till it almost touched our soul. Then snap went the catch. Indifference repelled the invader almost at the door-sill. Look at what happened to our 'street preaching'. When a catechist appeared at the street corner to preach, some shut the door but curiosity made them open the window and hear. Some threw stones and others arguments as hard as stones at him but remained within his ear-shot. Some ridiculed and caricatured; but this meant preoccupation with the enemy. But now all is changed. The doors are open but the ears are shut. Rudeness has gone and indifference wears the masque of politeness. You sing and shout and tear yourself to tatters in a frenzy. Your audience sits bored armed with the triple plated armour of indifference. The catechist retires beaten, broken and disspirited. The new adjustment was effected and religion was saved. But at what cost? At the cost of intellectual agility, quickness of soul and

mental freedom. Body and mind were locked in so that the enemy may be locked out.

Such then was the condition of religion before the great change we are passing through began. The remarkable feature of Hindu society and religion is its perfect stability. Like a serene lake on the mountain top, profoundly calm, with not a ripple on its surface, everything worked out to the last detail and carefully preserved. Gods and the houses of gods—marvellously complete to the last detail—their daily programme from dawn to dusk carried out without a single hitch. The temple architecture was systematised from the holy of holies to the tinkling bell in the outer court, centuries ago. So also with our philosophies—every objection was anticipated—every obstacle was foreseen and provided for. Devotion and bhakti—even these treacherous seas—were completely charted. Not a passing passion, not a single hidden impulse but was noted and labelled. Everything was completely worked out. There was no room for adventure, no possibility of progress and no occasion for the unexpected. Life and religion—mind and body—completely stabilized, organized and preserved.

Investigators tell us that there is a peculiar disease which attacks the savage and the saint, the utterly destitute and the hopelessly rich. It is a peculiar disease of the mind and not of the body, namely, the loss of interest in life. There is a desire to live but there is nothing to live for. The savage whose lands are invaded by modern civilization succumbs to this langour. So does the millionaire whose every want is satisfied and so has no drive in life. The poor wretch, whose every desire is unsatisfied, withers in this inhospitable world. The saint with hardly a sin and therefore with hardly a hope, waits to be taken away and is slowly taken away. India was suffering from this malady. There is nothing wrong with her body and mind. Only she had entombed herself in the shroud of preservation There was no vital interest to take her out in joyful adventure. Just old age and nothing more—anxious to live but with no idea, what for. The management of her affairs were in the hands of the trustee—the ruler. Her life was like a life spent in a nursing home where everything is done regularly and systematically. Always in bed, beautifully clean, wrapped up in sheets, snow white, kindly doctors, nice charts on the walls, everybody convinced that death was inevitable though it may take time, everybody trying to make it cheerful. That was our condition. Society handed over to custom and religion to tradition. Marvellously well preserved from decay but with no vitality.

There was only one hope for the patient. He must be possessed with some great emotion, some living aspiration, a great desire to live the full life. This is what has come to India at the very last moment, in the shape of a passion for freedom. What a change has it already made!

The patient so meek and gentle, so beautifully resigned to the coming end, takes a sudden turn and behaves in an inexplicable manner. He throws the bed sheets about, sends the bottles and charts out of the window, expresses a desire to send the doctor along with them, bundles out the nurses and relatives out of the room, rushes out of the room, full of pep and frolic and digging the constable at the beat in the ribs, demands the address of Vironoff, the rejuvenator. The patient wants to live, against all sound medical and religious advice, wants to live the rough and hazardous life of freedom instead of the well-ordered and quiet life of subjection; that is what is wrong with India.

India desires freedom, passionately. That is the fundamental fact that is changing her age-long and well-settled religion and social order. Freedom at any cost, at the cost of tradition, custom, faiths. There is no use arguing whether it is for her good to be free. This great urge, this insurgence of the primal instincts, is beyond reason or control. It controls us for the time being moulding us and our petrified culture in its fiery heat like wax. Life has changed, since this desire for freedom has entered; values have changed too. Of everything we demand, can you help us to realise this end—the end of freedom? We put everything and everybody—gods, priests, traditions, customs—to the supreme test of being able to contribute towards the fulfilment of this irrepressible urge for freedom.

This means a new reaction to religion, the very antipodes to the traditional reaction. Life is full of sorrow, pain and death. It moves round and round monotonously in circles of birth, growth and decay. The desire to escape from life—never attractive and to chastened minds repulsive—is the central truth round which classical Hinduism and for the matter of that Buddhism and Jainism as well were built. This is the eternal rock on which the religions in India are founded. Salvation is an escape, gods are saviours, heaven a far-off world, and religious life a longing to take wings and fly away.

But this new-found love for life, for liberty to make life worth living, reverses the very foundations of life. We want a serviceable religion—with serviceable gods—serviceable in the great effort to win liberty. The utter abandon of bhakti to God is gone, and with it the slaves of God. The desire to cast life into the moulds set by gods, recedes into the background. We seek not gods to know their minds, we seek them to acquaint them of our mind. Once theirs was the command and it was not our part to question why. But now ours is the question and the immortals have to answer. Our prayers have changed from 'O Lord, take us away' to 'God, come and help us to get liberty'.

Theologians of the school of Karl Barth conceive religion as a crisis in which God puts us the question 'Will you obey me or not'—

'Will you follow me or not'? On the answer to that question depends our destiny. The religious situation unfolded in the current events is quite the converse. We put the great question to God, 'Canst Thou give us liberty ? Thou hast planted this unquenchable thirst in us, satisfy it.' On the answer to this question depends His destiny. Christ, Buddha, Krishna all pass by and we ask them if they can give us liberty. If they can, they enter our hearts and command us. If not, we prostrate before them and implore them to pass on.

This mood, if permanent, is religious revolution indeed. The absolute gods, the unchanging creeds, the far-off heavens—they are receding from us. We want gods not as transporters from this world to another, but as transfigurators (if we may use such an expression) of this life—the social and political orders.

Religion in India has become intensely pragmatic. It has become a means to an end. Some time ago we hitched our wagons to the stars and liked to travel in interstellar spaces. To-day we want to yoke the stars to our cars and drive them to our destination.

This pragmatic mood is not peculiar to Hinduism, though it is graphically illustrated in our political life. At the Jerusalem Conference the dominant note struck was that Christianity was not merely devotion to Christ but becoming co-workers with Him in the Kingdom of God—the new world. Repentance, redemption, salvation are individual needs satisfied by surrender to Jesus. But individual salvation is a means to an end—the creation of the Kingdom. This perpetual creative activity, this constant operation on the world of men and relations with a view to inject it with a new power, potent enough to change it radically—is the life-work of the Christian. Freedom of individuals and nation, freedom of the spirit, is a part of the job of the Christian. Christianity is a cosmic experiment.

Nor is Islam untouched by this zeal for life. Turkey had to reject a religion which is unable to contribute to the present life. In Egypt and other Arab lands a titanic, though silent, struggle is going on between the ultra mundane interpretation of religion and the tidal passions of life.

This reaction to religion is the dominant note in our current life. This is the life-giving power which is transforming religion, liberating it from the prison of tradition.

But the pendulum swings to the right and the left. Other reactions to religion are discernible and may assume importance at any time.

To the right are Sanatanists—champions of *status quo*. Traditionalists believe in religion as handed down from age to age—tested and passed on to us as reliable. The wisdom of the ancients is the true wisdom. To cut away from these secure moorings and to cast yourself on the shoals and eddies of political life—may be thrilling

but dangerous. To translate the eternal into time-terms, to convert the permanent into the passing, to play with life, to yield to its spell—is the great temptation of all religions. Salvation of the soul is ever the true function of religion, to lower it to political salvation, freedom, is to rob it of its high function. All that is handed down—from high philosophies to child marriage and devadasis—has to be preserved. With infinite trouble you have been rescued from the river of life and set secure on the banks. It is madness to plunge into the river again.

Christianity and Islam have their own Sanatanists with the same outlook speaking almost the same language. The faith handed over to saints—the revelation to which nothing can be added and from which nothing should be subtracted—is the safe rock to stand. Salvation is from life. To make it of life is to imperil religion. The lure of life, the hope that life, social and political, could be transformed, is the temptation of modern idealism. To escape it is the task of religion. 'Seek ye first the Kingdom of God and all these things may be added.' To seek and strive after a reformed kingdom of the world is not the ideal or aim set before us. Do not risk the pearl of great price in the hazards of the markets, keep it—keep it safe. Sanatanists object to the introduction of politics in religion as they fear it may endanger religion.

For exactly opposite reasons, the secularists at the extreme left agree with Sanatanists. In this conjunction of religion and politics they see danger to politics. They do not mind in the least if the danger were to religion. Secularist attitude—which regards all religion as inimical to progress—is fast gaining ground among the younger generation. Religion as a personal factor may be tolerated. But it cannot be allowed as a formative factor in nationalism. Nationalism with its impassioned desire for freedom has to be kept inviolable from religion. The persistent enemy of nationalism is religion, with its ultra mundane outlook, and obscurantism. Let nationalism take care how it plays with its implacable foe, religion. Nationalism must vanquish religion before it can be triumphant.

What has religion done to us as a nation in the immediate past? Whatever its achievements might have been in the remote past, to-day, it is the disturber of peace, fomenter of communal strife, the great divisive force preventing unity—the only pathway to freedom. These petty gods, ranged as lovers of music on one side and silence on the other, with these petty followers bristling like porcupines, ready to fly at each other's throats, these fanatics mouthing dogmas and calling fire to descend on each other, they all need salvation, how can they save us? This growing impression of the futility of religion as a saving power is reinforced by Russian idealism which while renouncing all religion, is building a new life in which the poor man, ninety-five per cent of humanity, is coming to its own. Let

us not under-rate its power. The Sanatanist will some day or other succumb to it. The founders of Russian secularism are Jews on the one hand and the members of the orthodox church on the other. It is the intensely formal religionist—it is the High Churchman that falls before Modernism and Secularism easily.

In religion the two contending forces in India are Tolstoy through Mahatma Gandhi and Trotsky through our secularists. Sanatanists have no audience though they may have a message. The people are turning away from them to hear the new prophet—the secularist.

I remember a group that used to gather in the smoking room of a P and O boat. We used to meet and discuss the problems of the day. There was a Muhammadan in it, a Parsee, myself a Christian and some Hindus. The end of it all was summed up by the Muhammadan thus—there is no hope of unity or liberty in India so long as we cling to religion, yours or mine. Step out of religion into the broad corridor of life. Something may yet be done. We did not all agree with him, but came very near agreeing with him. He seemed to have made an incontrovertible case

I recall another incident that took place just the other day. A group of Christian young men had met in conference to discuss urgent problems of national and religious life. In the interval between two sessions, the newspaper arrived. In it was the report of a riot in Trichinopoly between the Hindus and the Muhammadans—all over music. A silence fell over us and the Secretary, a representative of the solid stock of three generations of Christianity in Tinnevelly, a Bachelor of Divinity, burst out, "Would to God that some powerful government proscribes all religions, Christianity, Islam and Hinduism, for a decade and destroy all temples, churches, mosques. There is no hope for us in religion as we have it. It is a futile mockery of our hopes." We all said 'Amen'. An involuntary outburst, perhaps taken back as soon as uttered, yet it shows how much India is sick—sick unto death—of religions as we have or had.

Such then are the reactions to religion as disclosed in our public life at the present moment. The masses roll on in their accustomed way, reacting to religion in the accustomed way, preferring to get water from the great reservoir on the top through accustomed channels. But the bund has burst and the waters are rolling down in torrents, making an impetuous river. In it are the adventurous and by far the majority of the thoughtful—struggling to master the current and divert it towards the sea of freedom. On the banks are the mullas, pastors, priests and pundits crying aloud at the folly of those who would plunge into this turbulent stream. On the other bank are the growing band of young and old who more in sorrow than in anger feel that all the courage and idealism of the brave swimmers may be

in vain, for the current is too strong for them. The Sanatanist and the Secularist watch the experiment one trembling for his religion and the other for his freedom and all for the time being lost in admiration for the invincible faith that would hope to divert the river to a new destination.

Where does the Christian come in ? He may stand on the shore and let the swirling river of life pass by. He may pray in the church for those in danger. The angel of the Lord may say to him—if they are in the habit of visiting our congregation—'Fools, Jesus is not here. He is where the lathi of law and order is descending on the pates of patriotism. Go there with your prayers if you want to be heard. Or he may in utter disgust denounce everything and rush into the melee forgetting to take even his Lord with him. Or again he may pluck the spirit from out of its embodied prison and cast it on the waters of life—to create a new world. Dangerous experiment this—but what great thing is there in life which is not perilous as well. Heroes are taking the risk in all religions and why not ? '

Is there a better way ? There is a story of polar explorers three in number, who as they marched over the trackless, icy waters felt the presence of a fourth. Round the camp fire, they burst out all simultaneously—did you not feel the company of the fourth ? Yes everyone did. The Christian—if he takes the fourth with him—may venture into the storms and danger. There is with him One who can still the storm and make him walk on the tempestuous sea—uphold him if he feels like sinking. He will place him where He wants him to be. The urgent need is to constrain Him to abide with us as we go forth.

CAN WE INTERNATIONALIZE RELIGION?

BY PROF. A. J. SAUNDERS, Ph.D., *American College, Madura.*

"Only one man there was who courageously exposed what he saw—the utter futility of the expectation that one of the seven great religions of the world would ultimately triumph over all the rest, and world unity be attained in that way. Only one man there was who caught the vision of unity in diversity, or an organic fellowship of faiths, who saw and expressed the utter futility of expecting that any one religion would outstrip all the rest and rule in their stead. That man was the illustrious Hindu, Vivekananda. At the closing session of the World's Parliament, he spoke these glowing words:—

"If anyone here hopes that unity will come by the triumph of any one of these religions and the destruction of the others, to him I say 'Brother, yours is an impossible hope.' If anybody dreams of the exclusive survival of his own, and the destruction of all other religions, I pity him from the bottom of my heart."

A. W. MARTIN in *World Unity.*

"Similarly, in the field of religion. There is to-day no concrete organic fellowship of faiths. That exists only in the minds of isolated thinkers. But when the seven great religions, through their representatives, agree to subordinate themselves to a higher whole expressed in a constitution or bond of union, even as the Protestant sects have their higher whole in the bond of fealty to Jesus Christ, then will the dream of world unity in religion, an organic fellowship of faiths, became a concrete fact, a unity analagous to that which we see in the tree, in every other organism, one tree with many branches, one body with many members, one organism with many organs and one subtle life-blood, coursing through the whole, making each part kin with every other."

ALFRED W. MARTIN in *World Unity.*

THIS article will deal with a big and pressing problem—Can we internationalize religion? I use the concept-religion in a large sense; I do not mean this Church-organization or that set of dogmas; it is not limited to this sect, nor to that distinctive teaching; religion includes a recognition of and devotion to the supreme being, an acknowledgment of our obligations to our brother and society in general, and an ordering of our lives in accordance with ideals and standards which will make life and all its activities noble, worth-while, and progressive towards still higher levels. Religion, as an Old Testament writer puts it, is to do justly, to love mercy, and to walk humbly before God; or in the words of a New Testament writer: Pure religion and undefiled before God and man is this to visit the fatherless and the widows in their affliction and to keep himself unspotted from the world. Our question is, in essential, can we unify or internationalize religion? Let us approach this enquiry along the lines of the present conditions and need of some kind of internationalization, the real things that divide, hopeful movements towards unification, and possible lines of experiment for the future.

One has only to live in a country like India with its diversity of religious beliefs and forms, or to visit a religious centre like Jerusalem where so many religions meet to be impressed with the thought that religion which was designed to unite people is having the opposite effect, for next to race, religion is perhaps the most disruptive force in

our society. That being a fact which we all know and lament, the question arises, cannot we find some common ground on which to attempt an internationalization of religion? We have made great progress along this way in politics and the welding together of diverse peoples and states during the past one hundred years; one recalls with gratitude the history of the United States of America, the world-wide British Empire, the unification of Italy, the League of Nations and M. Briand's plea for United States of Europe. Co-operation in the commercial and economic life of the world has also made great strides in the same direction; we think of the Universal Postal Union, the International Labour Office, and the Bank for International Settlements. There is also the World Court, and numerous world organizations of a scientific nature. We have made considerable progress along all these lines, but religion which is always conservative in outlook and slow moving in adaptation is not one of them. But the need of some form of international religion is apparent to all who are students of world thought and movements to-day. Science, travel, education and literature, and economic co-operation are bringing the peoples of the earth together; we cannot afford to allow religion to keep us apart. The progress achieved in other avenues of life make it compulsory for us to work at this problem of religious unification. If religion is a good thing for modern society, and if we are to maintain it as an institution we shall be forced to subject it to a rigorous reform in which the non-essential and purely national characteristics must be discarded, the great central truths of significance to all people brought to light and emphasized, and an international programme or department of religion allowing for local and national means of expression instituted to which all the great world-religions shall contribute their essential elements. It may not be possible to attain to such an ideal in this century, but it is the firm opinion of the writer that the time has come in the evolution of world institutions when we should be at work on this problem.

When we come to analyse the situation we are struck with the fact that the things that divide us religiously are very often local or national peculiarities and means of expression that are non-essential. I have been impressed over and over again with the similarity that exists in the real objective of the chief religions of the world—Christianity, Hinduism, Buddhism, Islam. As Dr. Stanley Jones has expressed it, —There is God-consciousness, God-manifestation and God-realization. There is a sense of sin and a desire for salvation; there is the need of a Guru, or spiritual guide and teacher, and there is a recognition of the brotherhood of man to be expressed in social service. On these essential things we are already in agreement, and on them we should concentrate, leaving in abeyance—not attempting to fight them, the temporary and local settings which are after all non-essentials.

Again and again Moslems say to us when we preach one God that is just like our religion, and to our preaching of a social gospel Mr. Gandhi—the orthodox Hindu—replies with his teaching against caste and untouchability. There is so much of religious agreements amongst us already, and we have such a good and substantial foundation to work upon, that we should not allow the things in which we differ to prevent us from co-operating. This is the age of amalgamation and co-operation and we need it in religion no less than in other interests in our common world-life.

There are hopeful tendencies towards this end which we shall do well to encourage. Like all other movements a public opinion must be built up favourable to this idea of an international religion; knowledge and information must precede action, and with an international language and literature and a world-press, we have the mechanism ready hand to instruct and influence world opinion. In 1893 was held the Columbian Exposition of Chicago, U.S.A.; perhaps the most unique exhibit was the World's Parliament of Religions, to which representatives of all the leading religions on the earth were present and took part Observers and visitors were tremendously impressed with the unanimity, the deep religious atmosphere that pervaded the meetings, and with the real work that was done by the Parliaments. Chicago is preparing for another such exposition, and a department of world-religion is again to have a prominent place on the programme. In Europe within recent years we have seen the Conference on Life and Work at Stockholm, the Conference on Faith and Order at Lausanne, and the World Missionary Conference at Jerusalem. These are all hopeful signs of a tendency towards getting together; has the time come for the calling of a General Conference of the world's chief religions to consider the mutual recognition of the good in each other and ways and means of closer co-operation?

When we come to consider possible lines of experiment in co-operation for the future, then we begin to realize the vastness of the task and the difficulties in the way. The first consideration is a question of attitude—an attitude of tolerance and recognition. We must be willing to tolerate each other's point of view and we must recognize good in other religious systems outside of our own system. Truth is too large and universal to be contained in one system. Tolerance and recognition are the *sine qua non* without which we cannot go far in our quest for an international religion.

Then we should stress the great verities of universal religion; God, as Father, as Friend and as Saviour.

"Into the bosom of the one great sea flow streams that come from the hills on every side, their names are various as their springs, and thus in every land do men bow down to one great God, though known by many names."—*South Indian Folk Song.*

Man, in the family of God, and therefore in the relationship of brothers, God as Father, and men as brothers are fundamental realities in a world religion. If that is so then racial animosities and caste distinctions must go; religion will bind peoples together, and social reciprocity will be the expression of the religious man.

We shall need a text-book or manual of religion; it of necessity must be a composite production and contain the essential teachings of all the great religions which have a following in the world. Attempts have been made to produce such a Bible and reference is made to A. W. Martin's 'Seven Great Bibles', Professor Carl Clemen's 'Religions of the World' and a little book of Religious Instruction that I have found helpful containing extracts from the Gita, the Gospel, and the Koran. If science, and medicine, and mathematics can become world-wide in their acceptance why should it be thought incredible that a system of religion should also become universal?

If we are going to pool our resources in sacred literature, why cannot we also pool our resources in great religious teachers and spiritual guides? That is what the East is asking of us; Orientals willingly accept Jesus Christ as a teacher sent from God, but they want us of the West to recognize good also in their religious teachers—Buddha, Krishna, Mohammed, and Confucius. In the little chapel of the Ramakrishna Mission in Mylapore, Madras, are niches in the wall around the altar, and in these niches are placed small figures representing the world's chief religious teachers. There are Krishna, Rama, Buddha, Mohammed, Confucius and Christ; the idea is to impress upon the minds of the students that they are debtors to all the great spiritual guides of the world's religions, and there should be no place for narrowness and sectarianism in the realm of religion. As to uniqueness and superiority of teaching and example, we must leave that to experiment and experience. By their fruits shall ye know and judge. For the present I am willing to leave the matter as a contribution, not a competition from all the recognized religious teachers towards the evolution of a world religion. Out of co-operation with other teachings and from actual experience will the uniqueness of Jesus's Sermon on the Mount and Paul's Essay on Love be recognized. The idea of uniqueness must be demonstrated in and through experience, not simply preached in theory.

I am purposely not venturing into the formal organization and the forms of expression of this internationalized religion. That should be a last consideration, and should grow out of a long experience of religious life and worship and the art of living together. The ritual and form and organization may differ, but the essential elements in a world religion can and should be the same. To this end let us work and pray that the Kingdom of God may come to the peoples of the whole world; in mutual recognition and co-operation not competition is our hope.

ADULT EDUCATION THROUGH WIRELESS BROADCASTING IN INDIA

BY H. H. PETERSON, *Secretary, Y.M.C.A., Lahore.*

BROADCASTING in India so far has been a tale of the "short and simple annals of the poor". Private enterprise tried and failed. A semi-Governmental company opened two Stations, in Calcutta and in Bombay; ran for two years and has given up the ghost. Government is now running these two stations directly, and at a heavy cost, which in these days of economic depression and retrenchment cannot last very long. Even the ardent radio enthusiast cannot concoct arguments which will justify Government in taxing *all* the people in order to entertain a *few*. Is Broadcasting going to fail in India?

I fear the answer can only be "yes" to the present type of Broadcasting. There is not enough income from licences and import duties to cover the cost, and radio advertising brings in very little. Receiving Sets are costly in India because distances are so great. Except very near the station, nothing less than four valves will work a loud speaker. This reduces the private purchasers of sets to a very few comparatively wealthy people.

Is there, then, no solution? Will India have to do without wireless? I believe that within ten years there will be several hundred thousand wireless sets in India—but only if the *purpose* of the Broadcasting is entirely changed.

Wireless as an educational force has an entirely different claim on public revenues. Every civilized Government in the world has accepted the responsibility of educating its peoples. If it can be shown that wireless is a powerful and efficient tool for education, then not only is the Government of India justified in making use of it, but has an imperative duty to do so.

There are some 7,00,000 villages in India. In many of these there are schools, mostly of the primary grade. A few boys from each such village are in the schools, struggling away at the A.B.C.'s of their own particular language. Only a few complete the fourth year, or attain literacy. It is doubtful if genuine literacy in the villages of India is progressing much faster than the natural growth of the population, in spite of large programmes and generous expenditure of money. If literacy is to be the sole means to education, then I doubt if any child born in 1931 will live to see India more than 25 per cent "educated".

But let us not confuse literacy with education. To me the aim of education is "to help a man to understand the world in which he

lives". This aim is comprehensive, progressive and includes all possible methods. Literacy is one of these, but does not attract adults and at present can reach only a few of the children. Some of the villagers of India can slowly bore their way through the wall of ignorance which surrounds them by learning to read and write. Most have not the time nor the incentive to do so. Is there no means whereby these millions can leap this wall of ignorance; no quicker method of reaching the mind of men than through the written word? Modern science has provided us with this new means in wireless Broadcasting. The human voice is the oldest and the most effective method of communication between man and man. Wireless has given wings to this voice.

Let me give a picture of what I believe will happen in a few years if the Government of India will accept the use of this new instrument of spreading knowledge far and wide.

I foresee a small transmitting station in each district of a province, and good receivers and powerful loud speakers in each village. These small transmitters will be linked to the provincial headquarters by land lines which will enable most of the entertainment part of the programme to come from a centre where high grade talent is available and will be useful for occasional important addresses or items of news. Most of the meat of the programme, however, must come from the local station.

I realize that there will be much opposition to this scheme of a large number of small transmitting stations. Even now the Government of India is considering a plan of erecting four super-power stations in the four corners of India. Undoubtedly, four huge stations will be cheaper than several hundred small stations, even though a suitable small station will cost only about £ 600 to £ 700. But in my opinion the four super-power station scheme cannot succeed. There are not four languages but literally scores in India and the dialects change within a short distance. I know from experience that the villagers will not listen with interest and attention except in his own familiar dialect. The local announcer will make or break a station. If he has the genuine dialect of his area, knows all the local prejudices, has just the proper *bon mot* for the occasion and is keen on his job, he will succeed. His voice will be that of a friend—his advice to be trusted. Using an unfamiliar (and therefore suspicious) medium he must appeal to all that he can which is familiar; names of local people and villages and events.

The programme must, of course, be generously salted with entertainment and spiced with wit. Dramas, dialogues, poems and songs must amuse as well as instruct. Dry lectures must be few. Here is a whole new field for the educator and an almost unsuspected one, that of making knowledge interesting and palatable. No school bells

or canings avail the schoolmaster here. If he becomes uninteresting the school yawns, snaps off the receiver switch and goes home.

Experiments have actually been tried along these lines in India. A group of wireless enthusiasts in the Y.M.C.A. of Lahore have built a 100-watt transmitter and have been Broadcasting with it during the past nine months. In addition to the regular daily programme in English and Vernacular, a number of special programmes have been given for village audiences. During May of this year a solid week of special Broadcasting was arranged and a number of receiving sets were set up in villages for the experiment. Although the novelty of the thing drew huge audiences everywhere, reports from observers indicate that some of the speeches were well understood and drew a real response from the people. Some of the talks were entirely unsuitable and the programme on the whole was too heavy, but we are convinced by these experiments that, given a suitable programme, Broadcasting has an immediate and powerful appeal to vast numbers who can hardly be reached in any other way.

We are carrying on experiments at the present time on two aspects of the problem, *viz.*, development of the programme, and determining the most suitable type of receiving set to meet the severe demands of village use. At present it seems likely that the best receiving set will be a three valve affair up to about 50 miles from the Broadcasting station and thereafter the addition of one screen-grid radio frequency valve. Both would be fixed tune sets—capable of receiving the one station only, with a single off-on switch. Few villagers will have the requisite skill to tune a receiving set.

Up to the present time no financial help has been received from Government for carrying on these experiments, but we always live in hope. Sooner or later some one in charge of the purse strings will surely see the possibilities of this magnificent new instrument and the ether waves will carry enlightenment to the darkest corners of India.

THE MADRAS Y.M.C.A. ATHENAEUM

EARLY in the year 1930 the Literary Society was re-organized as the "Athenaeum" which has maintained as its objects "the cultivation of effective self-expression, the promotion of habits of adequate preparation and the stimulation of original and constructive thinking". The Society has aimed, among other things, to point its discussions to the solution of certain social problems. Among the practical by-products have been the organization of Hindi classes, the enlistment of workers in the field of social service and the stimulation of further study particularly in the social sciences. The meetings are held regularly on Tuesdays, forty-eight debates having been conducted during the year 1930. There has been a very wide participation on the part of the members of the Association and the co-operation of many senior members as critics or observers has been of the greatest help in carrying out the programme of the Society. The Working Committee has consisted of Messrs. S. S. Rajagopalan (Speaker), A. L. Pandya, S. Krishnamurthi, A. Krishnaswami Mudaliar, S. M. Fossil. M. R. Muthuswami, O. V. Alexander, T. V. Ethirajalu Chetti, P. F. Thompson and T. K. S. Tawker (Secretary). The method of debate each evening is to have some one open the debate on the affirmative and negative sides respectively, the opening speeches being followed by a number of five to ten minute speeches. It has meant ordinarily that eight to twelve different speakers participate each evening. We believe that the Society has been to a great extent successful in attaining the objectives expressed above.

An Estimate of the Work of the Athenaeum.—Mr. O. Kandaswami Chetty has made a study of the subjects discussed and of the results of the decisions at the 48 meetings of the Literary Society—"The Athenaeum"—during the past year. His summary is given for the information of those who are interested in the work of the Society. "The subjects discussed range over a wide area.

Education has naturally claimed much attention. The members were not all sure that the present system of education fitted the youths of the country for life. They had no doubt, however, that universal free compulsory education should be introduced in India immediately, but could not make up their minds as to how far examinations were a real test of merit, or whether University education in India for men and women had been a poor investment. They thought, however, that compulsory military training should form part of Indian University curriculum, and that co-education should be introduced in schools and colleges.

Another subject which attracted much attention was the relation of men and women in society. Is woman man's equal? The

question was discussed and talked out. It was acknowledged, however, that in the interest of equity women should be given inheritance rights, though on the question whether economic independence of the sexes made against family life, no decision was arrived at. Marriage was regarded more as a contract than as a sacrament, and it was agreed that the polygamous system of marriage should be abolished in India. Birth control as a remedy for the social and economic ills of India was discussed at two meetings, and finally assented to. The proposition that the principle of divorce should be introduced in Hindu Law was voted down, but it was recognized that our present social structure is an impediment to our national progress. It was resolved that legislation is the first step in solving the problem of social immorality, though it was asserted that honorary social service alone could be effective and useful.

It is an easy transition from social reform and social service to civic and economic problems. It was laid down that rural reconstruction will alone conduce to the rural prosperity of India, and an attempt was made to discover whether Chola administrative system offered any solution to modern rural problems. No decision was arrived at on the question whether rapid industrialization will solve the mass and middle class unemployment in India, but it was agreed that the nationalization of public utilities will conduce to the economic progress of India, though it was denied that small-scale industries cannot co-exist with large-scale industries. The introduction of party system in Municipal administration was pronounced to be detrimental to civic advancement. The abolition of capital punishment was advocated but the question whether vaccination should be made compulsory was talked out. As also the question whether cinemas help the betterment of human life. But it was observed that the average newspaper is more interested in and more influenced by news than by views. Of more direct Indian interest was the question whether Hindi should be the *lingua franca* of India, for which the answer was in the affirmative. But the Athenaeum was at a loss to say whether Western music is helpful to the development of Indian music, or whether vegetarianism is conducive to the moral and spiritual regeneration of the people.

The thoughts of the members were, however, not confined to narrow questions of personal and civic well-being. They did not shrink from facing large questions concerning national and international progress. They discussed at two sittings the question whether communalism as it is practised in India is not the antithesis to nationalism and recorded no vote ; but they were convinced that the immediate introduction of universal adult suffrage will remove the economic and religious barriers in India. They were not sure that communism is the best solution to the ills of India, or that democracy

was played out. But they would not accept the statement that parliamentary institutions were played out, nor that the League of Nations has hastened the prospect of peace. They had their doubts, on the one hand, as to whether modern civilization promoted human happiness and, on the other, whether civilization was taking a wrong turn. They were convinced, however, that there was no clash between the great cultures of the world, and on more than one evening approached the question of Religion as a possible means of bringing about "Peace". They thought there was no conflict between religion and science and were ready to hear the protagonists of religion—one an orthodox Hindu and the other a liberal Christian—on the theme, "What is the Place of Religion in National Life ?" And they themselves discussed three questions on which no decision was recorded :— Is the Gita theory of morals an improvement on Kant ? Is a Universal Religion desirable and possible ? Is there anything common between the Cross, the Crescent and the Flute ?

The foregoing survey shows that the members of our Literary Society were not indulging in mere academic discussions, but that they handled some burning questions of immense moment for themselves and for their country. It shows the play of thought and the movement of opinion among them as a preparation for the formation of convictions which should shape their course in life and determine their influence on the country."

SUBJECTS, 1930—1932.

1930.

1. Is civilization taking a wrong turn ?
2. Ideals of Athenaeum.
3. That co-education should be introduced in Schools and Colleges.
4. That the present system of education does not fit youths for life.
5. That Communism is the best solution to the ills of India.
6. That polygamous system of marriage should be abolished in India.
7. That birth control is a good remedy for the social and economic ills of India.
8. Is democracy played out ?
9. That the introduction of party system in Municipal administration is detrimental to civic advancement.
10. That the League of Nations has hastened the prospect of world peace.
11. That in the interests of equity women should be given inheritance rights.
12. That Hindi shall be the *lingua franca* for India.
13. That our present social structure is an impediment to our national progress.
14. That universal free compulsory elementary education may immediately be introduced to accelerate the pace of literacy in India.
15. That there is no clash among the great cultures of the world.
16. That communalism as it is practised in India is the antithesis to nationalism.
17. That the immediate introduction of universal adult suffrage will remove the economic and religious barriers in India.
18. That capital punishment ought to be abolished.

19. That there is no conflict between science and religion. (Debate in Tamil)
20. Is woman man's equal?
21. That vegetarianism is conducive to the moral and spiritual regeneration of the people.
22. That marriage is more a social contract than a sacrament.
23. Is the Gita Theory of morals an improvement upon that of Kant?
24. That there is no conflict between religion and science.
25. What is the place of religion in national life?
26. That rural reconstruction will alone conduce to the rural prosperity of India.
27. Will rapid industrialization solve the mass and middle class unemployment in India?
28. That honorary social service will alone be effective and useful.
29. Has University Education for men and women in India been a poor investment?
30. Does economic independence of sexes make against family life?
31. That the average newspaper reader is more interested in and more influenced by news than views.
32. That compulsory military training should form part of the Indian University Curriculum.
33. That small-scale industries cannot co-exist with large-scale industries.
34. That nationalization of public utilities will conduce to the economic progress of India.
35. That the principle of divorce should be introduced in Hindu Law.
36. Should vaccination be compulsory?
37. Does modern civilization promote human happiness? (in Tamil)
38. That Parliamentary institutions are played out.
39. Does Chola administrative system offer any solution to our modern Indian rural problems?
40. Do Cinemas help betterment of human life?
41. That legislation is the first step in solving the problem of social immorality.
42. Is a Universal religion desirable and possible?

1931.

43. Is Western music helpful to the development of Indian music?
44. How far are examinations real tests of merit?
45. Is there anything common among the Cross, the Crescent and the Flute?
46. Is debating a mere intellectual recreation?
47. Should marriage be compulsory?
48. Can the library movement liquidate mass illiteracy in India?
49. Is the oriental view of life antiquated?
50. What is the future of capitalism as an economic force?
51. That universal disarmament is an impossibility.
52. That discrimination in civic affairs is reprehensible.
53. That the Round Table method can be effective in solving national and international problems.
54. That a sound town planning scheme should primarily have regard to the housing of the poor.
55. What are the best means of promoting a health conscience among Indian citizens?
56. What is the most nutritious diet for the Indian climate?
57. What does the personal possessive (singular and plural) mean when applied to religion?

58. Should compulsory educational training be introduced in Indian schools?
59. What is the ethical basis of religious conversion ?
60. What is the place of the stage in national life ? (in Tamil)
61. Will intellectual conscription advance the spread of mass education ?
62. The forced and rehumanizing labour should be abolished.
63. That a scheme of compulsory insurance will promote thrift and economy in India.
64. Should retrenchment be effected in public services ?
65. What are the ideals of Indian womanhood
66. What are the best means of promoting non-credit co-operation in India ?
67. What has the East to learn from the West ?
68. How can the beggar problem be solved in India ?
69. What has the West to learn from the East ?
70. Is Inter (racial, caste, and religious) marriage desirable ?
71. Should the Executive be separated from the Judiciary in India ?
72. What are the best means of promoting civic conscience among Indian citizens ?
73. How can adulteration of food be prevented ?
74. How far is the municipalization of public utilities desirable in India ?
75. That the promotion of child and maternity welfare is a paramount municipal need.
76. Will indigenous exercises adequately promote physical culture in India ?
77. That a supreme court for India should be established as early as possible.
78. Will a rapid industrialization of India lead to agricultural decline ?
79. What is the place of ethics in business undertakings ?
80. Should members of legislatures be paid in India ?
81. Can a saint be a statesman ?
82. That total prohibition is practicable in India.
83. That universal total disarmament is a practicable policy.
84. Conventional obedience or disobedience. Which is more dangerous ?
85. Which form of Government will suit India ?
86. What are the best means of preventing vehicular accidents ?
87. That decentralization in Industries will promote the economic prosperity of India.
88. What is the best type of education suited to Indian women ?
89 Is the state super-moral ?
90. What is the rationale underlying religious festivals ?
91. That the League of Nations has by its work accelerated world peace.

1932.

92. What is the place of meteorology in civil aviation ?
93. That armaments cause unemployment.
94. That Technological Research Institutions are essential for Indian industrial growth.
95. Second Anniversary of the Athenæum.
96. What is the Soviet five-year plan and what will be its effect on world trade ?
97. Is reverence for the past compatible with the modern outlook ?
98. What are the creative values of good poetry or art ?

'THE MARKS OF AN EDUCATED MAN'

BY ALBERT E. WIGGAM, D.Sc. (*Bobbs Merrill Co., Publishers.*)

A REVIEW BY G. P. WISHARD, *Secretary, Y.M.C.A., Colombo.*

IT would ordinarily be presumed that University degrees, academic honours, familiarity with the classics, an acquaintance with philosophy, some knowledge of history and at least a smattering of the sciences were marks of an educated man. But Albert E. Wiggam in his book, " The Marks of an Educated Man", mentions none of these. He finds the marks of education not in the contents of the mind but in the quality of thinking, not in what one knows but in how. The educated man differs from the uneducated not in the number of facts at his command so much as in the method he employs in forming opinions and arriving at conclusions.

The first and the essential mark of an educated man is the *open mind.* A man is educated if he " keeps his mind open to new facts, even though some new fact might, so to speak, jab some of his personal opinions in the 'proud flesh'; if he has got over being afraid to change his mind, no matter what it may cost his personal pride; if he has got so he is not afraid to think on all sides of every question; if he is not afraid to review carefully and without prejudice the evidence against his own opinions; above everything else, if he has learned to hold back his judgment and not to come to any conclusion at all until the evidence is all in, or at least, sufficient evidence to make a rational conclusion possible."

The author goes on to say that the educated man combined the three great heritages of the past, namely, he possesses the robustness, the straightforwardness, the strength of the Roman, the passion for truth and beauty of the Greek and social passions of the Christian.

In contrast with the open-minders we have the tight-minders, those half-educated people of the modern day whose beliefs are more precious to them than the truth, those who identify themselves passionately with such groups as the occultists, astrologers, new-thinkers, anti-vivisectionists and so on. It is a habit of the tight-minders to seek for good reasons for believing what they already believe. The man who has the habit of the open mind, on the other hand, will ask himself the following questions :—

Do I really want to know the truth about politics, business, science, religion, morals and life, or do I merely want to prove that the notions I already have about these things are correct?

Am I willing to lay aside the convictions of a lifetime and all the traditions and beliefs of history and all the customs of

my social class when I come into the presence of a new fact, long enough to find out whether or not this new fact ought to change my point of view?

Have I ever surrendered my mind and heart completely to an acceptance of the truth, whether it shall lead me to hell or to heaven?

The open-minded man surrenders himself to truth and is no longer afraid. He frees himself from superstition, from dogmatism and from authority; he realizes that his intelligence will make errors, but he knows also that the same intelligence will correct these errors in due course. The man who realizes that he has the ability to discover new facts for himself is well on his way to becoming educated.

The second mark of an educated man is this, " He listens to the man who knows." Many of us prefer to listen only to those who agree with us, but there are qualified experts in every subject to whom we should listen provided they themselves give evidence of having attained to the open-mind and the scientific method.

Some may be surprised to discover that Mr. Wiggam places high among his marks of an educated man the ability to get along with other people. " The ability to deal with others, a winning sensitiveness to the rights and feelings of your fellow-mortals constitute the difference between learning and refinement, between information and culture, between knowledge and social power."

Mr. Wiggam thinks that our schools and colleges need more than any other new thing, a department of Social Intelligence, where students are carefully taught tact, good manners, the fine art of getting along with others. He proceeds to give ten rules for getting along with other people borrowed from Dr. David Mitchell.

Put briefly they are :—(1) Remember conduct is predictable, (2) watch reactions to your behaviour, (3) see other's point of view, (4) be yourself, (5) throw over old grudges, (6) don't interfere, (7) be patient, (8) make fair comparisons, (9) understand your own capacities and limitations, (10) take an interest in other people.

The educated man knows that popular notions are usually wrong. The author says, " always " wrong but that is too sweeping, it seems to me. Here are some of the popular notions Dr. Wiggam says are incorrect: (1) that opposites marry each other, (2) that cousin marriages produce defective children, (3) that most great men are born in rural areas, (4) that geniuses tend to be immoral, (5) that red hair indicates a fiery temper, (6) that there is such a thing as an undertow, (7) that night air is unwholesome, (8) that snakes can charm birds, (9) that seaside air has more ozone than other air, (10) that boils purify the blood, (11) that moonlight affects the insane, (12) that you can read specific traits of character in the face and so on. Each one of us could add to this list from our own experience. The

educated man will always doubt popular sayings and demand evidence for their truth.

You can't sell an educated man magic—this is the sixth mark. There are all kinds of magic from the kind that would remove warts by swinging a dead cat by its tail around the head just at midnight to the kind that would produce righteous and wise government by giving the ballot to every man and woman in the world regardless of qualifications. How few there are who don't believe in the magic of charms, amulets, lucky days, unlucky thirteens, astrology, numerology, palmistry, phrenology, mantrams and numerous other relics of superstition. Thousands of charlatans make a comfortable living dispensing their magic and charms but among their customers you will not find the man who has adopted the scientific method of dealing with his environment.

There is a pseudo-scientific magic which can be palmed of on the semi-educated. There has grown up of late a so-called science of character analysis. Because it uses a technical scientific sounding jargon the unwary are taken in, are persuaded that character analysis is no magic but a scientific method of determining a person's character and the sort of work for which he is best suited. But "every scientific study that has been made has come to the conclusion that there is no relationship between any shape of head or configuration of face and any mental trait whatsoever. We can say with a great deal of experimental evidence that there is no true science of character analysis, except that of a prolonged observation and laboratory experiment including most careful tests of intelligence, temperament and will, correlated with every possible scrap of knowledge of the subject's schooling and personal history." No, you can't sell the educated man magic, the so-called scientific kind.

Another mark of an educated man is that he will always link himself to some worthy cause. It was John Bright who said, "You should link yourself with a great cause; you may never do the cause very much good, but the cause will do a great deal of good." Mr. Wiggam warns us against the "cause-person", particularly the moral cause-person, who is a propagandist and a promoter pure and simple, and who can see nothing else in the world but the mote in his brother's eye. The author gives various slogans like "breathe deeply", "a million members by 1932", a sarcastic disapproval which they richly deserve. He points out that there are two methods of reform, namely, reform by *compulsion* and reform by *persuasion*. The educated man, needless to say, will use the latter method only.

It is interesting to note what Dr. Wiggam would not do with a million pounds but with a hundred years. He says :—

First, I should try to get everybody a job. Second, I should try to place every man in the job he loves to do best, because that is

the job he could do best. Third, I would develop the science of forecasting economic conditions. Fourth, I should try to promote more democracy in industry and more aristocracy in politics. Fifth, I would promote the spread of mental hygiene. Sixth, I would seek to discover and promote human genius. Seventh, I would promote eugenics.

Still another mark of an educated man is that he finds a vocation to fit his abilities. Next, to the man who has no work at all there is nothing more pathetic than the man who has a job too big or the man who has a job which is too little for him. The author refers to various books of vocational guidance and to various methods for discovering the work one is best fitted for.

It may surprise some to find that the author considers disciplined and strong emotions of the right sort an evidence of an educated man. He illustrates the point by telling the story of a multi-millionaire who after roaming aimlessly through an art gallery said to his wife, "Well, dear, I guess there is nothing much here for us to see", to which the attendant wisely replied, "These pictures are not on trial, sir, but you are". The millionaire gave proof of his lack of education when in the presence of great beauty he could not feel the appropriate emotion. The training and discipline of our emotions has received far too little attention in education. The educated man must not only recognize quantity but quality. He must attain not only to length of days but to richness of life. A part of education is to feel as well as to know. Dr. Wiggam quotes from an essay of William James, "On a Certain Blindness in Human Beings", a paragraph which states, "Wherever a process of life communicates an eagerness to him who lives it, there the life becomes genuinely significant. Sometimes the eagerness is more knit up with motor activities, sometimes with the perceptions, sometimes with the imagination, sometimes with reflective thought. But, wherever it is found, there is the zest, the tingle, the excitement of reality; and there is 'importance' in the only real and positive sense in which importance ever anywhere can be." Professor James goes on to quote from Stevenson, "To miss the joy is to miss all. In the joy of the actor lies the sense of any action. That is the explanation, that the excuse." Dr. Wiggam proceeds to quote Stevenson's reference to the fable of the monk who passed into the woods, heard a bird break into song, hearkened for a trill or two, and found himself at his return a stranger at his convent gates. Every educated man should learn to hear the song of some "time-devouring nightingale" for "to miss the joy is to miss all".

Perhaps the most important chapter of the book is this, the educated man "Knows it is never too late to learn". For centuries men have said, "You can't teach an old dog new tricks." This is another widely believed popular notion which is wrong. Dr.

Thorndike and his associates of the Institute of Educational Research have proved by many scientific experiments that it is false. Adults learn more rapidly than children. A man of forty can learn a new language more readily than a boy under sixteen. The best age to learn seems to be between 20 and 24. After that age there is probably a gradual falling off of ability to learn new things, but at that the ability of persons over 30 to learn is equal to that of persons 17 to 19 years of age and considerably superior to that of children whose powers or learning we have so often envied.

The best time to learn a thing whether you are seven or seventeen, twenty-five or forty-five, is just before you are going to use it. "It has been demonstrated that you can start in to learn a new trade or a new language or a new philosophy or anything on earth you desire up to forty-five at least and perhaps later, with the most comforting confidence of complete success in so far as mere age enters as a factor in the problem.

"The long and short of it is that modern psychology has demonstrated that for practical purposes age is only a minor handicap, if a handicap at all, to learning anything you want or need to learn."

Of all the chapters in this book I am personally most grateful for the stimulus of the chapter—"He (the Educated Man) Cultivates the Love of the Beautiful". There is so much of beauty in this world of ours and so little of appreciation that one feels with the author that it is our sacred duty to cultivate, first in ourselves and then in others, the capacity to appreciate beauty in nature, in art and in conduct. None of us is devoid of the capacity to enjoy the beautiful but undoubtedly that capacity needs to be aroused, trained, used, if we are to make anything of it. The moving pictures, radio, jazz bands, sensational magazines and cheap novels are doing much to ruin our tastes for the beautiful. What is required is conscious effort, a planned campaign to promote a love of the beautiful. "Though it is always before us and we do not have to go to school to see it, a sense of beauty is an achievement, to possess it requires effort—a training of the habits, the emotions, the mental faculties." The educated man cultivates a love of the beautiful.

Finally the educated man lives a true religious life. One feels that our author does not drag in the religious aspect just to give respectability to his work. He is in dead earnest when he says that we are in for a bad time if modern man, armed with the powerful instruments developed by science, does not use them for spiritual ends. "If Science has done nothing more than to bring men speed, comfort, luxury, money and playthings, it is not worth the price we have paid for it.

"Unless it has brought men a better religion, sounder morals and a richer humanism, then the old days of dogmatism, ignorance,

superstition, hate, war, persecution and bloodshed, which have been the fruits of all the religions of the past, were better, I think, than the prospect which lies ahead." The religion of the educated man will be based upon a scientific view of the world. What science has discovered is not nearly so important as the spirit which science has brought into life. "And yet we have made almost no effort to bring the spirit to anybody. Blazing, blaring, booming from every housetop are advertisements of the products of science—but no mention of its gentleness, its tolerance, its gaity, its beauty, its ethical opportunities, its religious possibilities, its new and intelligible conceptions of God. No wonder that our youth are both morally and religiously at sea!"

Modern civilization with its abundance of comforts, its machines of speed and engines of destruction dare not remain at sea religiously. The author makes a most eloquent plea for true religion in the daily lives of men. If not then, "After us, the Deluge".

On the whole this is a most readable book, not highbrow yet scholarly; written in the vernacular of the average man yet dealing with the vital problems of life. It is really a series of essays hung upon a common peg—"True Education". If the reader learns only *one* lesson from this book; either that the open mind is essential to intellectual growth or that an educated man will have nothing to do with magic, or that popular notions are usually wrong, or that one is never too old to learn, or that one should not miss the joy of life "for to miss the joy is to miss all", or that it is most important to cultivate the love of the beautiful, or that the truly educated man lives a deep religious life; I say if the reader learns only one of these important lessons, the reading of the book will have been worth while. But there is no reason why we should not take all the above lessons to heart as well as several others not mentioned in this review but ably presented in the book.

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor · H A. POPLEY.

Vol. II October, 1931 No. 3

THE TORONTO ASSEMBLIES.

Gleanings from the Press Reports.

As these pages go to the printer, the only news that has yet been received in India of the Y M.C.A. World Conferences in America is in the shape of a bundle of press-cuttings kindly sent by the Rev. L. A. Dixon from Toronto. These deal only with the two preliminary gatherings, the First World Y.M.C.A. Assembly of Young Men, and the Third World's Assembly of Y.M.C.A. Workers with Boys, which met simultaneously in Toronto from July 27th to August 2nd. Of the senior gathering, the Twentieth World Conference of Y.M.C.A.'s which met later in Cleveland, Ohio, on August 4-9, no reports are yet available as these lines are written.

From the press-cuttings it is not possible to construct a coherent account of the elaborate and closely integrated programmes of these two Assemblies. Some vivid first impressions do, however, emerge, suggesting that the journalists of Canada found themselves confronting an altogether new experience. The picture they present is vivacious and highly coloured, and across the scene there pass figures familiar to us in India but wonderful to the Canadian journalist. The Indian ladies, described as "Memsahib Rallia Ram" and "Memsahib Verghese" are much photographed, and with their husbands they are subjected to interviews by the enterprising journalists and made to express opinions which we forbear to reproduce! Here is an account of the cosmopolitan crowd at an open-air gathering on the first day of the Assemblies with a familiar figure in the foreground:—

At a Garden Party.

"Never before has Toronto witnessed a gathering of peoples from so many parts of the world. The fact of 1,800 delegates from 45 countries increased enormously in significance as delegates gathered together in an amazingly varied assembly at their first social function, a garden party on Victoria University grounds yesterday afternoon.

"Here strode Rallia Ram, Indian National Secretary of the Y.M.C.A. of India, his turban towering high over the heads of the throng, white teeth flashing in constant smiles; behind him his little wife, dressed in a pale blue sari. A dark-skinned lad from Hawaii, ukulele in his hand and orange lei around his neck; there a group from France, vandyke beards, courteous, quiet. Behind them a big black man from Ohio, shaking hands with a man from China.

"A group of Germans, intimating the new hiking movement that has swept over Europe in their costume of suede leather shorts and bright linen shirts. In their midst a couple of lads from the Highlands, tartan kilts, leather sporrans, tweed coats.

"Russians with thin rugged faces, sad eyes, lined mouths, delegates without a country, representing the submerged movement that carries on despite the Soviet.

"A blond man from Sweden shakes hands with a brown-skinned Indian, middle aged, dressed in his native costume of white silk, his legs bare, bright sandals on his feet. A boy from Athens, Greece, barefooted, clad only in an orange homespun

tunic, rests his shepherd's staff against a sport roadster as he chats with a Canadian Boy Scout.

"Thin, neat men from Japan, brief cases in their hands, smile quickly at a group of approaching Mexicans, men flashing white smiles, talking with gestures. A Hungarian talks to a West African, a Czechoslovakian passes with a Porto Rican, a boy from Nazareth, Palestine, has his arm about the shoulders of an Australian from Melbourne."

The Opening Meeting.

The Roll-Call of the Nations at the opening meeting is thus described:—

"Every available seat in the Convocation Hall of the University was occupied. The platform bore representative delegates from forty-three nations, and one of the inspiring ceremonies was that in which, as the Chairman named the countries in their alphabetical order, the citizens or representatives of each nation stood to their feet in the body of the hall long enough for the nation's representative upon the platform to repeat the words, in his national tongue, as found in John 17: 21: 'That they all may be one.'

"One of the high moments of the evening was when the following cable was read from Simla, India. 'I send my best wishes for the success of the Conference, and trust that the work of the Y.M.C.A. will continue to prosper and flourish throughout the world. (Signed) Willingdon.'"

Dr. Mott in his opening address sounded a characteristic note. He referred to "the startling breakdown of the great restraints and some of the most worthy traditions among youth across the world," and confessed that, in his thoughts concerning problems of youth today as he looked out over the nations, he visualized "a stormy sea with vessels near rocky coasts, and without chart or rudder or compass. If ever it was timely, therefore, for those of us who are solicitous for the future leadership of the nations to come together, that moment is now. Youth is very dissatisfied with the past, and perhaps more so with the present. They are extremely critical. To my mind this latter is the most hopeful sign." Dr. Mott closed with the inquiry: "Am I not right when I say that this gathering takes on a tingling timeliness at this hour?"

Mr. Rallia Ram led the Assembly in prayer, and the concluding sentences are quoted by the newspapers:—

"*We worship Thee. We have come together from the four corners of the earth, with the conviction and the hope that Thou hast a message for us, for the organization we represent, and for the youth of the world. Surely Thou art in the midst of us.*"

Kagawa of Japan.

"Christ the Master of the Centuries" and "Youth's Adventure with God," were the twin themes of the addresses—the former delivered in the German by Rev. Udo Smidt, National Secretary of the Christian Secondary School Boys' Movement of Germany; and the latter by Dr. Toyohiko Kagawa of Japan, an international figure in the Christian world, known to his countrymen as "the St. Francis of Japan".

The address of the Japanese leader is described by one newspaper as the most sensational delivered at the Assembly:—

"Pointing to the wealth possessed by many and the poverty suffered by others, particularly in India, China and other countries of the East, he begged his hearers to lend their aid as true Christians to a world-wide social and economic reformation. The Christian Church was not fulfilling its duty if it allowed present conditions to continue, he said. While stating that Christians must be prepared to sacrifice their lives in carrying out this new movement, he warned against an upheaval which would upset civilization, which, he said, at all events must be preserved.

"Co-operative movements, if imbued with the spirit of brotherhood, would achieve the purpose. Co-operative movements of production, marketing, credits and for mutual aid would, he believed, if applied to the present state of society, bring about conditions more in keeping with Christian ideals.

Holding an audience of more than 2,000 spellbound, the small Japanese, dressed in a wrinkled gray suit, in broken English, hammered home his message.

"The world turmoil to-day is so great that anybody who would dare to reconstruct the present society with the true spirit of Christ would confront strongest enemies," Dr. Kagawa said. "The Church has been asking too little to reconstruct

our society; it is asking too little in asking us to attend it only on Sunday mornings; while in America, Asia and Europe hundreds of millions are suffering.

"Our present economic principle is giving too much emphasis to profiteering purposes We must go back to the principle of Christ and apply the Golden Rule for all kinds of co-operative movements.

"I believe the progress of love means three things," he said. "We must create a new state of society, a new creation on the model of Christ. Secondly, we must preserve the present status of civilization, and thirdly, we need a full-consciousness. We must be conscious of the needy and the oppressed.

"There are many Christians, meek, gentle, fine living, of good culture, but that is not enough." he said "We must step outside the church and reform present society. We must start a new co-operative movement; we must extend our brotherly kindness outside the church We need co-operatives, for consumption, production, marketing, credit and for mutual aid, education, everything. As the guilds brought order in the mediaeval ages, we must apply co-operatives to the present state of society.

"In that movement we shall have adventures and difficulties. We shall drink the cup of bitterness which Jesus Christ drank."

Is Capitalism Unchristian?

The root question of Christianity and the Economic order seems to have occupied many minds. Here is an admirable report of a discussion in one of the seminars:—

"Is capitalism un-Christian?" Yesterday twenty men from almost as many countries considered the question. Germany said it was; Roumania said it was; Canada said it was. New Zealand said it wasn't and the United States said it wasn't, Russia didn't speak. Barred from his own country by the swing of the pendulum to the opposite limit, the Russian delegate bided his time to fling his fire at communism.

"It all happened at one of the seminars of the Y.M C.A World Assemblies in Toronto yesterday.

"The basis for discussion by the group on Industrialism, Socialism and Christianity, presided over by H. Lightbody of Scotland, was a paper by André Philip of France, presented earlier in the week to the same group, condemning capitalism as un-Christian. Yesterday a young man from the United States opened the discussion by taking up the cudgels for capitalism. It was, he said, based on a human fundamental, a desire to gratify ambition. It was made imperative by individual differences of ability; no two men were equal in ability. It had made possible greater material progress than any other system and would eventually fulfil Christian ideals.

"He concluded by declaring that capitalism was neither Christian nor un-Christian. It was a system based upon the immutable laws of economics and was as non-moral as the law of gravity.

"A German arose. In rapid German he began to speak He stopped and a thin young man beside him interpreted. "He says," he told the room, "that you are very optimistic about capitalism." Again the German spoke. "He says you cannot work for God and... something from the Bible," the interpreter said. Someone came to the rescue: "You cannot serve God and Mammon."

"Then came Roumania, a slim aristocratic-looking youth, speaking in French The interpreter again helped out. Roumania was endeavouring to point out that granted capitalism was based upon a fundamental human instinct, was that instinct necessarily good?

"A big blond man arose. He spoke in English. "I come from a little country where there are no rich men and no poor," he said. The room laughed Where? It was New Zealand.

"Man cannot serve God and Mammon, but he can make mammon serve God." said the New Zealander "I range myself along with the man who doesn't believe capitalism is inherently bad."

"In detail he told of the largest manufacturing concern in his country which, he said, shared its profits with its workers. What system could be more Christian? he asked.

"A Torontonian took the floor. Gesticulating dramatically, he ranged himself alongside the non-capitalists. He talked at length about huge profits and small wages.

"Someone else, not identifying himself, arose to oppose him. 'Why hang capitalism for what some people do?' he asked. 'The system is neither Christian

nor un-Christian; it is how it is used that makes it either If I hit you with this chair, I would be the murderer, not the instrument I used. For every ornery (*sic*) capitalist you can name, I can name you a Christian capitalist '

"And so the discussion went on. It will continue again to-day, and a Russian delegate who yesterday listened with such closeness will have something to say about Communism, the chairman announced."

There the report ends, and we are not told what the Russian delegate said next day.

The Fire of Friendship.

The closing ritual of the Fire of Friendship was celebrated on the last night in the Maple Leaf Stadium, when over a thousand boys of every race joined in national games and songs. The final scene is thus described:—

"Presenting a striking spectacle, the huge army of youth brought the crowds of spectators to their feet, as it marched across the field to the waiting fire. In alphabetical order, to eliminate any suggestion of preference, they came, Argentina, Australia, Austria, one after the other, large groups, small groups, little countries, big countries, down through the lists, Chile, China, Czechoslovakia, unknown countries, well-known countries, Latvia, Mexico, New Zealand, all were there, 47 countries concluding with the United States, Uruguay and West Indies.

"Cheer after cheer greeted the flags as they marched past, and a huge roar of appreciation of what it all meant swept through the stadium as 47 leaders stepped forward with lighted torches and the flames of the fire they lit swept up toward the sky.

"Four years ago in Helsingfors, Finland, the first international bonfire was lit. Last night the first torch to light the fire was that of Percy Strong of Helsingfors. All through the world where Y.M C A. camps are known the fire at night around which the boys gather has come to signify their fellowship. Last night the fire was formed in the shape of a cross, and all through the evening's festivities, as they added fuel, boys carefully tended its significant branches."

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PASSING THE TORCH.

The Fire of Friendship in India.

When the International Boys' Assembly of the Y.M.C.A. closed its meetings in Toronto on August 2 with the ritual of the Fire of Friendship, it was intended that Y.M.C.A. boys throughout the world should meet on the same day in their own Associations to celebrate their unity with those assembled in Toronto. Of these many gatherings one of a unique kind was held in Lahore, for most of the boys joining in the act of world-friendship came from the Criminal Tribes. Among these boys of the Criminal Settlement the Lahore Y.M C.A has organized a Scout Troop, and with them on this evening were gathered boys of good family belonging to the Lahore Y.M.C.A. Scout Troop. In these local meetings held in many lands the Ritual of the Candle takes the place of the Fire of Friendship, which is reserved for world gatherings.

At Lahore a Burmese Pagoda Candle represented the Fire of Friendship in Toronto, and around this symbol the boys were ranged in a hollow square. After the lighting of the great candle the meaning of the occasion was briefly explained in Urdu and Punjabi, and one by one the boys lit their smaller candles at the central flame. A prayer of dedication completed the ceremony. The programme was varied with songs in Urdu and Punjabi. The "criminal" boys gave a song, two of the youngest boys leading, the rest responding, and they also gave two rousing marches. At the end the Sky-Rocket Cheer, which is common to Scout gatherings in the Punjab, proclaimed to a startled world that the celebration was finished.

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DR. S. K. DATTA FOR THE ROUND TABLE CONFERENCE.

The appointment by H. E. the Viceroy of Dr. S. K. Datta to represent the Christian community at the Round Table Conference, and on the Minorities Sub-Committee, marks a notable succession in the public service rendered by Y.M.C.A. leaders in India. Like his predecessor the late Mr. K. T. Paul, whose place he is taking at the Round Table Conference, Dr. Datta has for many years been intimately

connected with the Y M.C.A. having served as General Secretary of the National Council of the Y.M.C.A. of India, Burma and Ceylon, and latterly for a number. of years as a member of the World's Committee of the Y.M.C A. in Geneva. He was also at one time Vice-Chairman of the National Christian Council of India.

A graduate of Edinburgh University, Dr. Datta was during his student days an active worker in the British Student Christian Movement. As professor of biology in the Forman Christian College, Lahore, he interested himself in the work of the Y.M.C.A. in that city, and on the outbreak of war in Europe, he volunteered for service in the Y.M.C.A. with the Indian troops in France, where he served as general secretary in charge until the end of the War. In 1921 he was nominated by the Viceroy to serve on a commission, under the chairmanship of Lord Lytton, which investigated the conditions of Indian students attending the Universities of Great Britain. In 1923, on the invitation of the Australian Y.M.C.A., Dr. Datta visited Australia and New Zealand, and was instrumental in starting Y.M C.A work among Indian immigrants in the Fiji Islands. In 1924 he was nominated by the Viceroy to represent the Indian Christian community on the Legislative Assembly for the whole of India, in which capacity he served from 1924 to 1926 In the Assembly he devoted himself specially to social questions, such as the control of the traffic in opium and liquor, and the raising of the marriage age, and his speeches were acknowledged to be among the most weighty in the Assembly. At the Unity Conference in 1924, summoned on the occasion of Mr. Gandhi's fast to deal with the problem of rioting between Hindus and Mohammedans, Dr.Datta was one of the two Christians who, at Mr. Gandhi's request, were invited to attend. In 1929 he was one of the delegates at the Pan-Pacific Conference held at Honolulu under the auspices of the Institute of Pacific Relations. On that occasion he visited China and Japan, and as a result of his studies and observations he has a book in the press entitled "Asiatic Asia". He has lately attended the World Conference of the Y.M.C.A. at Cleveland, Ohio.

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IN BURMESE CAMPS.

Y.M.C.A. Welfare Work for the Troops and the Refugees.

A Y.M.C.A Hut is being erected for the soldiers of the Mahratta Regiment in the Tharrawaddy Camp by the generosity of Mr. N. M. Wadia of Bombay, whose name the hut will bear. The Commanding-Officer has given a site for the Hut next to the Barracks, and has kindly arranged for an Indian officer to act as orderly. As the troops in the area affected by the rebellion cannot be allowed out of Barracks between sunset and sunrise, a place of this kind for indoor recreation is urgently needed. It is hoped to secure funds for erecting a similar hut for Punjabi soldiers in Thayetmyo Camp and a worker has already been appointed for this centre. Meanwhile gifts and equipment are being solicited from all who will help. The Y.M.C.A. has been collecting gramophones and records from all parts of India—Mahratta records from Bombay, Tamil records from Madras, and so on—together with books and papers in as many languages. Letter-writing for the Indian soldiers who cannot write, is one of the services rendered by the Y.M C.A. workers, to enable the men to keep in touch with their homes in India. British soldiers too have to be catered for, and for them the conditions of life in Burma during the rains are particularly irksome. A cinema outfit, sent from an Army Y.M.C.A. from the other side of India, will be a great boon in the rains of Tharrawaddy. There is a special urgency in the appeal for games, magazines, etc., for troops, British as well as Indian, stationed in remote outposts, for whom no other means of recreation can be provided.

In the Concentration Camps, community work of a different kind is being carried on by the Y.M.C.A The people here are mainly jungle-folk, who have never before seen a town of the size of Tharrawaddy. They are mostly women and children who have been rendered homeless and destitute by the rebellion. While trying to meet the immediate needs of the refugees by providing them with clothing, etc., the welfare workers have also kept in mind the return of the people to their villages when peace is restored, and they are using the opportunity of camp-life for giving these people the rudiments of education and training them in cottage industries. Thus one man is found to be a tailor, and another a basket-maker, and for a small payment each of these becomes a teacher of his craft to a daily class. Samples of hand-woven cloths, grass-screens and baskets, have been requisitioned from Y.M.C.A. Rural Reconstruction Centres in South India, for as the Y.M.C.A. worker says: "If we are able to introduce even one idea in Tharrawaddy, it will be worth while." It is hoped to secure looms from the Government Weaving School at Mandalay, and the Director of Co-operative Societies and Cottage Industries is sending two instructors.

Among the children, Boy Scouts and Wolf Cubs are being organized, and it is hoped soon to start Girl Guides and Blue Birds. For children under five, who number nearly 200 in Tharrawaddy Camp, the Y W.C.A. is collecting old toys, which will keep the children occupied, and so make it possible for their mothers to attend sewing classes.

The lighter side of the welfare work is seen in the entertainment given to the children. Forty little girls were to be seen one Saturday enjoying their first tea-party, and on a certain Sunday there was held a P.S.A. (Pleasant Sunday Afternoon) meeting of an unconventional kind, when the children were armed with tennis balls and were allowed to have pot-shots at the Y.M.C.A. Secretary. Such scenes of merriment lighten the tedium of the Internment Camp, and go far to win the confidence of the people.

P.S.—Gifts of old gramophones and records, picture-magazines, etc., may be sent to National Council Y.M.C.A., 5, Russell Street, Calcutta.

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SIX RELIGIONS AND COMMUNAL PEACE.

A Tract for Distracted Burma.

The Indigenous Christian Association of Rangoon, which comprises Burmans, Karens, Tamils and others, has been helping in various ways to relieve the distress caused by the rebellion in Burma. The Association had its origin in the Rangoon Y M.C.A., Town Branch, and on the suggestion of the Y.M.C.A. worker in Tharrawaddy Camp they have now prepared a leaflet on International Brotherhood, printed in four languages, consisting of verses making for peace, chosen from the sacred scriptures of six different religions of Burma. These tracts are being distributed widely in the villages in an effort to promote goodwill among the different communities which are now at enmity. The verses quoted are as follows :—

Judaism— "And they shall beat their swords into plowshares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah, 2 : 4.)

Hinduism— "Let him patiently bear hard words. Let him not insult anybody. Against an angry man let him not in return show anger. Let him bless when he is cursed." (Laws of Manu, 6 : 47-48.)

Buddhism— "Let one cultivate goodwill towards all the world, a mind illimitable, unobstructed, without hatred, without enmity. This mode of living is the supreme good." (Sutta-Nipata, 150-151.)

Christianity— "Love your enemies."
"Blessed are the peace-makers, for they shall be called the Children of God." (Matthew, 5 : 9.)

Confucianism— "Within the four seas all are brothers." (Analects, 12 : 5-4.)

Mohammedanism—"To God belong the East and the West. Therefore withersoever ye turn, is the face of God." (Koran, 2 : 109.)

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MADRAS BOYS' AND GIRLS' EXHIBITION, 1931.

The Boys' and Girls' Exhibition of crafts and hobbies promoted by the members of the Y.M.C.A. Boys' Branch was opened on August 24th at the Y.M.C.A. by Mr. T. A. Purushotham of the Pachaiyappa's College. There was a very large gathering of boys and ladies and gentlemen. Mr. B. Ananda Rao, the President of the Board of Directors, gave a short history of the Exhibition and said that it was getting more popular among boys. The number of entries had increased and he was of opinion that the standard of the exhibits also had improved.

This is the fourth annual exhibition organized by the Association. Its aim is to encourage boys and girls in fine arts, crafts and hobbies and to bring about a friendly competition among them.

This year the number of entries came to about 1,650, about 400 more than the previous year. There were several departments, such as fine arts, crafts and hobbies, scouts and girl guides' work and contests.

The department of fine arts was divided into many classes such as photography, map-drawing, painting, needle-work and plans and graphs. The exhibits in these classes were excellent.

In the crafts and hobbies department there were several models which were very instructive and interesting. The rattan work and the wood work were specially good.

The Scout section was full of interesting exhibits. Models of a scout camp and of scout rooms were placed on view.

In connection with the exhibition, several contests in indoor games, elocution and music were also held. The game department included boxing, volley ball, basket ball, athletics, ping-pong and others. Music competitions included instrumental and vocal music. There were a very large number of contestants for all items and these were conducted daily.

Trivandrum Y.M.C.A. announce an Arts and Crafts Exhibition to be held by their Boys' Branch on Oct. 29-31.

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WELFARE WORK IN BOMBAY—A NEW CENTRE.

The Corporation of Bombay has decided to hand over to the Y.M.C.A. the welfare work for municipal sweepers at Valpakhady. The Y.M.C A is now carrying on welfare work at nine different centres in the city; six for the municipality, one for the Port Trust, one for the B.B. & C I. Railway, and one for mill-workers and others. In addition to these welfare centres, the Y.M.C.A. in Bombay also runs three public play-grounds for boys and girls and adults on behalf of the municipality.

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LECTURE PROGRAMMES.

The Lecture Programme of the Madras Y.M.C.A. for the six months July-December is as usual full of interest. The lectures at the *Central Branch* are grouped in series, each occupying two months:—

July-August.	Sunday Meetings:	Religion and Life.
	Mid-week Meetings:	Social Principles of Jesus.
September-October.	Sunday Meetings:	Jesus and Our Modern Life.
	Mid-week Meetings:	Substitutes for True Religion—Ancient and Modern.
November-December.	Sunday Meetings:	Why I Believe.
	Mid-week Meetings:	Christian Ethics and Modern Problems.

Each series is very carefully worked out and is full of suggestion, but perhaps a special interest attaches to that on "Substitutes for True Religion" which is now proceeding:—

SUBSTITUTES FOR TRUE RELIGION—ANCIENT AND MODERN

Patriotism ..	A N. Sudarisanam, Esq.
Religiosity: Worship of Ritual and Form	Prof. D. S. Sarma.
Worldliness: Worship of Mammon and Worldly Success ..	Rev. S. W. Stenger.
Asceticism: The Worship of Suffering and Renunciation: ..	Rev. D. W. Wolfenden.
Scientific Secularism: The Worship of Science ..	V. Chakkarai, Esq.
Philanthropy Worship of Good Works ..	Rev. F. W. Shaw.
Humanism: The Worship of Man ..	P. Chenchiah, Esq.
Superstition ..	T. Verghese, Esq.

The *Royapettah Branch* has been running a series of Biographical Studies, during August and September, with special reference to religious experience, the subjects being St. Augustine, Martin Luther, Kagawa, John Bunyan, Ramakrishna Paramahamsa, Narayan Vaman Tilak, Abraham Lincoln.

This is to be followed in October and November by a series on "What Religion means to Me," contributed by Mr. K. V. Sesha Iyengar, Rev. D. W. Wolfenden, Mr. Abdul Hamid Khan, M.L.C., Mr. P. Chenchiah, Prof. S. K. Yegnanarayana Iyer, Mr. E. W. Legh, I.C.S. (Retired), Mr. O. Kandaswamy Chettiar.

The *Trivandrum Y.M C.A* has also issued a six months programme which is full of good things. A Saturday Evening Devotional Meeting is kept up throughout the period. There are Religious Addresses, and Health Lectures, and a long series of Literary Lectures on all sorts of subjects, beginning with the Riddle of Education and ending with the Experiences of a Woman Lawyer. Musical and Dramatic Entertainments are promised. The Boys' Branch runs a series of Friday Evening Talks on The Book of Nature, Healthy Boyhood, Bird's Songs, etc.

The *Madura Programme*, July-October, is a neat booklet full of useful information, including a list of new books added to the library. The syllabus of Saturday lectures offers good fare.

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NEWS FROM JAPAN AND CHINA.

Dr. D. Z. T. Yui, National Secretary of the Chinese Y.M.C.A., writes of a recent visit to Japan.—

"As you probably know, we have an Association in Tokyo serving the Chinese students in Japan and particularly those resident in that city. It has been in existence since 1907 at which time there were 15,000 Chinese students in Tokyo. During this long period our influence upon the Chinese students, who studied in Japan and who later returned to this country to occupy important positions in the various walks of life, has been significant and far-reaching indeed. Two of the Ministers in the National Government to-day were once general secretaries of the Tokyo Association. They are Dr. C. T. Wang, Minister for Foreign Affairs, and Dr. H. H. Kung, Minister of Industries. Many of our present political, military and educational leaders were our former students and members, and the foundation of their friendship for and confidence in our Movement was laid in those early days. In addition to its service to the Chinese students, the Association has been doing much good work (*a*) to assist Chinese individuals and parties who visit Japan for some special investigations or study, and (*b*) to promote a better understanding and goodwill between China and Japan"

Dr. Yui gives an encouraging view of the situation of the Y.M.C.A. in the cities of China·—

"Prior to my trip to Japan, I spent some three weeks in visiting three of our Associations in South China, *viz.*, Swatow, Canton and Hongkong. I visited this region two years ago, and during this intervening period of two years, I found very remarkable progress in the education and spirit of the people, which is exceedingly hopeful. After all, without this fundamental progress such things as municipal reconstruction, street widening, road building, business prosperity, etc., would not have been possible.

As for our Associations in these three cities, they are all carrying on a commendable piece of work which evokes an increasing measure of confidence and appreciation from their respective communities. This is eloquently testified to by the unusual success of their membership and finance campaigns which have just been completed. The Canton Associations went out for $ 35,000 and secured $ 38,000. The Hongkong Association asked for $ 20,000 and the response was $ 29,000. As for the Swatow Association, we have just received the report to the effect that its campaign this year was "the best and most successful" one in its history, having gone over its goal of $ 11,000. This financial success, please allow me to repeat, means public appreciation and confidence, which is so essential in our efforts successfully to build up Christian character in our young manhood and boyhood."

Dr. Yui goes on to speak of the growing attendance at religious meetings, especially at those of Dr. Eddy.

"Even in Hankow, one time a hot-bed of anti-Christian agitations, the 'sign of the times' is not wanting. Only very recently, two prominent business leaders in that city, both returned students, sought baptism on their own initiative. In view of this striking change in the attitude of the general public in favour of religion in general and Christianity in particular, many of our local Associations, from Kirin to Canton and from Shanghai to Chengtu, are most eager to extend their warm invitation to Dr. Sherwood Eddy to visit China again this fall, giving addresses on, among other topics, religion and its place in life. Indeed, the tide generally has been turned in favour of the Association Movement in China. More and more firmly is the conviction growing upon us that the best days for the Association Movement in this country are still ahead."

THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

(A) JESUS CHRIST.

A LIFE OF JESUS. By Basil Mathews. (Oxford University Press. Pp. 470. Price 7*s.* 6*d.*)

Here is a book designed to meet a long-standing need. a life of Jesus written for youth. The author, Mr. Basil Mathews, is well qualified for his task. On the one hand, he has been in close touch for years with the youth movements of the world. And on the other, he has been a life-long student of the life of Jesus. These facts, together with an unusually facile and vigorous pen, have made possible a book which bids fair to be welcomed by youth the world over.

The outstanding impression which it leaves on the reader is one of vividness. It makes the story of Jesus live. Whether it be as a boy in the streets of Nazareth, or as a young man fired with a passion for his Father's business, or as a tender and sympathetic wonder-worker among the sick and suffering, or as a prophet whose burning words carried conviction, or as a champion of truth and righteousness whose devout sincerity condemned the sham and unreality of his day, or as the friend of little children, or as the hero, courageous in the face of suffering and death — however he is presented—it is with a vividness which makes the story living and real. Several factors combine to produce this effect.

The first is the author's easy familiarity with the background of the life of Jesus. This is true alike as regards the country in which he lived, and the social, religious and political conditions which prevailed in his day. It is the outcome of wide and careful reading; but more particularly is it due to minute and discerning study of the four Gospels. This latter has been supplemented by frequent visits to Palestine when the foot-steps of Jesus have been followed and the events of his life lived over.

The descriptions, therefore, are of living events. The incidents on the Sea of Galilee are such that the reader can visualize the hills around. The life in Nazareth, the visits to Bethany, the retreat at Cæsaria Philippi, the ceremonial in the Temple, the trial before Pilate — all of them are dealt with in such a vivid way as to make their meaning and significance life-like and real.

Another important factor in producing this effect is the author's use of imagination. The facts of history, geography and archæology are used in such a way as to make the events of the life of Jesus pulsate with interest. This is especially true of the events of his boyhood and youth. The sights, sounds and feelings which "wove themselves into the tapestry of his thinking" make the "silent" years wonderfully eloquent.

In some cases the use of imagination has produced results which are more true to the spirit of the narrative than to the actual letter. Mary Magdalene, for example, is represented as the sister of Martha and Lazarus. So also the incidents in the "travel document" of St. Luke are given definite tunes and settings which are not given by the evangelist. So also the house where the last supper was eaten is declared to be the home of John Mark. And John Mark is represented as being present in Gethsemane not only as the young man with the linen robe, but as an actual eye-witness of the Master's agony.

Perhaps there is no place where the imagination of the author is used to better effect than in the way in which he sketches the characters of the persons in his story. This is true not only of Jesus, but also of the numerous persons with whom he dealt —Peter and Judas; Zacchaeus and Pilate; the rich young ruler and Mary Magdalene.

The author's style and diction also add greatly to the general graphic effect. The short paragraphs, the frequent conversations, the form of the quotations from the Hebrew scriptures, and the vigorous language throughout, all help to make the book well suited for reading aloud.

The aim of the book is clearly to present the life of Jesus in a form that will be acceptable and intelligible to youth. In this the author has been signally successful. But it means that questions of theology and criticism have been carefully avoided.

As a book for youth, this book deserves to be read by youth — and by the youth of India. But this cannot be unless it is made available to them. Ergo — it is worthy of a place in every College, High School and Y. M. C. A. Library.

L. A. D.

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THE METHODS OF THE MASTER. By W. M. Ryburn, M.A. (A. Stockwell. Price *3s. 6d.*)

This is a book which should be read by all Christian workers—in fact, by all who are interested in Jesus and in his ideal of the Kingdom. It certainly leads one furiously to think; and one feels quite certain that anyone who studies this book, for it needs study, will find his own ideals, his methods, his work coming up for revision in the light of the Methods of Jesus as dealt with in this book. For here we have a quiet, thoughtful, penetrating and tremendously arresting attempt to interpret the mind of the Master, and more than that, His mind for His followers. It needs some courage to go through this work a second time, and to consider the implications in one's own life. Mr. Ryburn is very clear and simple and there is no doubt that "who so willeth" shall know what he is driving at. He succeeds in his attempt to explore fearlessly the implications of those (Christ's working principles) for our life to-day.

This book touches on the problem of the extent to which organized Christianity and the methods of Jesus harmonize, and the reader is made to consider how individual and even dispersed seemed to be Christ's efforts in comparison with modern church methods.

It is hard to distinguish certain parts or chapters of a book that does make a harmonious whole. In the Chapter "Jesus and the Individual" Jesus' love for men is well brought out—the way in which he was equipped and able to satisfy the highest desires of individuals. One feels that one fact is either overlooked or too slightly dealt with by the author, namely, the other side—Jesus' need of the individual. Too often it would seem the difference of Jesus from others is stressed in this way by writers who continually point out our need of his friendship. This is quite true, but surely the other side holds. Jesus needs us, our friendship. This Master fulfilled himself and realized all his ambitions with and through others. Surely it mattered much to Jesus what those with him thought of him. He hungered for companionship, sympathy, following.

Mr. Ryburn leads the reader to the heart of Christ's message for men and women, he does not mince matters, and he asks us what we are going to do about it.

F. S.

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THE LITTLE BOY OF NAZARETH. Edna M. Beonser. S.C.M. Press.

This is a book we have all been needing. The story it contains is of the little boy Jesus told in the setting of Galilean village life.

Most of us have not the time to dig out of many books the customs and laws that governed the lives of those who lived in Palestine in the time of our Lord. Here they are in the story or added in the footnotes.

Unlike the apocryphal tales of the boyhood of Jesus which are as untrue as they are unreal, this picture of the imagination is true to the life of the times in which He lived and true in its child psychology.

It is a picture of a real boy, in a real home and in a real setting. It will have a special appeal for those who live in India for its familiar eastern touches. So delicately is the story told and with such skill that we see the dawning in the child's mind of His divine mission and peculiar relationship to Yahweh, His Father-God.

The "Suggestions to Teachers" at the end of the book greatly enhance its value for those in school work. G. F. C.

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(B) INDIA.

HEARD AND SEEN IN A PUNJAB VILLAGE. By Miriam Young. (Student Movement, England. Crown 8vo. Pp. 228. Price 5*s.* nett)

India is a favourite subject with the English Publishers just at present. Most of the books, however, deal with political subjects, and so it is a pleasant change to turn to a publication which mainly concerns itself with the social, economic and religious background of an Indian Village. The author runs the risk of being classified as a Missionary propagandist. In actual fact the publication is a record of three years' experience of two Missionary ladies at an heroic attempt to live the life of a villager without any servants, and without importing the requirements of a western standard. It is a series of pen pictures interestingly drawn of several village personalities with whom the ladies came in contact in a normal way. Much interesting side-light is thrown on the mass movements and its methods in Northern India. The refreshing candour of the book reveals the sincerity of the author, and will commend itself to the reader. It is not a novel and yet it reads like one.

B. L R. R.

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(C) BIOGRAPHY.

THAKORE SAHIB SHRI SIR DAULAT SINGH OF LIMBDI, KATHIAWAR. A Biography by Elizabeth Sharpe with a Foreword by Sir Rabindranath Tagore. (John Murray, London. Illustrated. Price 7*s.* 6*d.*)

This is a book of biography of a living ruler of one of the Kathiawar States and gives an interesting insight into the life of a native state. At the present time when the public attention has been focussed in the Native States on account of their decision to enter into an All-India Federation with the British India, this biography may be read with interest. It deals with the life of an advanced ruler who has developed his state according to modern standards. B. L. R. R.

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BOOTH-TUCKER: SADHU AND SAINT. By F. A. Mackenzie (Hodder and Stoughton. 7*s.* 6*d.*)

Everybody knows that Booth-Tucker came originally to India as an I C. S. man and by and by joined the Salvation Army, and married General Booth's daughter. But most people who manage to read this excellent short biography will learn many other things which, perhaps, they do not know, and will get their impression confirmed that he was a man of amazing vitality, ability, versatility and personal charm. For one thing they will learn that Emma Booth was neither his first wife nor his last. His first wife was Louisa Mary Bode, eighteen years older than himself. He met her after he had passed for the I C. S. and after he had been converted in a Moody and Sankey meeting Her chief recommendation in his eyes seems to have been that she was an earnest Christian worker. He was in the early twenties; she was nearly forty. He believed that, unlike some girls, she was acquainted within his own aristocratic and wealthy circle, "she would stimulate his devotion to God, not damp it".

His first post in India was Assistant Commissioner at Amritsar,— a place of unhappy memories in our day. His grandfather, father and uncle had all done fine work in the I. C. S., and for their sakes, as well as his own, the tall, bright, attractive youth received a hearty welcome into the Amritsar circle. But to their tennis and badminton parties, not to speak of their dances, he declined to go. All the time he could spare from his language-study and other duties he devoted to the aggressive evangelism among the Indians and among the British troops. He was amply warned that he was spoiling his worldly prospects, but for this he cared not. And Miss Bode, who by and by joined him in India, was equally zealous and unworldly. She was distressed to find as many as fifteen servants engaged for their house.

A copy of the *War Cry* with some passionate words of General Booth, fell into Tucker's hands and stirred his soul to the depths. "Here are the people I have been seeking," he said to himself. He applied for leave, and on arrival in London went straight to a Salvation Army meeting. His offer to join the Army *instanter* was not jumped at. General Booth bade him consider the matter well. But he was in deadly earnest, and soon he was going about London wearing the army red ribbon and telling his friends he had resigned the I. C. S. to become a Salvationist. His parents, by no means Godless worldlings, were staggered and deeply pained. Even his wife was not enthusiastic. But she sailed with him as a Salvationist to India, and shared the indignities and heart-breaking hindrances which the Bombay authorities heaped upon him when he landed in September, 1882

As so often happens, things distressing and adverse conduced wondrously to the furtherance of the Gospel. The persecution made Tucker notorious and brought in many adherents and sympathizers. The S. A. work in India got fairly started. The White Fakir, as Tucker came to be known, barefoot and with beggar's bowl, peregrinated all over India, and even traversed Ceylon. He was in Ceylon when word reached him of his wife's serious illness in Bombay, and though he set off at once, he failed to arrive in time for her funeral.

The Army's War Chest in the eighties was chronically bare, and Tucker set himself to raise his needful funds in India. In 1885 all he could gather was less than £ 3,000. But next year came £ 5,000 from Mr. C. T. Studd (to-day a veteran solitary missionary in the heart of Africa), who had generously sold out some of his capital to send the donation. This altered the situation and admitted of a great advance. Tucker went home to England to secure fifty S. A. workers. His intercourse with the Booth family was naturally incessant, and Emma Booth and he fell deeply in love with one another. Then wedding took place in April 1888,—a great *tamasha* in the Congress Hall. They anticipated years of service together in India, but after a single cold season, Mrs. Booth-Tucker was compelled to return to England, partly because of her own health and partly because she was needed to help in nursing her mother who was then slowly dying of cancer. Early in 1891, Booth-Tucker also returned to England, and for five years acted as the Army's Foreign Secretary He wielded a facile pen, and compiled,—unfortunately at inordinate length,—the *Memoirs of Catherine Booth*. In 1896 he and his wife went to America to take over the command of the army in that continent from Bellington Booth who had rebelliously attempted to form an independent organization.

In America, where he remained for eight years, Booth-Tucker seems to have been very successful. It is not so uniformly wealthy a country as is often supposed, and one outstanding feature of the Army's work was large-scale relief of the poor. His wife was his trusty counsellor and support and yoke-fellow in all his efforts, and her tragic death in a railway accident was a fearful blow. He returned to England with his six motherless children, and resumed the duties of Foreign Secretary at the International Headquarters.

In June 1906 he married once more, his bride this time being Colonel Minnie Reid, of an Anglo-Indian-Official family like himself. A truly good wife and devoted step-mother she proved to be, and happily she still survives.

Back to India came Commissioner Booth-Tucker in 1907, and only reluctantly left it in 1919 at the command of General Bromwell Booth. In these twelve years under his direction the S. A. in India, without abandoning its characteristic work for the lost and the fallen, struck out in new directions, notably the fostering of certain industries, *e.g.*, silk manufacture, and the reclaiming of Criminal Tribes. Very different were his relations with Government now compared with the hostilities which marked his arrival in 1882. Interviews with the Viceroy and consultations with high officials were not infrequent The Kaiser-i-Hind gold medal was awarded him in 1913. He rejoiced in the appointment of General Higgins in 1929 as Bromwell Booth's successor, and in the permission now granted him to re-visit his beloved India But this was not to be. Somewhat suddenly at the goodly age of 76, he finished his course.

There is no denying that he accomplished a great life-work. Some will feel that he greatly under-estimated the handicap under which the bulk of S. A. workers in India labour through lack of education. Some will feel that he greatly over-estimated the importance of his workers adopting Indian costume and Indian ways. And more still will feel that, like most men whose first impressions and experiences in India were gained forty or fifty years ago, he took up a deplorably pessimistic attitude towards the Home Rule Movement. But upon the whole few will deny him a place among the greatest Christian missionaries that India has known.

DAVID REID.

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THE STORY OF DONALD HANKEY—A STUDENT IN ARMS. By K. G. Budd. (S. C. M. Price 4*s*)

It is now sixteen years since Donald Hankey was killed in France at the age of thirty-two. His memory lives on as that of one of the saintliest men who gave their lives in the war and as the author of that inspired book of essays "A Student in Arms".

His biographer writes, as he states, under the disadvantage of being only twelve when Donald Hankey died; in consequence his book is not overburdened with too many intimate touches but tells us much about the salient features of his life amongst men in the immediate pre-war years. As is natural to expect in one who was both a nature lover and a mystic, Hankey was not particularly happy at school at Rugby nor did he find much peace of mind at Woolwich when he went into the army. His military career led him to Mauritius where he had plenty of time for reflection and where he decided that his work in life was to help his fellowmen in the poorer parts of English cities. Residence at Oxford followed by a course at the Leeds Clergy School filled his next few years. When the time came for ordination he felt that the training he had received was too sheltered and so we next find him living in the Oxford Boys Club in Bloomsbury. While there he made a steerage trip to Australia to see what the possibilities were for getting boy immigrants from the London slums to settle in that country. He also wrote "The Lord of All Good Life" much in the style that we would expect Canon Sheppard to write a similar book to-day.

A few days after the outbreak of war, in order to be with the men, he joined up in the ranks in spite of having previously held a commission. When he went to France he started writing his famous articles for the Spectator bringing comfort and courage to thousands at home. Had he lived he would have become one of the great champions against social wrongs. In him the war produced one who could see the tremendous possibilities for good in the hearts of all men; the tributes paid to him by his fellow Tommies are the greatest memorial that could have been given him.

F. M.

(D) DEVOTIONAL.

THE HEAD OF THE CORNER. By Louis Matthews Sweet. (Scribners. 7*s.* 6*d.*)

This book leaves the impression that the writer has much in mind "the diminishing group who have embraced the strange and irrational notion that Christianity had no real beginning at all, but was the abstract and mythical product of mob-psychology in the first century" (p. 210). A strong defence of the reliability of the records occupies the chief place in the first half of the book We are introduced afresh to these questions of authorship by the study of the reactions of the disciples and evangelists to Jesus. The whole treatment is in a clear and readable style; and often the reader is rewarded by suggestive touches of imaginative insight. The book covers a wide field, embracing Jesus' method of teaching, his distinctively new emphases, the Resurrection, his use of the titles Messiah and Son of Man, his use of apocalyptic, the origin of the conception of Jesus as Saviour, the revelation of divine Fatherhood in relation to the Cross, and immortality. The argument is convincing and well grounded. And the thesis of the book—that Jesus was indeed the Head of the Corner of the whole edifice of Christianity—is well maintained. The subject-matter may at times be described as technical, but at no point can that be said of the language. There is much of real beauty of thought and devotion to be found in these pages, which are worth careful study. H. A. W.

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THE LITTLE BIBLE. (Oxford University Press. 2*s.* 6*d.*)

It is clear from the preface to the "Little Bible" that it is another product of that sort of corporate effort and committee work by which the literature of the present era has already been greatly enriched. And a study of the selection of Biblical passages of which the text consists will show that the Leicestershire and Kent religious education committees, assisted by a board of acknowledged religious, educational and psychological experts, have given us something which is far more than a school text-book—rather it is a treasury of refined gold and old gems re-set, which will prove a worthy guide to any stranger to our Bible, a valuable lectionary for institutional use, and a stimulating presentation of the scriptures in a new setting for all readers of the Bible. The text throughout is from the A. V. with very occasional use of the R. V. One is glad to find some well-chosen inclusions from the Apocrypha. The arrangement is simple, as may be gathered from the section headings:—I. In the Beginning; II. The Nation of Israel; III. The Prophets of Israel (Before, During, and After the Exile); IV. Hebrew Song and Story; V. The Life and Ministry of Our Lord; VI. The Teaching of Jesus; VII. The Early Church; VIII. The Epistles and the Revelation; and lastly, An Appendix for Teachers and Parents. This last is obviously the fruit of most painstaking labours, and presents a wealth of knowledge in the space of forty pages. Here is to be found an admirable set of syllabuses of religious instruction for children of every grade of age (based partly upon the Cambridgeshire Syllabus). The rest of the section comprises excellent summaries of the results of scholarship in unfolding the significance of the Bible through history. Two excellent chronological charts, maps, and a bibliography complete the appendix. In short, whether as a handbook for class or home instruction, a book of reference, or a Biblical anthology, the "Little Bible" will be valued and we have no doubt, well used by all into whose hands a copy comes.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY AND PUBLISHED BY H. C BALASUNDARUM, NATIONAL COUNCIL, Y.M C.A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII November, 1931 Number 11

SOME TENDENCIES IN RECENT GERMAN THEOLOGY AND THEIR SIGNIFICANCE FOR INDIA

C. THE MODERN REACTION AGAINST MODERNISM— THE NEW CALVINISM OF KARL BARTH.

BY THE REV. E. C. DEWICK, M.A.,
Secretary, Literature Department, Y.M.C.A.

IN the two previous articles of this series, some account was first given of the challenge brought by Albert Schweitzer, at the beginning of the present century, against the current Liberal theology of his day, and the 'Eschatological Theory' which he propounded as an alternative explanation of the significance of Jesus Christ. In the second article, we considered the recent theory of Dr. Eisler, that the teaching of Jesus was much more largely political than has commonly been supposed. From one point of view, as we pointed out, Dr. Eisler may be regarded as illustrating the extreme conclusions to which Liberal Protestantism has been pushed, on the basis of the assumption that the miraculous element in the Gospels must be rigidly rejected, in any historical interpretation. This assumption was not essentially challenged even by Schweitzer ; and though his challenge left his mark upon New Testament study, it did not seriously affect the main lines of development or the main principles of interpretation accepted by the Liberal or 'Modernist' school.

But within the last few years, another challenge has been thrown out to Modernism, much more fundamental and far-reaching than that of Schweitzer. This challenge not only questions some conclusions

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

reached by the Liberals, but flatly denies the axioms from which they start, and the principles on which they have built their edifice. The leader of this " Modern reaction against Modernism " is Karl Barth, a Swiss Professor, whose teaching first attracted notice in his own country and in Germany, and now has gradually won for him a world-wide reputation as one of the outstanding theological teachers of our day. Count Keyserling has hailed the Barthian Theology as the one hope of modern Protestantism ; and throughout Northern Europe, the Message of Karl Barth has evoked a response and stimulated a religious interest, to an extent quite without parallel in recent years.

For some time, the name of Barth was little known among the English-speaking peoples ; but now his teaching has come to be so well known and so much discussed even in India, that a detailed exposition of it seems hardly necessary ; and it may suffice to summarize briefly its outstanding features :

(1) It is marked by *a profound pessimism* with regard to the present world, and in particular with regard to modern Western 'Civilization'. Barth regards this world as fundamentally evil ; he denies that either Nature or History gives us any satisfying revelation of God ; and he insists that nowhere in the world or in humanity is there to be found any power sufficient to redeem it or uplift it.

(2) He affirms that the essential characteristic of Christianity is its transcendental *separateness* from everything that belongs to this world. God is " The Wholly Other " ; Jesus Christ ' breaks into ' the world from God, with a message that has nothing in common with the world's thought or the world's ways. It is only when we have renounced all attempts to find God through Nature or through Man, and have yielded ourselves wholly to Christ, that we can experience salvation.

(3) Barth insists on the claim of Christianity to be *Absolute Truth.* If it is not this, he says, it is nothing. He will admit no relative apprehensions of Truth, as of any value whatsoever.

(4) Barth's hope for the future does not lie in any expectation that the Kingdom of God will be increasingly realized in this world. He rejects uncompromisingly the popular Christian phraseology about " building the Kingdom of God on earth ". The earth is *not* destined, he insists, to be the sphere of God's reign. Well-meaning schemes of reform, such as the League of Nations, or the Movement for Christian Unity, are largely vitiated by this popular fallacy of the world's ' progress '; and so they cannot achieve permanent success. The purpose of the Christian Message is not to make world better, but to save men *out of* the world, and to translate them into the spiritual realm in which they are independent of earthly joys and sorrows.

These are at least some of the main points of Barth's Message. It is evident that it has points of contact with several types of Christian teaching that have appeared in the past.

It is sometimes spoken of as ' Neo-Calvinism '; because Barth, like Calvin, insists on the total corruption of human nature, refuses to admit any ' divine spark ' in man, and insists that the Will of God is something self-determined, and in no way subject to any ' Laws of Nature ' discoverable by man. In his austerity and uncompromising sternness, Barth's temperament reminds us frequently of the great Preacher of Geneva.

In some respects also, Barth reminds us of the Movement known in England and America as ' Fundamentalism '. He shares with the Fundamentalists a fierce opposition to Modernism which he regards as the gravest of all the enemies of Christianity. Like the Fundamentalists also, he insists on the Absolute Finality of the Divine Revelation in the Bible ; and he sets the Bible in antithesis to worldly knowledge, as Truth may be set in opposition to error.

On the other hand, he is not prepared to follow the Fundamentalists in affirming that the whole of the Bible is verbally inspired and infallible. To him, God's ' Word ' is a message lying at the heart of the Bible ; but as one of his famous disciples has said : " He who identifies the letters and the words of Scripture with the Word of God, has not known the Word of God." (E. Brunner, *The Theology of Crisis*, p. 19.) Again, although Barth, like the Fundamentalists, vehemently repudiates the idea that we can find God in the evolutionary process of Nature, he does not, like the Fundamentalists, deny that the evolutionary process is *true*, from the point of view of Science ; he merely maintains that it is *irrelevant* from the point of view of Religion. It may be quite true, he says, that the world is evolving ; but it is not evolving into something better, nor moving towards the ideal of the Kingdom of God. " The idea of the Kingdom of God, and that of evolution and progress, are mutually irreconcilable." (Brunner, *op. cit.*, p. 85.)

Barth's teaching has also been called the 'New Orthodoxy' and this term is so far justified, that Barth is in agreement with Orthodox and Catholic Christianity in his insistence upon the *Absoluteness* and *Finality* of the revelation of God by Jesus Christ. He stands by the Catholic Creeds as against every tendency to admit any modification of the full Deity of Jesus Christ; he has no toleration for any view of Christianity which is prepared to admit that it may be only relatively true, and that knowledge of Absolute Truth lies beyond the human mind. It is against this tendency of Modernism to deny all claims of infallibility and inerrancy and finality—whether in the Bible, or in the Creeds, or in the Church,—that Barth hurls his most vehement denunciations. To his mind, all such compromises involve a surrender of the essence of the Christian Revelation. But Barth's teaching is narrower in its outlook than the main tradition of Catholic and Orthodox Christianity; for while he claims to stand in the tradition that comes

down from Jeremiah, St. Paul, Augustine, Calvin and Kirkegaard, he has little in common with St. John or St. James, Erasmus or Melanchthon, Ritschl or Harnack, Brooke Foss Westcott or William Temple. He represents Orthodoxy in its negative and exclusive aspects, rather than Catholicism in its more tolerant moods.

Barth is essentially Protestant to the core, and at times seems almost to identify Christianity with Protestantism. Yet he makes it clear that if in the last resort he had to choose between Catholicism and Modernism, he would choose Catholicism, with all the 'superstition of the Mass', rather than a 'Liberal and emasculated Christianity'.

While Barth was at first, as we have seen, a purely German teacher, one of the most striking developments of his Movement has been the way in which he has rallied round himself thinkers of many other races, who have found in his message something that their souls needed. It is evident that Barth's teaching has been in accord with the prevalent mood of the Continental Nations, in the difficult years after the close of the Great War. In any post-war International Christian Conference, it has been interesting to notice how the representatives of the various Continental races—French and German, Czech and Dane—seem to forget their political animosities, and to feel themselves sharers in a common religious sympathy with Barth, and in a common inability even to understand the Anglo-Saxon view, that life is something essentially *good*,—a view which the British or American or Australian delegate take for granted, as beyond reasonable question.

The recent extension of Barth's influence has been surprisingly rapid. If one recalls the names of writers who have made noteworthy contributions to Christian Theology within the last two or three years, it is noteworthy how large a proportion of them show signs of being more or less influenced by Barthian Theology. Amongst these, one may mention Monsieur Pierre Maury of France, Dr. Visser't Hooft of Holland, Signor Giovanni Miegge of Italy, and even many of the representatives of the Orthodox Russian Church. All of these, in a greater or less degree, seem to feel that the "Liberal Christianity" of recent Anglo-Saxon Theology is inadequate, and that Barth has recalled us to the essence of Christianity. Barth has also not been without influence even in Anglo-Saxon circles. The translations of his books into English, and the English commentaries on his teaching, have been widely read. In some of the recent Reports of the World's Student Christian Federation, written in English, one cannot but hear a note which unmistakably echoes much of Barth's teaching. And there are points of contact, as we have already pointed out, between both the 'Fundamentalist' and the 'Catholic' Movements in England and America.

But broadly speaking, English and American Theologians have at present shown little signs of responding enthusiastically to Barth's message. To them, living in lands where until recently life has been on the whole pleasant and prosperous, the Barthian pronouncement that "the world is very evil" seems unduly pessimistic. They are inclined to think that Barthianism is really the natural outcome of a psychological depression due to the difficult post-war situation in Central Europe. They recognize that in such a situation, the Barthian view of life is natural and pardonable; but they find it difficult to regard it as more than temporary or local, and they cannot accept it as a balanced estimate. The Barthian, on his side, replies that the present situation in Central Europe *is* itself a revelation of the *true* nature of the world. The War unveiled the hollowness and the decayed heart of Western civilization, and showed life as it is, in all its unpleasant nakedness. It is the Anglo-Saxon, he thinks, who is deluding himself with false dreams of the 'progress' of a world which itself reveals God's love; it is Barthianism which faces facts, and is true to the facts.

What is likely to be the reception that Barthianism will receive in India, if its message becomes familiar there? There are some considerations which seem to suggest that it may prove congenial to Indian thought. The fundamental pessimism of Barthianism is not far removed from the fundamental pessimism which marks some lines of Hindu Philosophy. Both alike are agreed that in this world, evil predominates over good, and that salvation consists in salvation *from* the world, rather than in the salvation *of* the world. Then again, Barth's insistence that God is the 'Wholly Other'; and that it is useless for us to think of Him in terms of positive human values, offers an interesting point of contact with Sankara, and with the Hindu tendency to exclaim, whenever any positive definition of God's character is given: "*Neti ! Neti* !!" (Not so ! Not so !!) So it may be that at least some elements of Hindu thought will find in Karl Barth a welcome message.

A recent Indian commentator on Karl Barth is inclined to welcome him as "a Prophet for India". "Although Barth's theology may not be perfect, it is a real message for us in India to-day. We need to be reminded of the transcendence of God, of the futility of human endeavours, even the highest moral and religious vision, to get hold of God. God grant that Indian Christians in general, and Christian ministers in particular, be imbued with the spirit of Karl Barth, and proclaim his message, which is sorely needed in India to-day." (Rev. J. A. Jacob, B.D., of the United Theological College, Bangalore, in the *S.I.U.C. Herald*, June, 1931.)

On the other hand, there are elements in Barth's teaching which seem very alien to the general tradition of India. Barth's intolerance stands in sharp contrast to the broad comprehensiveness of Hinduism.

His repudiation of the idea of Divine Immanence in the world and in man, which he denounces as 'heresy' from the Christian standpoint, is a challenge not only to Liberal Christianity, but also to an important element in Hindu thought.

Moreover, Christian theology in India, in so far as it exists at all at present as a distinct type of thought, has been much more influenced by English and American theology than by the traditions of Continental Protestantism; and most of India's foremost thinkers have imbibed (perhaps more than they know) the Anglo-Saxon way of interpreting Christianity. The writer remembers an interesting incident at a meeting of the World's Alliance of the Y.M.C.A.'s in Geneva in 1929, when the Conference-Sermon on Sunday had been preached by the late Mr. K. T. Paul. After the Service, one of the Continental delegates, coming up to him, said: "K. T., you call yourself an Indian Nationalist; but your Sermon was as thoroughly English (or American) as anything I have ever heard." The speaker added: "*All* you people from the Orient are alike in this—Japanese, Chinese, or Indian Christians—you are all talking about 'evolution' and 'progress', and of the 'building up of the Kingdom of God on earth'!"

This is probably true as regards the past. The Christianity of the Orient has been influenced by the theology of England and America, far more than the theology of Germany; and the challenge of Karl Barth, demanding as it does a denunciation of all belief in the revelation of God through History and Nature, will come to most Oriental Christian leaders as a demand to surrender something which they have inherited as part of their Christian Faith.

It is thus very difficult to prophesy whether Indian Christianity will or will not develop along Barthian lines. To most of us who are Anglo-Saxons, Barthianism appears as an exaggerated, and probably a temporary phenomenon. But (as we have said in a previous article), an exaggerated theory often contains a valuable element of truth. And though we may refuse to surrender to Barth's imperious demand that we must give up our old faith in a God who makes himself known to us "in sundry portions and diverse manners", through Nature and Humanity, as well as through Christ, yet we should be prepared to recognize that there are elements in Barth's Message which we need, at least in part. His protest against the shallow assumption that the world's progress must necessarily be a progress towards *good*—his insistence on the reality of the Divine Intervention, as a power that does not only fulfil, but also overthrows his demand that we should surrender our souls unreservedly to the Highest—all these form a needful tonic, in these days of confused thinking and shallow compromise. And both in India, and in all lands, these elements of Barth's teaching deserve to find a place in the Christian Message.

THE NATURE OF RELIGIOUS TRUTH

BY PROF. D. G. MOSES, M.A., *Hislop College, Nagpur.*

IN this short paper it is my purpose to discuss the question whether we can legitimately talk of religious truth as different from historic truth, poetic truth and scientific truth, and if such a differentiation would mean a violation of our settled conviction of the unitary nature of truth. It does not fall within the scope of this essay to examine any particular religious doctrine or even the question of the ultimate validity of religion but only to show some of the analysable characteristics and unique features of religious truth as different from other kinds of truth mentioned above.

Before we begin the discussion of the main question, it is necessary to deal, in however concise a manner, with a prior difficulty which, if not settled, will close the discussion altogether. A purely psychological study of religion, in some cases, has resulted in the conclusion that truth does not apply to religion at all, that its only characteristic is its functional validity or practical worth. It has been contended by some men that value, not validity, is the proper sphere of religion. We can understand the reasons on which such an estimate has been based, and also the easy way in which it attempts to terminate the endless controversies that have raged in connection with the truth of religious doctrines. But to mention only one serious defect of such a position, it fails to realize that for the normal religious consciousness, value and validity stand or fall together and that it is as certain of the objective truth of religion as it is convinced of its subjective utility. Religion, even for the ordinary individual, is not simply a convenient fiction but a concrete fact, depending for its practical beneficence on its objective status. What will enable these psychologists to prove their position is a clear demonstration that religion could function in human life in exactly the same way, whether believed in as having truth or as not having truth. But this is what they have never been able to show. On the contrary, a right reading of the historical development of religion shows unmistakably that the cognitive element has never been absent, though it might have been only in its meagre germ at the beginning. For instance, in the religion of the primitive man, the predominating elements were the emotive and the volitional but this does not mean that the cognitive element was entirely absent. It was only germinal, ill-developed. That it was there is proved by the fact that he was as certain of his gods as he was of any material household article. This feature only becomes more pronounced in the case of the modern religious individual.

The above line of thought has resulted in the clear-cut distinction between factual-judgments and value-judgments, first introduced into theology by Ritschl. That there is a real difference between these two classes of judgments may be readily admitted. Man not only observes but also values. He is able to say not only that ice is cold and fire is hot but also to make such judgments as "this is beautiful", and "that is ugly". It may also be recognized that value-judgments are far more important and affect human beings in a more intimate way than the other class. But to concede these differences between the two classes of judgment is not the same as to pronounce them absolutely independent. There is no fact which is empty of all value and no value which is not based on a fact. Especially in the discussion of religious questions this fundamental interaction of the two must always be kept in mind. Otherwise the scope of religion is unduly limited, all the emphasis is put on the practical utility of beliefs, and truth is altogether excluded from its purview. At the same time, our criticism of this definite demarcation of territory does not make impossible the fact, that religious truth may involve other factors besides abstract logical reasoning or conceptual thought.

If then religion is a total reaction of man to his cosmic environment and if in its activities all the three aspects of man's psychical life are involved, it means that we can talk legitimately of religious apprehension and religious truth. That truth is one and whole is a self-evident proposition. The very universality of truth proves that it is one. Besides, that truth is not merely subjective imagination but adequate interpretation of a self-existing objective reality is also clear. But from these two characteristics of truth, it may be inferred that there could be no such thing as different kinds of truth. It is the contention of this paper that there are different kinds or species of truth and that though they may all reveal certain general characteristics of truth they may differ from one another and possess unique characteristics of their own by which they can be distinguished.

Let us consider briefly the nature of the following species of truth, historic truth, poetic truth, scientific truth and then pass on to an enumeration of the special characteristics of religious truth. We often talk of historic truth and by that we mean statements of events and incidents that actually took place in a particular time and place. These statements themselves cannot be tested by experiments; what we mean by them is that if we had been present at a certain time and in a certain place, we would have heard or seen certain things. But this is not all; we expect an historian not only to enumerate facts chronologically in a dry-as-dust manner but interpret the facts in such a way that the period of history which he is dealing with may become illuminated for us, that we may be able to decipher its full

significance. And this all-important task of the historian can only be fulfilled if he has that rare but very necessary faculty of correct selection of significant facts, the enumeration and description of which will recreate and enliven what would otherwise be a dull and dead record of the facts of the period. The test of his success will be the measure in which he is able to throw light on the reality of the period with which he is dealing. This function of making reality intelligible is the general characteristic of all truth, but though reality is one, it is not one in the sense of a numerical oneness but in the sense of an identity in difference. Reality is a system of inter-related parts, parts that do not repeat themselves in identical uniformity but contribute to express the nature of the whole in unique ways. And if truth is the truth of this system of unique parts it is bound to be different according as it is the truth of one part or another. But since it is the truth of one reality it is equally bound to reveal a general characteristic that will apply to all these truths and that characteristic is what we have called adequate interpretation or illumination.

As an obvious example of historic truth Plato's Socratic Dialogues may be taken. In those dialogues we have historic truth not in the sense of scientific enumeration of the various facts in Socrates' life, but an imaginative reconstruction of significant facts that throws a flood of light on the life and character of Socrates and of the Athenian life of his time. And the fascination that these dialogues exercise on our minds is due to the fact that Plato combines in himself a strict scientific apprehension of facts *plus* a truly great artistic insight in their relative significance. What distinguishes a first rate historian from a second and third rate one is an unstandardizable spiritual insight into the meaning of facts.

Let us consider next what we call poetic truth. Many people will be inclined to say that poetry and art in general have no claim to truth because they deal with the world of imagination. The characters of a poet or a dramatist are fictitious creations and as such do not claim any objective truth. But such an analysis misses the essential feature of poetry. If we ask what is a poem, what is the meaning of a poem, the answer is not the particular subject of a poem, or the language of the poem, it is the poem itself. As Prof. Bradley puts in his lecture on "Poetry for Poetry's Sake": "Pure poetry is not the decoration of a pre-conceived and clearly defined matter, it springs from the creative impulse of a vague imaginative world pressing for development and definition. If the poet already knew exactly what he meant to say, why should he write the poem? The poem would in fact already be written. For only its completion can reveal, even to him, exactly what he wanted. When he began and while he was at work, he did not possess his meaning; it possessed him. It was

not a fully formed soul asking for a body ; it was an inchoate soul in the inchoate body of perhaps two or three vague ideas and a few scattered phrases. The growing of this body into its full stature and perfect shape was the same thing as the gradual definition of the meaning. And this is the reason why such poems strike us as creations, not manufactures, and have the magical effect which mere decoration cannot produce. This is also the reason why if we insist on asking for the meaning of such a poem, we can only be answered it means itself. "

In this whole lecture Prof. Bradley is concerned with proving that the distinction between form and matter in a poem is a wholly untenable distinction, and that the very essence of a poem consists in a commingling of the two. I have quoted this long passage in order to make clear that by poetic truth we do not mean the truth of the scientific or philosophic or religious propositions that may be expressed in a poem or a drama. For they do not constitute the poem; they are the devitalized remnants of the dissecting operation of an analytic head. The poem is simply the poetic experience and we don't really understand a poem until we are able to recapture with the help of the poet and our own imaginative effort this original poetic experience. The distinctive insight that is the poet's and which is embodied in his poem or drama becomes ours only when we are able to enter into his experience and basal mood. When we are thus able to enter into his experience, there is a sudden accession of light and meaning in our minds and not only does the reality that the poet sings about become illuminated but also other aspects and parts of reality become intelligible. For example, when we have first appreciated Shakespeare's Hamlet which is purely an imaginative creation, we find because of that very reason we are better able to appreciate and understand real people. As Prof. Bradley says in another place in the essay already quoted, " About the best poetry and not only the best, there floats an atmosphere of infinite suggestion. "

It is in this respect of " infinite suggestibility ", this freedom from a limiting definiteness and precision of meaning that poetic truth differs from scientific truth. The latter is the truth about the metrical aspect of reality, that aspect of reality in the understanding of which our feelings and emotions are not allowed any interference. In the words of Prof. A. S. Eddington, " It is a symposium of the presentations to individuals in all sorts of circumstances ", " a synthesis of appearances from all possible points of view". Scientific truth contains a full and accurate description of the common element of our experiences of the measurable world, and because so much of abstraction has gone into its making, it expresses what Dr. Lindsay calls a " Standardized apprehension". But a poetic truth expresses a unique vision, and is only understood by us when we have recreated for ourselves that vision

in our own unique way. The reason why often we have a lurking suspicion of the truth of poetry is because we get so much used to the "standardized apprehensions" of science which we realize with so little effort and which we so easily demonstrate by means of experiments that we conclude the special effort we have to put forth to understand and appreciate poetry is a sign of its imaginary nature.

Let us now turn to enumerate some of the characteristics of religious truth. In the first place, religious truth is the truth of religious experience. It is a first-hand personal individual conviction in which the whole being of man is involved. Its language is the language of unwavering certainty, not words of hypothetical inference or balance of probabilities. It might be said that personal psychological certainty is no guarantee of epistemological validity. All that it proves is that the individual is having an experience, but how far the meaning of that experience is true is quite another point. The objection may be readily admitted. Of course there is no question of truth unless the meaning of the experience is attributed to be one with a reality other than the experience itself. And this is exactly what the religious man who claims to have apprehended truth maintains. He insists that his experience of the truth is true of a trans-subjective reality and he proves it by applying it to life and showing its ability to adequately interpret and illumine reality.

Secondly, religious truth is the truth of a higher reality than that which comes under the domain of science, what Eddington would call the non-metrical reality. It is concerned with the truth of values and the relation of value and fact. And just because religious truth deals with the non-metrical aspect of reality, it is impossible of definite and precise formulation. As Baron Von Hugel puts it, "The very closeness and interiority of the chief evidences and experiences of religion render the clear perception of their content and significance, in certain important respects, indefinitely more difficult than is the analogous attempt with regard to the external world; and that such greater difficulty is characteristic of every advance in depth, richness and reality in the subject-matters of whatsoever we may study." And again, "That to require clearness in proportion to the correctness, to the depth of reality, of the subject-matter is an impossible position. I mean a thoroughly unreasonable, a self-contradictory habit of mind. This is so because only abstract ideas and only numerical and spatial relations are quite clear, utterly undeniable and instantly transferable from soul to soul....." The appropriate test for the truth concerning existences and realities is vividness (richness) and fruitfulness. (I mean fruitfulness also in fields and levels other than those of the particular reality affirmed.) Thus the deeper and more intimate the reality with which the truth is

concerned the less it is capable of ready transferability and neat formulation. The appropriate language for the expression of this truth which is a vision, is poetry, psalm and hymn. As Dean Inge puts it in his book "Personal Idealism and Mysticism", "The consciousness of God is always accompanied by a stirring of the soul's inmost depths, whether it is aroused by the operation of the will, intellect or aesthetic feelings. Religious utterance, therefore, has always a poetic or prophetic character. A hymn like the 'Te Deum' is a better expression of the Christain faith than the Athanesian or even the Nicene Creed." The creeds and dogmas of religion are bloodless abstractions of a rich palpitating interiority of experience. No doubt, they have their value when extravagant and fanatical claims are not made for them. They do provide in however diluted form, a summary of the main tendencies observable in a number of experiences. But they are never the same as the vision of the truth. The mystics are right when they say that the knowledge of God is ineffable, incommunicable or non-transferable and its claim to truth consists in the light which it throws on other things, or what Hugel calls its fruitfulness, and in its making possible a new accession of moral energy. In this respect religious truth is exactly like poetic truth.

We have been insisting that religious truth is the truth of individual experience. But this does not mean that it is essentially subjectivistic. The having of an experience and the meaning of the experience though not separable are quite well distinguishable and no amount of intensity of the experience guarantees the truth of the meaning of the experience. How then is religious truth tested? As we have already indicated it is first of all tested by its ability to make reality intelligible. Secondly, it is tested by social experience; only these experiences of other individuals will not be mechanically identical with one another, having point to point correspondence but will each be uniquely individuated, possessing the same power of adequate interpretation of reality. In fact social experience of religious truth is what gives it comprehension and enrichment. Coherence with the rest of our understanding of reality in whatever way achieved will be a third test. It is a fact that religious truth is not achieved by means of cold, abstract intellectual reasoning. No really religious individual ever discovered God at the end of a syllogism. But that does not mean that a religious individual could take leave of reason and be unfaithful to intellectual standards. A religious truth that stands in open contradiction to a proved scientific truth cannot possibly be true. The truth of science and the truths of religion may be very different from each other, but they could never be contradictory. That would reflect a contradiction at the heart of reality. Reality is one as truth is one and though the different aspects of reality are apprehended

by different methods and expressed in different ways thus giving rise to different species of truth, yet the different species of truth cannot be opposed to each other. As Sir A.Thomson expresses it in one of his Broadcast Lectures, " We maintain that Science and Religion are two different ways of looking at things but we cannot contemplate of giving house-room to any religious conception that is obviously contradicted by some securely established scientific conclusion."

In the next place the perception of religious truth is morally conditioned. It presupposes a disciplined will, a receptive heart, a readiness to act on the basis of even what only appears in the beginning as a distant loom. Of course, a disciplined will is necessary for the perception of every kind of truth. But it is nowhere more necessary than in religious truth. Only the pure in heart can see God not the clever in head. The way in which a disciplined will makes the perception of religious truth possible is by creating a spiritual receptiveness in the mind, thereby making it possible for reality to shine through. Knowledge, whether secular or sacred, is both an objective revelation and a subjective appreciation, and the subjective appreciation is conditioned in different ways according as the knowledge is of differing aspects of reality. The higher the aspect of reality we are trying to know, the more complete is the discipline of the will and the intellect. Religious truth is concerned with the deepest aspect of reality and hence is only possible in the case of the perfected wills. This is verified by the lives of the greatest religious geniuses of the world.

Lastly, religious truth is the outcome of faith, a venture of the whole personality, often in the face of the most contradictory facts. In this respect it shares the common characteristic of all knowledge. That Reality is knowable and knowable by our minds is the all-embracing assumption of thought. It is never proved in the scientific sense of the term proof ; but it is growingly verified by the fact that more and more knowledge has been gained on this assumption and found to be true. James Ward has a fine passage in his book on "The Realm of Ends", illustrating this idea of an unscientific trustfulness as a necessary preliminary to all development. He says, "There was little, for example, in all that the wisest fish could know, to justify the belief that there was more scope for existence on the earth than in the water, or to show that persistent endeavours to live on land would issue in the transformation of his swim-bladder into lungs. And before a bird had cleaved the air there was surely little, in all that the most daring of saurian speculators could see or surmise concerning that untrodden element, to warrant him in risking his neck in order to satisfy his longing to soar ; although when he did try, his forelimbs were transformed to wings at length, and his dim prevision of a bird became incarnate in himself." But while all

discovery demands initial faith, the discovery or apprehension of religious truth very often implies a more daring faith, a trust not only in the absence of clear proof but also in the presence of facts that appear to be contradictory to its assumption. Of course, this is only the first stage in the process of the attainment of religious truth. What begins as an experiment is followed by an experience which justifies the experiment and which in its turn certifies itself as true by its ability to function in life and illuminate more and more of Reality. It is this characteristic of religious truth that finds expression in Anselm's saying, " Credo ut intelligam ".

FORGOTTEN

No prayer to-day
For Father and Mother
Far away.
Hereafter, I promise
I shall pray.

Spencer Hatch.

VITAL FORCES IN THE Y.M.C.A.

CONFLICTING TENDENCIES IN THE WORLD ASSEMBLY.

BY ERNEST THOMAS, D.D.

THE trouble seemed to be inevitable, for one had noted a definite lining up of the official set to keep the utterances safe and somewhat colourless, while the youth, for which the Y.M.C.A. exists, wanted to say something very different. Fifteen hundred delegates, from forty nations, had gathered in Toronto for preliminary conference leading up to the World Congress in the following week at Cleveland. This second gathering will be legislative, while the first might be called a committee of the whole. Yet not quite the whole, for Cleveland will include five hundred persons not at Toronto. Toronto entertained the first World Assembly of young men and workers for them, and at the same time the World Assembly for Older Boys and Boys' Workers. The young men's assembly seemed safely in hand, though careful observers had seen perilous repression in the economic field. At last, however, the closing session, received the "Findings" of the official committee, charged to make articulate the mind of the convention. Then the storm broke.

The document had been formally presented the night before, and the discussion opened with gentle criticism on minor details. Someone wanted more frank facing of the relation of the Y.M.C.A. to the historic churches of Christ. Then another lifted the lid by calling attention to the alleged evasion of the economic issues of the day. A third openly rebelled: "The report might have been written five weeks ago, or five months ago, before we ever met each other in this marvellous conference. It just says what we have been saying for years." This critic found in the findings no serious reference to the relation of the Y.M.C.A. to the economic order, or to international and racial problems. Nor was there any hint of the fact that in the discussion groups two very different ideas of the nature of religion had come into sharp contrast. Five points which challenge our thought were ignored; there was no protest against the high standards of living prevailing among young men, nor against the prevalent assumption by the Y.M.C.A. that the young men cares only about "success". No word was spoken on the rights of property, on the ascription of war guilt, or on the Christian relation to war and peace. The audience experienced a great release—at last youth had found voice, and prolonged applause from all over Convocation Hall attested that youth was now articulate. So the Secretarial voice must be heard. Never had anybody, so diverse in origin and character, been able to agree on any document which even approximated the present statement in its advanced strides forward. Another official warned us

that many things that are most interesting in discussion do not find recognition in "findings". Just so; and again the revolt broke out. Again came warning that if the statement of findings were accepted in good faith this would involve radical change in every Y.M.C.A. in America and revolution for others. Perhaps so; but youth could not agree to stand back for that. Official declarations were not cowardly, only canny.

Youth *versus* Officials.

Across the platform was strung the motto of the Assembly, "Youth's Adventure with God". But a Chinese delegate—Vice-Chairman of the Assembly—said that the document was too American and too much like an old man who had lost his teeth. And this from conservative China! *Et tu Brute*! The Chairman of the Findings Committee proposed modifications, but it was too late for such minor ones. Another Vice-Chairman—this time an African—pointed to the motto overhead and remarked that there could be no adventure with God or with any one else without "intestinal fortitude", and in the findings he found no courage. But what was to be said when Mr. T. Z. Koo, a foremost Chinese Christian leader, declared sharply that the document shows that the control of the movement is not in the hands of youth. It spoke of the task of the Y.M.C.A. when the real question concerns the task of youth.

Again the brakes were heard, this time shrill enough; you could almost smell the rubber burning. The audience was told by a Scottish national secretary that he had never known a statement of findings which so perfectly expressed that on which all were agreed. That he could say this after one whole hour during which not a single independent word in favour of the report had been heard indicated the Scottish origin of the speaker—courage was there, but not much humour! From the side lines came the call, "We want to see that the report which goes to Cleveland of what we think represents the youth who have gathered here and not what the secretaries think we should think." And so it went on. Never mind the formal ending. Officials invited the critics to help them in revising the findings. The actual inward fact is, that officialdom handing stuff down to youth met its Waterloo, thereby following up the Quatre Bras and Ligny of the students' revolts. The thing is wholesome and many welcome it.

Yet Officials were Vital.

Of course this revolt could not have come had there not been great vitality in the Assembly. On the first Monday afternoon under glorious skies the whole assembly gathered with their hosts on the lawns of Victoria University for a garden party, where the bunting and tents and many coloured national costumes lent splendour to the making of new acquaintances. In the evening Dr. John R. Mott

called the roll of nations, and in response to each a delegate rose on the platform, at which signal all his fellow-nationals in the hall rose, and they uttered the prayer of the Lord, "That they all may be one". So the bright succession ran until forty nations had spoken each in its own tongue the prayer which the audience then made its own. The routines of electing officers were soon complete, not being retarded by the fact that the elected persons had been already announced in the handbook. What about that for efficiency! And mighty good selections they proved. Three languages were used throughout: German and French as well as English. The more formal papers were distributed in advance in French and German versions if the speaker were English, and so with other languages. With the shorter and less formal speeches the two interpreters were constantly on their feet brilliantly translating for their respective groups the English words of the orator. One marvels at the skill and endurance of these alert interpreters—we expect to hear next week that they suffer from foot and mouth disease. No one grudged the praise of their devotion and ability. So, too, the hymns were printed in three languages, and though there were only about thirty delegates from Germany there were times when it seemed that the whole gathering was singing, "*Nun danket alle Gott*". Nor was the whole experience less wonderful because we were introduced to superb utterances of other peoples in the worship of God.

Worship found a large place in the whole programme and this, too, was diversified. The older boys will hardly forget that they were led in worship one day by a priest of the Orthodox Church and the choir of the Russian Church. And the young men will remember a similar service rendered by a Scandinavian Bishop wearing his bands, a large cross suspended about his neck by a golden chain. And he is a Protestant—a Lutheran at that, preserving the Simon-pure variety of the first Protestant Church. Yet no one worried, nor did it seem strange that we were all worshipping God, forgetful of the line of approach to the Divine throne. And we did face the throne. There was probably rarely a convention in Canada when men and boys were so steadily confronted with the Divine throne on which sits One who is not called to give account of Himself to man, but to whom man must give account. After all the subjectivity and immanence of popular Protestant worship on this continent, this overwhelming sense of the objectivity of God—God transcending all our thoughts and emotions—came as a wholesome call to adjust ourselves to a new centre of gravity.

Genuine Educational Procedure.

A few words may be said about the technique of the Assembly. The older boys carried on their work in the Central Technical School,

and the young men in Convocation Hall, Victoria and Emmanuel; all of the delegates invading the great halls of Hart House and Burwash for meals, and living at nights—if they ever did get to bed—in college residences and the city Y.M.C.A., in one fraternity house were fifteen boys of fifteen nationalities. One suspects that the real world of many peoples became more actual to those boys, and who can say what will happen? One of the best of our own leaders of youth—now in Oxford—is the outcome of the last boys' assembly at Helsingfors in 1928. Each day after worship and an introduction of the major theme for the day all dispersed to meet in small discussion groups. And in the afternoon ten seminars were organized for men, dealing with the fundamental questions. For each seminar a paper had been prepared by a first-class scholar in that special field presenting in forty printed pages the outlines of the subject so that discussion might proceed intelligently. The seminars were, however, led by other persons and the general manager of this whole work was Dr. Visser't Hooft—surely the busiest man in Toronto that week—a secretary of the World Student Christian Federation and of the World Y.M.C.A.

Nor could one forget that the Y.M.C.A. is not working in a vacuum. One day the students and student leaders had lunch together, and men of world-wide fame were there to greet them. Another day the Mission Boards of the Churches gave a luncheon to the missionaries and their wives—and suddenly we appreciated that the Church of Jesus is still in the centre of the stage even in mission fields. There one met men of great renown—Kagawa of Japan, and Kobayashi, the munificent business man who makes possible much social work as well as stern philosophic thinking.

Facing Fundamental Questions.

Another time must suffice to mention some of the great persons who lent lustre to this occasion, but now we must ask what the men were talking about. One wondered whether the Y.M.C.A. has things all out of focus when they wanted boys to spend hours in a day on such things as "Knowing God" and "Helping Boys to Know God". Did the plan for young men's groups rest on mistaken ideas of young men's interests when they were asked to think over such things as "Materialism and Christianity" and "the reality of God in Jesus Christ," following up these with seeking for the reality of God in sexual and family life, in sports and play, in cultural growth, in the economic life of youth, and in national and international life? At any rate, that is what the programme asked for, and the men mustered day after day for hours to master the problem. Perhaps they need such training in the Y.M.C.A. more than ministers; or perhaps ministers can share this discipline to advantage. And as

those seminars must be named, here is the list: "What light does psychology throw on religious experience?" "The bearing of natural science on the Christian conception of life," "Educational methods and religious growth," "Present-day conceptions of God," "Present-day conceptions of Christ," "In what does the uniqueness of Christian faith consist?" "Industrialism, Socialism and Christianity," "The place of sex in Christian life," "Race, Nation and Christianity," "Social forces and their bearing on Christianity". Some pregnant remarks might be made of each discussion, but not now.

Two major questions occupied the minds of every wisely sympathetic friend of the Y.M.C.A. What does the initial C. mean? Is the organization distinctively Christian, or does it promote business men's morality and success? The other question grows out of the last: Is the Y.M.C.A. spiritually and intellectually free or does its dependence on rich men for its buildings hamper its testimony on Christian attitudes in industry and finance? The explosion above referred to came after sustained effort to prevent the seminar on economics coming to grips with its problem, although a magnificent preliminary paper had been submitted by Dr. André Philip, an eminent French economist.

Is the Y.M.C.A. Christian?

Two main trends, however, were visible in the field of specifically religious quests. They came to a meeting point in some gatherings under the lead of Dr. J. A. Mackay, of Mexico. American leaders have long concentrated on activities and social movements; while the continental groups in Europe have distrusted this tendency, emphasizing the definite faith in very definite objective realities. Most folk saw only contrast, and startling contrast, between these; but when the chief exponents of each after the first discussion allowed us to share their actual religious life we were almost tempted to say that there is no difference. Dr. J. A. Mackay warned against any such idea, for the differences are wide and deep; but the two schools are both definitely Christian and they acknowledged each other as such. No finer exhibition could be longed for than the discussion between Dr. 't Hooft and Professor Goodwin Watson. The former as a Barthian was asked how he would discriminate between his views and those of the superficial traditional evangelicals. He replied by repudiating every single one of the little dogmas which these folk insist on. He proved to be as modern as any one, and as ready to accept modern methods of historical criticism and scientific search for fact; but insisted that no matter how the Bible books came into existence they give us truth about God, and no matter how our religious experience is psychologically explained it gives contact with

a real God. Dr. Watson on the other hand sharply differentiated his views from " the other Watson," and would have made us feel that we were listening to one who had kept unchanged the simple religion of his childhood, but for the fact that all the theological account of the experience was so strangely vital.

The present writer will never forget the gripping presentation of God to the boys by Dr. 't Hooft. They felt themselves confronted with One to whom they must say " Yes," or " No," but whom they could not discuss. Because God has been made too much a subject to discuss youth has turned elsewhere for objects of ultimate loyalties, that is, for objects of worship, and they are finding these in Nationalism and Communism. Both these religions demand body and soul, they must have their disciples all in all or not at all. So must the God of Jesus ; and He, too, can have youth if He be so presented as to make a similar demand. But there is no place in Christianity for the colourless devotion which consists in conformity to the prevailing economics or nationalism.

Well, there we are. The thing is over for the time, only to reopen at Cleveland. Surely any timid leaders will see the futility of stifling the demand for courageous facing of facts. But we shall see. This article ought not to close without a word of unqualified enthusiasm over the great religious personalities found in the Y.M.C.A., mixed, as in the Church, with plenty of very middling ability. But there is devotion, courage and skill—a world outlook, too, and knowledge. The best is yet to be. Granted more trust in the initiative of youth instead of handing them out things to believe, and great days of daring and achievement are ahead, Youth will adventure with God once they see adventure in God.

—*From " The New Outlook ", Toronto.*

THIRD WORLD ASSEMBLY OF Y.M.C.A. WORKERS WITH BOYS

MORNING ADDRESSES—DISCUSSION GROUPS.

Saturday, August 1st.

THE WORLD TASK.

THE aim of education is to prepare youth for life. So far we have discussed the aim, the dynamic, the methods and the leadership of our work. We have now arrived at the point where we must consider the question: "For what kind of World do we prepare Youth?" Among the topics proposed in the questionnaire for this Conference none has met with more universal interest than the theme of to-day: "The Preparation of Youth for the National and International Relationships." The world into which young people enter to-day is full of passionate movements with particular national and international purposes. The fact that through the rapid progress of internationalization of the printed page and of the means of communication men have been drawn nearer together, has not made the world's life easier but rather more difficult. For geographical *rapprochement* does not necessarily mean spiritual *rapprochement*. There is, therefore, a great task to be accomplished in this area of life. Our theme is undoubtedly a timely one.

At the Cleveland World's Conference we will study the fundamental question of the Association's attitude toward international problems. To-day we have to consider the very correct and practical aspects of our programme of international education. We must, therefore, discuss the actual conditions of life among young people as we know them inside and outside the Association rather than the general theories and principles. And the aim of our discussion is to get a clear conception of the world-wide task of the Y.M.C.A. as a Christian Movement.

The history of the origin of our World Alliance shows clearly that the deepest aim of our movement is not simply one of a merely philanthropic and humanitarian world brotherhood. The close connection of our own early history with the Evangelical Alliance and the Paris Basis are indications of the peculiar character of our internationality. It is perhaps most clearly expressed in our World Alliance badge. Jesus Christ Himself is the abiding foundation of the unity among His followers—even in times when these followers do not express this unity faithfully and obediently. The mission of the disciples of Christ involves, according to the words of the Master, the realization of brotherhood and unity: "By this all men shall know that ye are my disciples, if ye have love one to another."

Since the beginning of our world movement in 1855 our world-wide task has been increasingly urgent and complex and this not only for technical but equally for deep spiritual reasons. We must, therefore, take the nationalistic as well as the internationalist movements very seriously and critically "Prove the spirits, whether they are of God". We must find out which of these passionate connections are compatible with the spirit of the gospel and which are not. The nationalist movements are in many nations undoubtedly the strongest and most influential of all youth movements. In order to be able to serve this section of youth we must steer clear of an easy-going and superficial internationalism.

Our work must dig deeper, for the real problem lies in a deeper realm and cannot be solved by youthful enthusiasm and human good-will alone.

It is hoped that all delegates will have studied the Study Outline No. XVIII and the section of the Boys' Workers' Book which deal with the present theme. This material is based on a long preparatory study and will help us to relate our discussions as actual life-conditions of youth to-day.

The difficulties of our task in this realm are sufficiently great to frighten us. Luther has once said: "All anxiety is of the devil." Let us, therefore, remember that our work is work of faith and that the unity of Christians in this disrupted world and our service to this world can only become real if we have faith in our Lord Jesus Christ, who defeats the power of evil in the world as well as in our own hearts.

The concrete situation of youth and of our movement with regard to the problem of international relations could hardly be described more clearly than it has been done in the report of the World's Committee: "Facing a World Crisis", especially in the sections "from Helsingfors to Cleveland" (p. 48) and in the chapter on "International Relations" (p.176).

According to my experience it is possible at least in Germany to distinguish between four periods each of which is characterized by different conditions and by correspondingly different attitudes on the part of youth toward international questions. This distinction between the pre-war period, the war period, the period immediately following the war and the present period, helps us to understand which are only of value and which are of abiding value. In the pre-war period there was on the whole no international problem in life of youth. During the war those who fought and died on the battlefield or slaved and suffered at home had no time and strength for problems, but in neutral countries youth was concerned about these questions. In the period immediately following the war, the aversion from war and the enthusiasm for international understanding reached a climax even in the

defeated nations. In the present period, however, a new nationalism has risen largely as a result of deep disappointment. It is no exaggeration to say that at least in my country the task of the Association has become more difficult as this development proceeded. It is, however, not only necessary to distinguish between these periods. A further distinction must be made between the conditions and ideas with regard to international problems which we find among proletarian youth and those which are typical for the educated or bourgeois youth. A recognition of this distinction helps us to find the right principles for our particular approach to each group.

The international camps of the World's Committee may be looked upon as laboratories for the study of our problem. The experiences made there should lead us to consider in the best possible spirit the difficult question of minorities as it presents itself to youth and to the Association's movement.

Nothing, however, could be more important in the present discussion than a clear definition of our standpoint and our practical task with relation to the nationalistic movements which make, undoubtedly in many countries, the strongest possible appeal to youth toward communism, which has also a great attraction for larger or smaller groups of youth in other countries, and toward the purely humanitarian pacifism, which has penetrated so deeply in our movement. We must not forget, however, that the fundamental discussion of the present situation and of the Christian attitude toward it will take place at Cleveland. Our job to-day is, in the first place, to deal concretely with the difficulties of youth from a spiritual and educational standpoint.

The first main questions for to-day's discussion, which we find in the Boy's Workers' Book, helps us to relate our thinking to the actual conflict in the life of youth to-day. These conflicts do not only include the conscious but also the unconscious ones which we have to bring into the open. As Christian leaders of youth we are not committed to nationalism, to communism or to humanitarian pacifism, but to God. We have all forgotten this from time to time and should very openly confess our failures to each other. In order to serve a Holy God one must first be purified. Have we ourselves and has our work remained pure from all idolatry? According to Luther everything is an idol which we fear or love more than God.

Our political ideal can easily become such idols, and it is obvious that in many cases they are worshipped not only by young people but also by leaders of youth. Jesus Christ does not only show us the way to a purer service to God but gives us also the power for it in the realm of international relations as in other realms.

THE RE-BIRTH OF THE Y.M.C.A.

THE CLEVELAND CONFERENCE FACES A NEW SITUATION WITH RADICAL CHANGES.

BY ERNEST THOMAS, D.D.

AT Cleveland, following on the Toronto Assemblies of young men and older boys, two great organizations met—the International Convention and the World Alliance of the Y.M.C.A. The former legislates—so far as legislation is possible in the organization—for the Young Men's Christian Associations in Canada and the United States ; while the other is a gathering of representatives of two National Alliances. Certain public sessions for the hearing of addresses, for worship and for common benefit were held in union. The real work of the conventions was done, however, in a great number of sectional groups each strongly manned.

A bare enumeration of the remarkably able men who assisted would take too much of the space available ; yet it is only fair to do something of the kind to convey some appreciation of the high significance of the decisions made. Here one met : Dr. Datta, the representative of Christian Interests in the approaching Indian Round Table Conference, Dr. Rallia Ram, the National Secretary for India, Dr. Mukerjee of Allahabad, Dr. T. Z. Koo with Dr. Cheng of China, and Toyohiko Kagawa of Japan, to say nothing of distinguished scholars and leaders from several European countries.

Some outstanding features characterized the whole experience of fellowship. By consent of all parties, the decisions reached and the fellowship leading to these constitute such changes that at the close Dr. Rufus Jones said that Dr. Reinhold Niebuhr looked like a conservative. Dr. Erich Stange, the National Secretary in Germany, declared that the outbreak of youth in the Toronto Assembly revealed the birth of a new movement in the Y.M.C.A.—a real youth movement. The reports are constant in recognizing this by insisting that both the planning and the execution of future conventions, and of the normal work of the associations must be in the hands of more youthful groups with less professional control.

No words could exaggerate the intensity of the quest for a fellowship bridging seas and oceans, boundaries of race and nationality. The keenness with which this was pursued became painful when German students felt that fellowship could not continue if they were left under the impression that their comrades still regard the Reich and its allies as solely responsible for the Great War. Very few, if any, competent historians in the world hold any such view ; but since many people neither study history nor accept the

verdict of historians it was well that the issue should be faced. An able and representative committee—including no French or Germans—worked for days and finally produced a statement which the latter would support and the former would not oppose. The wonderful balance of the phrasing attested the delicacy of the work ; and the persistent effort of delegates to add or modify some phrase—forgetting that this would disturb the balance—gave us anxious minutes in the convention. Many, of course, thought that nothing should be said ; and the resolution disclaims any ability to judge the issue, but dissociates the body of delegates from the injustice of thinking, that any nation or group of nations was the sole author of the war.

The management of the convention was splendid, and seen in advance must have been almost terrifying, for the World Convention included over one thousand delegates besides the six hundred and fifty at the International Group. This large number allowed the sections to be made sufficiently numerous to be really representative and the recommendations of the sections, having been reviewed by the resolutions committee, were adopted almost without change. The procedure leading up to the adoption of these sectional statements was interesting and at times exciting, for the decisions represent a change of front such as few people would have dreamed to be possible.

The Y.M.C.A. now stands committed to a programme of social education and public information such as is gravely needed. But the decisions were not lightly made. Timid souls and some without strong convictions could see many lions in the road, especially financial ones, if the Y.M.C.A. should devote itself to promoting the study of economic problems with a view not to keeping things as they are but to drastic changes. One of the major grounds for objection was fear of support being withdrawn by financial supporters of the present costly buildings and enterprise. This somewhat craven fear was frankly avowed and was frankly repudiated by the leaders of the reform. But the Y.M.C.A. proposes to go far beyond merely allowing study. They declare it to be the duty of their associations to invite the presentation from their platforms of every serious proposal for human betterment. Most members of the Y.M.C.A., it is safe to say, know as much about socialist programmes as about Sanskrit ; but they are now to be initiated into worlds of thought hitherto barred from the Y.M.C.A. as a bourgeois organization.

Yet presentation of new viewpoints is not all. The declarations call for active promotion of new ways of regarding economic structure, political life, international situations. No one familiar with the dependence of most city associations on the gifts of the well-to-do would wonder that some delegates were timid when asked to vote ; the remarkable fact is that the longer the discussion continued the more overwhelming became the support for the new policy. Henceforth the

Y.M.C.A., so far as the Alliance speaks for it, stands for those far-reaching changes in industrial relations, motive and methods which have hitherto been advocated only at cost of bitter hostility from powerful persons. Yet there is no ground for serious fear ; the changes are endorsed by substantially the whole body of disinterested students of the social problem. There is no trace of State Socialism. The cheering fact is that the Y.M.C.A. instead of being, as it too often has been, inert or hostile in the presence of efforts to change industrial life, will now be in the front line fighting. One must not expect too much at once. Secretaries will have to be trained, and officials must adjust the habits of forty years to new situations. But we face in a new direction—we have changed front. Ring the bells !

Another interesting fact was the general recognition that we are living in the midst not of some passing depression or business cycle but of one of the major changes in the structure of human thought and action. To go through the resolutions one by one and to read the great addresses will lead to the discovery that here at least was no illusion. The cherished idea that prosperity is just around the corner, that the old system will resume presently as before, that we are facing an emergency rather than a permanent change in human life, will be found nowhere in the Convention at Cleveland.

The next thing which justifies satisfaction is the courage with which the new situation is faced. There is no word of retreat anywhere. The foreign work indeed is acknowledged as demanding at all costs great strengthening and expansion. One hears the same kind of statements as we have been hearing from our own missionary leaders. But the convention looked far ahead in demanding that men be specially trained for the difficult tasks which have to be undertaken. One asks whether the church is fully seized of the urgent need of highly trained specialists for every specialized task. The philosophical and technical mastery demanded for discharge of the duties of true leadership in the days ahead of us is recognized by the Y.M.C.A. and they propose appropriate measures to secure the result. They think in terms of providing graduate schools where the training of leaders shall be carried on.

A few words may be said about the character of the situation which the Association sees in front of it. The slogan of the Conferences was, " Youth's Adventure with God "; and a brilliant survey was given at the opening session of some other adventures in recent years. Dr. J. A. Mackay, famous for his leadership in Latin America, pointed out that youth was, until the war, only a term to designate a biological period and has now come to represent a social class. Before the war youth was a tourist through the world to citizenship, now youth is naturalized in that world. After the last adventure with

their elders into the war they turned from traditional guidance, first of all to remake the world which their fathers had wrecked. Unable to do this they turned inward to reconstruct their own lives by setting aside traditions, taboos and inhibitions—they would seek complete self-expression. But the Lord was not in the earthquake. Still seeking something for which to live they talked about humanity at large—a pure abstraction ; but the charm of this is not so transient. In all lands, finding that Christianity does not demand a complete and satisfying loyalty, they turn to serve other gods and they find these in the State on the one hand and the Class on the other. So we have Nationalism and Communism outbidding Christianity for the ultimate loyalty of youth. They are ready to die for Nationalism—though not so ready as in 1914 ; but they are more ready to live and die for Communism. Yet that way, we believe, lies disaster. How then can we, with our present spiritual and mental equipment, with prevailing traditions of education and morals, give this adventurous youth a brave lead ?

Universal was the quest for more satisfying experience in worship. On the platform at nearly every session was the black-robed Metropolitan of the Eastern Orthodox Church for this continent, and some of the sessions of worship were led by the great choir of the Russian Church and their dean. Words were sometimes not known and sometimes provided in English translation. Other sessions found us led by Lutheran or Methodist bishops, by visitors from India, China and Africa. It was indeed strange to enjoy in one session the stately restraint of the Orthodox Liturgies and the emotional play of Negro spirituals. But such opposite forms of religious art were not felt to be incongruous. The decisions of the Conference call for great changes in the provision for the week of prayer. Those responsible are asked to provide for each day a " key thought " a liturgical order or worship for corporate use with provision for silent meditation, and plain orders of Scripture reading, free prayer and hymns. So, too, it is asked that every new member be initiated by some definite and formal act, an impressive ceremony being recommended. On this last point the insularity of this continent appeared in its voting almost solidly against the project, all other nations forming a majority and voting the other way.

Penetrating to the field of personal religion, soul-stirring addresses were given by Professor Van Dusen on the dependence of spiritual power on ruthless sincerity and fearless thought; by Dr. Reinhold Niebuhr on " The Crisis in Society " ; by Dr. W. R. Maltby on " Has Life a Meaning ?"; by Professor Rufus Jones on " The Transfigured Life "; by Dr. T. Z. Koo on " The Full Life ", and by our own Dr. G. C. Pidgeon on " The New Outlook for the Y." —*From " The New Outlook ", Toronto.*

AN ESSAY: THE TRUTH ABOUT A LIE

(A PSYCHOLOGICAL APPROACH TO AN ETHICAL PROBLEM.)

BY S. P. ADINARAYANIAH, M.A., *St. John's College, Agra.*

THERE are few moral standards more generally accepted among the civilized nations of the world to-day than that of "Truth". Most of us, as a rule, *desire* to speak the truth always—a desire which is in no way damped by occasional lapses. Truth, it would appear, has evoked a responsive chord in the heart of man. This is an achievement well worth being proud of—for no other ethical ideal has evoked such an unanimous respect from the bulk of mankind.

But what a difference between profession and practice as soon as we descend from the world of high idealism to that of daily struggle and sorrow? Most of us have at one time or other spoken lies. Many of us still do so. We respect truth but nevertheless speak lies—a veritable paradox indeed.

Why does lie persist in the life of man in spite of man's inmost conviction and the moralist's incessant pleading against it? Mankind has been lying ever since its creation in spite of the moralist—a striking testimony to the fact that there is something wrong with his methods. May it not be that the moralist fails because he is merely content with denouncing falsehood as such? This is certainly a great thing to do, but it is by far a greater thing to find out why falsehood persists. It is but common sense to plead that an accurate diagnosis must precede any attempt at a remedy. The ethical aspect of the problem of truth has so far blinded us to the fact that there are other avenues of approach to this very human phenomenon. What is required is a fresh outlook, a new orientation in the right direction. It is by emphasizing the psychological aspect of the question that we can hope for better results. To do this it is essential that we should take a peep behind the scenes and see what all happens before a lie emerges as a finished product. When this is done we can best fight the battle of truth armed with a fund of psychological knowledge which will help us at every turn. Mere ethical teaching will never find its way into the heart of man unless constantly revitalized by psychological data.

The first thing that strikes us, when we approach the problem as psychologists, is the fact that the phenomenon of lying is the result of a bewildering variety of forces and motives of varying intensity. There is the pathological liar who can no more help lying than the kleptomaniac help stealing. Children mostly lie out of fear. Sometimes their lies are the fruit of an exuberant imagination. Some lies are the

expression of a man's idealistic nature—a desire for a better state of things and a nobler world, for so great is his zeal that he would fain twist facts to suit his fancies. Often people lie for the sake of mere personal gain, more often it is the craven's shield. But all the same it cannot be denied that some at least lie nobly to save others. Finally there is the 'white-liar' who though never going right out of the path of truth, indulges in occasional flutters by the way-side. A stereotyped ethical code is totally inadequate to do justice to so heterogeneous a bunch of motives as these. An attempt must be made to distinguish between the different types of lies and to apply in each case the remedy most fit for the occasion.

A lie makes its appearance early in the life of a child and it is here that it receives the severest of censure. The grand-parents throw up their hands in horror, the father waxes sententious and the rod is by no means spared, while the mother gives way to maudlin sentiment which ends, as most of woman's troubles do, in tears. All are agreed that the erring miscreant should be dealt with in an exemplary manner—how else can one make a George Washington of him. Bending the twig has a fatal fascination for us, because the twig is so bendable—and so engrossed are we in this task that we forget that it is liable to break.

Mr. Angelo Patri, Principal of a New York City Public School, after a thorough study of the subject of children's lies, has arrived at certain illuminating conclusions which he has placed at our disposal. "I firmly believe," says he, "that behind every lie there lies a *fear*. If we can remove the fear the lie dissolves. Each child has a different fear, each one tells a different lie from a different reason. But the principle is clear, no fear, no lie."* Gertrude Mayo in her interesting book "Coué for Children" also arrives at the same conclusion. † "Real lies," says she, "are generally told to avoid the consequences of wrong-doing and are actuated by fear." She goes on to observe that the worst way to deal with these children's lies is to be found in the formula "Boys like you who tell lies go to prison." On the other hand what should be done, is that the child should be told that he is not a liar and that he could never be one. Elaborate by all means the essential meanness of lie itself but never allude to the author of it. "For," as Mr. Angelo Patri further observes, "children are born without a moral sense. They are just human grubs; wrapped within them however are the germs of moral and spiritual growth." These germs must be carefully nurtured, for character is a slow

* This and other quotations from Angelo Patri are taken from his article "Behind nearly every Lie there lies a Fear" in the "American Magazine".

† Miss Mayo's conclusions are based upon a study of child-life in the famous Coué Clinics at Nancy. Here Mle. Kaufmant, the celebrated disciple of M. Coué, has successfully applied the principles of her master to the particular needs of children.

growth born of fiery trial. No child can ever be frightened into telling the truth.

Imagination is another powerful motive that lies behind children's lies. "I have known children," says Patri, "who gifted with very vivid imaginations lie for sheer joy of embellishing the truth or of creating a situation in which they are the central figures." Here again his conclusions are borne out by that of Miss Mayo. "The preponderance of imagination in the life of many children," says she, "often leads to curious confusions between truth and fiction. When a boy looks you in the eye solemnly and relates some incredible adventure in which he has slain a lion or seen a cat with three tails, it does not necessarily mean that the child is untruthful—it is much more likely to mean that he is going to be an author or a naturalist when he grows up." "It is often a well marked epoch," says the celebrated psychologist Stanley Hall, who studied the lies of 300 normal children by a method carefully devised in order to avoid all indelicacy to the childish consciousness, "when the young child first learns that it can imagine and state things that have no objective counterpart in its life and there is a weird intoxication when some absurd or monstrous statement is made, while the first sensation with a deliberate break with truth causes a real excitement which is often the birth-pang of imagination. Its control and not its elimination in a grandgrind age of crass facts is what should be sought in the interests of truthfulness and of the evolution of thought as something above reality which prepares the way for imaginative literature.*

The child mind is an extremely complex one and nothing has so disastrous a consequence upon it as repression has. In fact a policy of meaningless repression is the worst that one could adopt with regard to children's lies. For rarely do children lie with a wilful intention to deceive and since no harm was intended punishment in these cases often amounts to an injustice. Children keenly resent injustice and such resentment is bound to sour their tempers. It is essential to remember that by effectively striving to prevent the occurrence of the 'fear situation' in their lives, we will be putting children well on the road of Truth. Care should also be exercised to see that the child's budding imagination is not killed, by over-zealous but misdirected attempts to make him a truth-teller. "Childhood," to quote the New York Principal once again, "contrary to numerous rhapsodic comments is a period of uncertainty and restraint, of constant chafing against irksome commands and rules of life which are not clearly understood." Its joys as well as its sorrows, its truths as well as its lies, are alike sacred and need reverent treatment by the wise parent.

* This and other quotations from Stanley Hall are taken from his "Adolescence", Vol. I.

The child grows and becomes an adult. Now adolescence, as every one knows, is a time of conflicts and escape of repression and adaptation. A lie at this epoch in the life of man may figure as a means of escape from the monotonous and tedious obligations of rigorous and literal veracity. The adult's new-found sense of freedom often tempts him to fly in the face of conventions and it is probable that he may find the game of twisting facts to suit his fancies, an exhilarating and congenial one to play. He delights in propounding problems in which the lie heroic is resorted to as a means for nobler ends. Too great a rigour displayed in curbing the adolescent liar may have the disastrous consequence of driving him to the opposite end of the pole and thus making him a *craven literalist.* According to Stanley Hall a craven literalist is one who regards every deviation scrupulously literal truth as alike heinous. He generally devises a ritual, such as silently interpolating the words "not", "perhaps", "I think" which he repeats hundreds of times a day, in order to neutralize the guilt of intended or unintended falsehood. He is nothing but a sad product of bad methods.

The escape motive, however, is not the only one behind the adolescent lie. Ferriani* who personally studied 500 condemned juveniles with reference to their lying habits gives us the following interesting list, which may be of some use to us inasmuch as even a condemned juvenile is a human being :—

472	Instinct and weakness.
401	Self-defence.
360	Vanity in getting the better of others.
231	Imitation.
387	Selfishness.
195	Jealousy, envy and revelry.
488	Fancy.
370	Laziness.
29	Nobility of soul.

The list speaks for itself. The presence of only 29 with 'nobility of soul' need not unduly discourage us, when the class concerned is taken into consideration.

There exists a class of persons in society who tell lies with no ulterior end or gain in view, but simply for the sheer joy of lying. Most of us have come across such persons at one time or another. Marrayat draws a very clever portrait of such a liar in Capt. Kreany in "Peter Simple". Their condition seems to be a pathological one, on which little or no light has been thrown so far. But a little charity is surely indicated in judging them, for their lack of veracity may be the fruit of a mental complex for which they are in no way

* Minderjahrigi Vebrecha, Berlin, 1895, pp. 118. Quoted by Stanley Hall in "Adolescence", Vol, I,

responsible. At any rate since they gain nothing by their lies they do not deserve moral censure to the extent that a deliberate and selfish liar does. This delight in falsehood though innocent at first may easily degenerate into *Pseudomania*, which according to Stanley Hall is the condition where " one deliberately prefers to call black white and finds inebriation in flying diametrically in the face of truth and fact." He suggests two causes for pseudomania. One is the desire to *attract attention* to oneself by always acting a part. This is often found in " pathological girls in their teens who are honeycombed with selfishness and affection ". The other is to be found in the sense of *power* a man gets by " making truth a lie and by decreeing things into and out of existence".

A lie spoken is not the only kind of a lie, we may as effectively act a lie as speak it, and when such lies are taken into consideration, the number of the liars in this world will be increased appreciably. Yet again we may perpetuate a lie without speech or act. This is achieved whenever one gives his tacit consent to an undesirable deed. Mark Twain calls this *The Lie of Silent Assertion*. " We can tell it," says he, " without saying a word and we all do it. In the magnitude of its territorial spread it is one of the most majestic lies that the civilizations make it their sacred and anxious care to guard, watch and propagate. For instance, it will be impossible for a humane and intelligent person to invent a rational excuse for slavery, yet you will remember that in the early days of the emancipation agitation in the North, the agitators got but small help or countenance from any one. Argue, plead and pray as they might, they could not break the universal stillness that reigned from pulpit to press all the way down to the bottom of society—the clammy stillness created by the lie of silent assertion—the silent assertion that there was anything going on in which humane and intelligent people were interested. The universal conspiracy of the silent assertion lie is hard at work always, everywhere and always in the interests of stupidity and sham, never in the interest of a thing, fine or respectable. It is the most timid and shabby of all lies. For ages and ages it has mutely laboured in the interests of despotisms, aristocracies, chattel, military and religious slaveries, and has kept them alive, keeps them alive yet—here and there and yonder all about the globe, and will go on keeping them alive until the silent assertion lie goes out of business—the silent assertion that nothing is going on which fair and intelligent men are aware of and are engaged by their duty to stop."*

Is it possible to have too much of Truth ? Such a question at first sight seems to be rather a shocking and unconventional one to ask, but zealous as we are in the cause of truth it cannot be denied

* Mark Twain, "My First Lie and How I got out of it,"

that there arise certain situations in our life when it is nothing but mere brutality to speak the truth. What the situation requires is a *discreet silence.* Examples of such situations will easily occur to every one. I shall quote an oft-given one. A and B, brothers very greatly attached to each other, both fall seriously ill. B dies. A has a chance of recovery if carefully guarded from all shocks. A presses for news about B. What should the doctor do? This negative attitude towards truth is often adopted by people, though few seem to be willing to champion it publicly. Applying the telescope to the blind eye can hardly be said to be a truthful act and yet has not this given additional lustre to the fame of the hero of Trafalgar. Some people are never tired of proclaiming to the world, whenever they have a chance to do so, that they always speak the truth, whatever may be the consequences. A single-hearted devotion to truth never manifests itself in boasting. The trumpet-blowing truth-teller generally uses truth as a cloak to cover up his boorishness. These people who generally go by the name of outspoken persons, are continuously saying cutting and hurtful things and excuse themselves by insisting that they tell only the Truth. "I am not going to flatter any one for his friendship. I will say exactly what I think every time I am asked for an opinion"—this seems to be another favourite formula of such people. But the unfortunate part of it is that they rarely wait until asked for an opinion. Usually the bitter thing is said without invitation or excuse. It is tossed into a peaceful atmosphere like a bomb, where it starts tears where smiles should have prevailed. Yes! Like everything else even truth can be prostituted to serve the interests of envy and malice. *Truth can be a tyrant.*

That sense of robust truth speaking which scorns pretence, false beliefs, fears, shams and hopes, which will never act a part or fill a place for which it is not fitted comes hard and rather late in life. No child can be spoon-fed into it, no adult can be coerced into it. It is the fruit of an education inspired by insight.

"*And ye shall know the truth and the truth shall make you free.*"* The truth about truth includes the truth about a lie also.

* St. John 8: 32.

THE CANADIAN BOYS' CAMPS

REFLECTIONS OF A CAMPER.

BY REV. C. M. JOHN, B.A., B.D.,
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THE rising moon dispelled the thickening darkness and the dancing waves of Lake Bernard reflected its silver sheen. The slow beating of a Tom-Tom is heard from the wooded shores. Boys dressed in blankets with feathers on their heads come out from tents and cabins. They meet in an open space and seat themselves on blocks of wood and rocks round a pile of fire-wood. Complete silence, and the beat of another Tom-Tom announced the coming of a dignitary in leather suit and picturesquely worked feather headgear. 'How', 'How', said the chief and the whole assembly repeat the greetings 'How', 'How'! The torch-bearer is then called, prayers to the four winds and to the earth are offered, and the camp fire is lighted. The blazing light of the fire sheds brightness all around. Comic songs, and group stunts, and Indian games follow one after the other. Even the old feel young in their company. Towards the close, the chief stood up and in brief words lifted their thoughts to the god of light and purity, of truth, beauty and goodness. Finally the whole assembly stood up and sang—

> "Day is done, gone the sun,
> From the lake, from the hills, from the sky,
> Safely rest, all's well, God is nigh."

It was a Red Indian night in a Canadian Boys' Camp.

Summer is the season of camps in Canada, and it is a country ideally fitted for camps. Small lakes sheltered by wooded plains and forest-clad hills invite people to a camp life. Through the winter months most of these lakes are frozen and the trees are bare. The visits of skating parties occasionally break the monotony of the scene—if vast stretches of snow fields and the trees strangely shaped with snow be monotonous. But these lakes and their shores put on another aspect in summer. The shores are dotted with tents, and the wood cabins are alive with human life. Through the woods wander boys and girls plucking strawberries and blackberries. Canoes, row-boats, sailing boats and motor launches ply about on the lakes.

All sorts of people in Canada enjoy camp life. Families and groups of friends have their camps. Churches, Y.M.C.A.'s, Tuxis, Trail Rangers and other Boys' and Girls' work organizations run their own camps. There are free 'Fresh Air Camps', under the management of certain charitable organizations, where a two weeks' camp life is provided for poor, uncared for boys and girls, the

expenses being met from public funds. Great thing is this that the poor are not forgotten in the camping season. Boys and girls in Canada enjoy practically the same privileges, and their respective camps have similar programmes, same games, same strenuous canoe trips and hikes. These camps are of a distinct type and rather different from the Boys' Camps we are familiar with. How are these camps different from ours ?

First, they are long-time camps. In summer the Y.M.C.A.'s practically suspend their normal boys' work activities and run camps of six to eight weeks' duration. One session is for two weeks and no boy is as a rule accepted for less than that period. The lowest period for which a camp is run is ten days. There are many boys who take a four or six weeks' camp.

Secondly, these camps are not purely religious but also instructional and recreational. Devotional meetings and Bible study classes are not marked features of these camps, as it is with ours. The programme is mainly taken up with instructions in hobbies and useful arts, and with games. Boys learn one or two hobbies like carpentry, basket work, leather work, photography and nature lore. Swimming, rowing, canoeing and sailing are special features of some camps. Some have provision for training in tennis and riding. There are parents who send their sons and daughters to camps chiefly for being trained as swimmers. Boys and girls come to camps innocent of all knowledge of water stunts, but they leave as long distance swimmers and trained divers. Life-saving badges are also taken in some camps. Two hundred yards swimming with clothes on is a test which many pass, because, that is the qualification for permission to go on canoe trips.

In these canoe trips parties of nine or twelve leave the camp in three or four canoes and come back after five or six days. What great fun, what training in self-reliance and courage these senior boys and girls will get from this part of the camp programme alone ! They pass from lake to lake carrying the canoes on their heads, shoot rapids, enjoy fishing excursions, cook their food and pitch their tents, all left to their own resources ; of course under the guidance of an experienced leader. If a camp happens to be held away from lakes they make artificial tanks for swimming and diving at least. The Vorval Camp, run by the West End Branch Y.M.C.A., Toronto, (Mr. L. A. Dixon's 'Y') constructed last summer a tank 100 by 30 feet with concrete basement and walls at an expenditure of about Rs. 10,000. Evidently the people there believe in camps and care for their boys.

Over and above spending time in practising hobbies and useful arts, they play lots of games. These organizations which run such camps believe in character training and personality development, not

by giving overdoses of religious advice at devotional meetings but by making boys face situations on the playground and in working together. Competitive group games and sports are held under the personal supervision of leaders. These greatly help the development of team spirit, regard for others, and loyalty to a cause.

Thirdly, these are boys' camps in the real sense of the term. We are familiar with camps and conferences where boys are invited to fit into a well-drawn out programme fixed by 'leaders'. This is an attempt to produce types, the models of which are ourselves. Why not allow the boys to think and act for themselves under our guidance? Let them produce types of their own. This is what the Canadian camps attempt to do. Most of the details of the camp programme are discussed and fixed by representatives of boys in their daily camp councils. The Camp Chief and the Councillors are there to stimulate and to guide. To be fair to the boys one must say that this works well. It is a pleasure to watch the little 'kids' having their say in these councils by way of suggestions and criticisms of Councillors. The boys help in serving at tables and in the general cleaning up. Every group contributes to the evening camp fire where group stunts and short plays are exhibited. Many of the camp sites are the sites of the early Red Indian activities and the imitation of their life, practising of their arts, and playing of their games are characteristic of many camps. What with instruction in hobbies, competitive games, group stunts and daily camp duties, every camper is kept busy ; but no one grumbles, because it is a boys' programme. In thinking and planning for a boys' camp there are three parties whose interests are to be considered. There is firstly the boy who has a definite object in coming to the camp, to have a fine time. Then there are the organizations and the leaders of boys who wish to get something done in and through the camp ;—to give a stimulus to the healthy development of boy nature or to impress upon the boys the claims of Church and Religion. Thirdly, there are also the parents of the boys, who very likely do not share the ideals of the leaders, and are keen only in getting for the boys instruction in some hobbies or useful arts. It is the difficult task and privilege of the Camp Chief and the Councillors to see that all these three objectives are healthily co-ordinated and realized in the camp. The Canadian camps make the nearest approach to the realization of this ideal.

Perhaps a casual observer will feel that religion is pushed rather to the background. One short devotional talk at the breakfast table, and a closing talk at the end of the camp fire are the only occasions having a definitely religious touch. But the programme could be permeated with religion. It depends upon the Camp Chief and the Councillors. The boys are divided into groups of seven or eight, each under a Councillor with a boy as Little Chief to help him. The Camp Chief and the Councillors watch the boys in their play

and work. The boy's weak points are noticed and he is given timely guidance. Some camps neglect this side while others keep this always in view. It depends on the leaders. Anyhow the Canadian camps and all those who try to run such camps ought to be warned of the danger of losing sight of the religious objective.

The Canadian camps are worthy of our imitation. We have our difficulties ; difficulty of getting suitable permanent camp sites, lack of funds, lack of Boys' Workers, and more truly perhaps the absence of the will and desire on the part of leaders to give the time or thought for it. Mr. Forgie of the Madras Y.M.C.A. is trying to run camps with this new emphasis and he deserves all the encouragement we could give. How many parents are there in India who will send their sons for a two weeks' camp paying ten rupees ? Those who desire cannot, and those who can will not. There in Canada parents send their boys for a whole month and visit them in camps once or twice a week. That makes a difference.

What kind of boys are these Canadian boys ? They are different from us in colour and in dress ; but boys are boys the world over—self-willed and playful, care-free and boisterous, but willing to learn and responsive to love—disobedient and inclined to shirk duty but faithful when respected and trusted—quarrelsome but full of altruistic feelings.

With the approach of another summer our Canadian friends are enjoying another year's camping. To one who has been in their camps pleasant and happy memories of meetings and camp fires, of the playground and of the lakes, are revived. Smiling faces of many boys who bade farewell an year ago seem to beckon one back again to their midst. These boys are far away on the other side, let us not forget them. We have boys here with us, equal to them in many ways, but these lack opportunities. There they are cared for and respected, and they develop into healthy manhood, self-reliant, able and willing to lead. But as for our boys an enervating climate weakens their bodies, blighting social customs snub them in their homes, authoritanianism and an examination-ridden, book-cramming education system repress their selfs, and cramp their powers. We need the Canadian Boys' Camp idea. More than that we need a new orientation towards our youth.

SELECTED BOOKS

(1) THE MISSING GENERATION.

"War Letters of Fallen Englishmen."
Edited by Laurence Housman, Gollancz. 7/6 net. 318 pages.

A REVIEW BY J. TRAILL, *Y.M.C.A., Wellington, S. India.*

READING this book we are reminded of one of the loveliest sights in the world, an Infantry battalion in column of route upon a summer day on one of the roads of England, with the rhythm of the march in every swinging limb.

"On the idle hill of summer,
Sleepy with the sound of streams,
Far I hear the steady drummer,
Drumming like a noise in dreams.

Far and near, and low and louder,
On the roads of earth go by,
Dear to friends and food for powder,
Soldiers marching all to die."

(*Housman.*)

Here are the boys who in 1914-18 left school, and joined up, and went into training in an agony of fear lest it should be over before they got to it. To us now they are an Army of Ghosts, one out of every five of whom between the ages of 20 and 40 went out never to return. Here we see the boys who went into battle kicking a football in front of them, or singing heartily to the tune of "The Church's One Foundation":—

"We are Fred Karno's Army,
The rag-time infantry,
We cannot fight, we cannot shoot,
What earthly use are we?"

Or who plaintively wailed?:—

"Send out the boys of the girls brigade,
They will keep Old England free,
Send out my mother, my sister and my brother,
But for Gawd's sake don't send me."

The fashion of war books came late, but it came with strength. In the immediate years following the conflict they were almost taboos but they are now tumbling from the Press, and pushing one another out of the way. Some are so much vulgar waste-paper, while others will live. It is sad to think that these Letters are not from the survivors of the Lost Generation, but from the Lost Generation themselves. These chroniclers were writing from the thick of the fight. Young Englishmen, Welshmen, Irishmen, and Scotsmen, and Britons from the Seven Seas, describing their experiences and their thought,

from the midst of prolonged conflict, and all destined to be cut off from life within a few days or weeks or months of the writing.

Laurence Housman's "War Letters of Fallen Englishmen" is the real thing. A marvellous record of which every Briton should be proud. Nearly all were killed before they had reached one-third of life's allotted span. Criticis may sneer at our Education, our Public Schools, our Universities, but the great majority were the products of these same.

When galloping mass-folly overtook the Nations in July 1914 these men immediately sensed their duty, and coming under the tremendous fascination of War, said "This is Life". Their days may have hitherto been dull, employment was not very plentiful, business openings not very attractive. On the other hand War was not always killing and fighting, one was not always attacking and under fire, one had friends in those days such as one hardly has now. And as we read in these Letters, Spring was always emerging from Winter, the fruit trees coming to bloom, the young corn continuing to spring up, and the birds to sing. Then there was leave and plenty of pocket money, if one was an Officer. And it is true that thousands of the survivors look upon these years as the best of their lives. And so they went out to hold up their noble heads on the tortured acres of France or Belgium, or on the ghastly beaches of the Dardanelles, whereon was rained the total iron and steel output of the world.

War is a world of horror, but hatred is worse than killing, and there was little hatred in the war. These men were not hired assassins. The "frocks" who had blundered into the war, blundered through with it. On 26th July 1929 in the House of Commons, Stanley Baldwin said, "If disaster or bloodshed comes, the politician always escapes. The worst that can happen to him is loss of office, and the men who give their blood are generally those whose hands have had nothing to do with the laying of the train that led to the explosion." Gaps might be made in the ranks of the combatants to the tune of thousands of lives, but it was always easy to close them up again. These men did not make the war, they were the instruments of those who drifted into it, or failed to avert it, or brought it about. Their graven names on the stones in 2,000 British Cemeteries in France and Belgium shall be remembered long after the voices of those at whose bidding they went to the War are silent. That they went in a just cause has lately been substantiated in a heavily documented book "The Coming of the War, 1914" by an American, Bernadotte E. Schmitt. In this impartial account of the origins of the War he says, "The German Government was the first among the Great Powers to decide formally that the issue must be settled by immediate War." He also adds further that War might have been averted if Grey in

his efforts for Peace had earlier in the crisis indicated the probable attitude of the British Government in the event of War. He also asserts that in the end Great Britain could only have escaped being drawn into the War by denying at once her obligations, her honour, and her interests.

Many of the best letters are from distinguished young scholars. Perhaps the most thoughtful of all was from Stanley Hewett, and with him might be put Patrick Houston Shaw-Stewart, also a Balliol scholar. The latter's graphic account of the journey of the Royal Naval Division to Gallipoli is one of the finest things in the book. And among all those records of the horrors of war it is a relief to read in a letter of Sir Edward Hamilton, the Scots Guardsman, of the friendly truce between the Germans and the British on the Western Front at Christmas, 1914. A truce that was never again repeated.

We get the last letters of those two Irish patriots, Tom Kettle and William Redmond. And to illustrate how women "did their bit in the War" there is a letter from Betty Stevenson, killed by a fragment of shell at Abbeville at the age of 21 years. She writes to her father, "There's such a lot inside me which longs to come out in music or writing, and I can hardly bear it when I realise that I cannot get rid of it anyhow."

I can only remember one letter of passionate love for a woman. It is from an Oxford man, who evidently had just become engaged to a young English girl.

"Darling," he writes, "I am quite sure I am coming back all right, and I see that your faith is equally strong. I don't worry in the least, and I am so thankful you don't. I feel sure God would never have let us love each other as we do, if He was going to get rid of me. I just pray not to go into danger foolishly."

That was written on 2nd May 1918. He was reported "missing" on the 28th!

In the Great War, as in earlier wars, the British soldier seems always to have regarded his enemy with friendly irony, just as he professed a rueful consciousness of his own military incapacity. The victories of England were all won by Fred. Karno's Army! Its most brilliant feats were punctuated, not by dreams of glory, but by grousing about grub, by the invention of horrible peace-time deaths for sergeants, by the constant confession of a scandalous cowardice. Nothing gives him more amusement than Bairnsfather's picture of Old Bill filling in a Return of Plum and Apple during a devastating bombardment. Many of his songs were not fit for nice ears, and were mostly sung to hymn tunes.

And where are we now in this year of grace 1931? Speaking of the British War Cemeteries in France and Belgium, recently our King referred to them as "Massed Multitudes of silent witnesses to

the desolation of war. These visible memorials which will eventually serve to draw all peoples together in sanity and self-control." That day has not yet dawned. Already most of the nations seem to have made up their mind that it is useless to rely on the feeling of "Never again" that was so common in 1918. Despite the League of Nations, the No More War Movement, the Fellowship of Reconciliation, the Peace Society, the National Council for the Prevention of War, and many other such Societies, we see little signs of repentance for the woes which the War has brought on the world. Those who "let loose the dogs of war" have one and all, like Pilate, washed their hands before the world, and declared their innocence. Ten millions dead, and already thirteen years afterwards they are timing the next Armageddon to start in May 1932!

It is refreshing to read that these men, one and all, were firm believers in the righteousness of our part in the War. All war is not contrary to the spirit and teaching of Jesus Christ, and there are occasions when a nation can do nothing else but take up the sword. No decent nation could have acted differently than we did in 1914, and Peace will only come when the human race, who are not all utter fools, make up their minds to make an end of the desolations of war.

With the nations much more heavily armed than in 1913, with some of the European nations feeling like cornered rats, with a new generation growing up who know nothing of the last war, and who imagine how fine it would be to be granted opportunity for self-sacrifice, endurance and noble deeds, we have presented to us a situation full of baffling difficulties. And the summing up is that a better spirit must be generated, and vigorously and persistently inoculated into the nations, unless we are to witness the dissolution of civilization.

The men whose words are in this book, and who went out and fought on the field have had to relapse into silence since the conflict ceased. Why should the present generation trouble about the men who did the fighting? Why upset their pleasures by remembering the little white upturned faces on the duck-boards, or the bodies lying in the water in the shell-holes, or who swing in the trough of the seas, or the men and their officers who saved them from the damnation of being conquered?

"Kitchener," they say, "who was he? Never heard of him." They had heard of the War, even of the Great War, but of what it signified they have little conception.

These living chronicles of the glorious dead, which can be duplicated in every nation engaged in the conflict, should give us pause in this race of armaments. I would commend a reading of this proud record to every member of our race and Empire. "They

being dead yet speak", and only if there is another War will dumbness overtake them.

Laurence Housman in his introduction says:—"A block of stone, with hanging flags, stands in the centre of a London street—the very design suggestive of the silence which has fallen on the most continuously devastating conflict that the history of man has ever known. On it only a few words: but because of what it stands for, even now, twelve years after the event, thousands salute as they pass daily. That memorial, composed of a few hundred stones, represents over a million dead. And could each stone have a voice proportionate to the whole, it would cry out for a thousand lives laid down, with the hope held, or with the hope lost, that War might be no more."

For your to-morrow
They gave their to-day.

(2) RELIGIOUS EDUCATION

"*Go·····Teach.*"

A REVIEW BY REV. L. A. DIXON, M.A.,
The University, Toronto.

OFFICIAL reports do not, as a rule, provide exciting reading. In this respect this one is no exception. Yet like many another official report it contains a great deal of valuable material for anyone who is interested in the subject with which it deals. And since most of the readers of this magazine will be interested in some phase or other of Religious Education, the subject of this report, they will find in it much that is informative and suggestive.

"Go····Teach" is the official report of the Second International Convention of Religious Education held in Toronto, Canada, just a year ago. The International Council of Religious Education under whose auspices the Convention was held is itself an interesting example of how agencies which are responsible for kindred subjects can greatly increase their efficiency and effectiveness by co-ordination and co-operation. In addition to being the North American section of the World's Sunday School Association, the Council is the co-ordinating body for no less than five international organizations dealing with the Sunday School, the Daily Vacation Bible School, the training of Sunday School leaders, and Adult Religious Education.

The Convention was held in Toronto June 23—29, 1930. It was attended by no less than 3,475 official delegates from all parts of the United States and Canada. Thanks to the very careful arrangements which had been made in advance, both by the Council and the local committee, there was excellent provision both for programme and accommodation. The main gathering was divided into a series of conferences which met each morning. These again were sub-divided into groups, each of which was assigned to a trained leader. The delegates thus had a wide range of subjects as dealt with by the various groups from which to choose those in which they were especially interested. The findings of the several conferences were carefully prepared and co-ordinated by a special committee of which Dean Weigle was the convener, and a summary of the whole was presented at one of the closing meetings as the subjects on which the main emphasis for the next four years should be placed.

The aim of the Convention was two-fold. Its wider purpose was to bring together, from all parts of Canada and the United States, those who were particularly interested in Religious Education. As such its aim was fellowship, inspiration and vision. But there was also a narrower and more specific aim. It was to understand more clearly the ideals and standards of modern education in general and

the implications which they have for Religious Education. As such the aim was very well calculated " to disturb the complacency which makes for spiritual stagnation ", for it quickly became evident that the theme " Go. . . . Teach " meant very much more than the imparting of instruction in Church or Sunday School : on the contrary it held up as an ideal the prospect of every Church becoming a school in Christian living, for both religion and education embrace the whole of life.

There is a simple method at hand by which we, in India, can understand something of what this second aim and its implications mean. We have available in India an excellent, though brief, statement of what the modern ideals and standards of education are. It is " How We Learn ", by Professor Kilpatrick. If we will take that little book and use it as a measure to evaluate the work in the Churches and Sunday Schools that we know, we shall understand something of what " a school in Christian living " involves.

At the opening session of the Convention messages of greeting were read from President Hoover and Lord Willingdon, then Governor-General of Canada. As the latter has since become the Viceroy of India, his message is significant. After conveying his greeting and his regrets at not being able to be present, he wrote as follows :—

"I warmly commend the work of your organization, which, as I understand it, has for its purpose the bringing up of our young people throughout this great continent of North America to the knowledge and conviction that the progress and well-being of every nation must be based on the firm foundation of religious faith, and that if we look to a Great Providence always to guide us in our activities, we shall in time reach the goal for which we are all striving, the great ideal of international goodwill throughout the nations of the world. It is therefore with all sincerity that I wish your International Council Godspeed in their great work."

The report contains a great deal of valuable material. Yet it is material which deals mostly with practical issues which are, in the main, local only : with the local problems of Religious Education in North America rather than with the universal underlying principles. It is obviously, therefore, a report which will be of more value to readers in North America than to readers in India. Yet there is much in the addresses, the findings and the account of how the Convention itself was run which will well repay reading.

Of the various addresses which are reported, three are worthy of special mention.

The first is the one to which reference has already been made in which the findings of the Convention were summarized—or rather, in which the more important findings were emphasized. To quote the words of the speaker it was an attempt " to select a few of the outstanding convictions which have grown upon us during this week of earnest prayerful study, and also to suggest some items in our programme of work upon which we may secure united action during

the next four years." And what were these ? There were four. (1) To make Religious Education more truly Christian. (2) To make the needs of growing persons determinative of all our educational procedures : that is to say, to make the needs of developing youth as they exist in our day, rather than tradition, prejudice or love of ease, to determine the materials and teaching methods to be used. (3) To develop the spirit of world brotherhood and human brotherhood. And (4) To Christianize the contacts and institutions of modern life. The value of these four objectives and their significance for India will be apparent.

The second address of the three selected would seem to have been one of the most impressive and influential of the whole Convention : " What makes Religious Education Christian ? " It was delivered by Dean Weigle of Yale. It will be remembered that he, with Dr. J. H. Oldham, was responsible for the volume on Religious Education in the Jerusalem Report. He began by pointing out that " the urgent need of our time is that education should become more definitely religious, and that Religious Education should become more thoroughly, radically, deeply Christian." He then laid stress on four conditions which are required to make Religious Education Christian. (1) When it shares the method of Jesus Christ—the need of the Christ-like teacher. (2) When it shares the ethical values of Jesus Christ. (3) When it shares the Gospel of Jesus Christ. And (4) When it leads to the commitment of the pupil's life to Jesus Christ in faith and to loyal enlistment in His service. Dr. Weigle was dealing with principles here, rather than methods, and principles which apply in India as well as anywhere else. We pause and ask: if we accept and apply these principles, how much of our Religious Education in India—be it in home, Church, Sunday School, school or college—is really Christian ?

The third address was by a lady, Mrs. G. S. Overton, on " Youth and the Religion of Jesus ". Who the speaker was, or what her background was, is not stated ; but evidently she was a keen and sympathetic observer of youth. In her address she dealt with three questions : (1) Has youth an innate, vital and active interest in religion ? She answers this in the affirmative, but emphasizes the fact that that religion must be real and vital and closely related to the experience of life as a whole. (2) Can the Church as it now stands create or tolerate a religious mind which will hold and interest youth ? No definite answer is given. But the statement is made and with emphasis—that modern thinking youth is not held, and cannot be held, by the Church as it now is. (3) What is youth's interest in Jesus ? Her answer is that youth to-day is deeply interested in Jesus and ready to respond whole-heartedly to His challenge when it is rightly presented to Him. The trouble is that so few religious

leaders are sufficiently in touch and sympathy with modern youth to make such a presentation—hence her appeal to the Convention. The interest in this address for us in India lies in the fact that although the speaker is, presumably, confining her observations and remarks to conditions as she knows them in America, much of what she says would apply equally well to conditions as they prevail among students in India.

The total findings of the Convention constitute an excellent statement of the aims and objectives of Religious Education in North America. It is a statement well designed to challenge the faith and courage of that great assembly, for it is a call to a most difficult task. So also the task of Religious Education in India is a most difficult one, and one to challenge the faith and courage of the best of us. The following paragraph from one of the closing addresses has thus great meaning for us in India as it had for those who heard it :—

"The lure of the impossible has a strange fascination for the human race. 'Y shall be as sons of your Father who is in heaven' is a challenge of Jesus which we accept literally. We can, with divine aid, achieve the goals presented if we are willing to pay the price. Leaders in difficult undertakings cannot save themselves: they expect to take risks and to pay whatever price is necessary for success. You have been thrilled by the recent achievement of Admiral Byrd and his companions as they braved indescribable hardships and worked in constant peril of being called to make the supreme sacrifice. You will recall that on the memorable flight to reach the South Pole itself the aeroplane was compelled to cross a mountain range approximately 10,500 feet high. No one could foretell how the 'plane would behave under the very unusual atmospheric conditions which prevailed. As they neared the mountain heights the pilot, Balchen, indicated to his chief, Admiral Byrd, that the load must be lightened. The Admiral was ready for the emergency. He must choose between petrol and food. Without hesitation he decided that petrol was "too precious" and ordered that food be thrown overboard, two hundred and eighty pounds of it. The 'plane lifted and in time the goal was reached. In describing the feelings of the crew in those moments of uncertainty, Admiral Byrd quoted one of his companions, Harold June, who said, 'One could only climb and pray'. They did both, and so must we."

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : H. A. POPLEY.

Vol. II November, 1931 No. 4

NEWS AND NOTES

Our readers will be anxious to get news concerning the World Conferences held in Toronto and Cleveland. Clippings from the press reports about Toronto Conferences have already appeared in the October *Y.M.I.*, and in this number we are also giving some note concerning the Cleveland Conference, as well as an account of the Conference which appeared in the *Christian Century*. We shall also be publishing in the course of the next few months further descriptions of the Conferences and a number of the most important resolutions which were passed. Our readers will be interested in the following note, which appeared in the *World Conferences News Letter* :—

> "By the way, the Indian delegation stood out prominently in mental strength, dignity and graciousness. They were hosts at Tea one afternoon to the Negro group."

Judging from the reports, the Conference seems to have revolutionized the thought of some of the older members and has boldly advocated the maintenance of an *Open Forum* in the Y.M.C.A. for discussions upon economic and social public questions.

The Foreign Work of the American Y.M.C.A.'s.

Our readers will be interested to learn that the Foreign Committee of the Y.M.C.A.'s of Canada and the United States has asked the old International Committee, which for many years carried on the foreign work to take over again all the overseas work conducted by these Associations. The International Committee has agreed to do so from January 1932. The necessary arrangements and adjustments are now being studied and we shall hope to be able to give further reports, in subsequent issues.

The National Convention of Y.M.C.A.'s of India, Burma and Ceylon.

Our National General Secretary, Mr. B. L. Rallia Ram, has written to us suggesting that in view of the new adjustments that will have to be made on account of the actions taken in America, and because of the need for a careful and thorough study of the resolutions of the World Conferences and of the Report

of the Survey Commission, which is shortly to be issued, the National Convention, which was to have been held in December of this year, should be postponed till next year. The Executive Committee of the National Council is recommending to the Associations that the suggestions of Mr. Rallia Ram be approved, and if the Associations agree, the Convention will not meet, as previously announced, at the end of this year. We shall be able to inform all Local Associations of the decision arrived at before the end of October.

Y.M.C.A. Week of Prayer.

The Y.M.C.A. Week of Prayer and World Fellowship will take place this year from November 8th to 14th. With the last issue of the *Y.M.I.* there was circulated a pamphlet giving the daily subjects and various suggestions regarding the observance of this Week. The main topic of the Week which has been suggested to us by the World's Alliance is "A CALL TO PRAYER FOR A WORLD IN NEED". We hope that all our Associations will carefully study the suggestions made and will do their best to see that the week is observed with the highest degree of usefulness to all concerned. Please also remember the collection for the work of the World Alliance.

An Appeal from China.

The Chinese National Committee has appealed through the World's Committee to all the National Movements for help to China at the present time in the disaster which has overtaken a large part of that land through floods. The following is a copy of the telegram which has been forwarded to us :—

"Transmit to National Movements; Seriousness flood catastrophe grows as fuller facts become available. Aerial survey Yangtse and Hwai rivers indicates 50,000 square miles rich farming land flooded causing loss, uncounted lives, crops, houses, farm animals, grain in storage, in addition to immense destruction in large cities. Estimated 12 million people involved to-day. Added catastrophe reported. Yellow river region details not available, but may be equally destructive. Unprecedented situation requiring mobilization national resources and making urgent assistance friends abroad. Government providing administration expenses so that all funds given will reach needy. Y.M C.A. devoting main energies this task now and for some months working in co-operation National Flood Relief Commission. We appeal to fraternal movements for contributions immediate relief and later rehabilitation. Will appreciate your co-operation this crisis."

Subscriptions may be sent to us and we will be glad to forward them to China. It would be fine if at this time of economic depression in our own country our Associations could send some help to the stricken people of China.

Disarmament.

We have received intimation that a *Review* with the definite object of helping towards the creation of an informed public opinion throughout the world on the subject of World Disarmament, is to be published at Geneva. In view of the World Conference of Disarmament, which is meeting next year, and of the need for people in India to make a study of this question

for the sake of our own country as well as for the sake of the World, we urge upon the Associations, wherever possible, to subscribe to this *Review*. The price of this *Review* will be three franks (Swiss), which amounts to about Rs. 2.

Y.M.C.A. Rural Work in South India.

On account of the necessity of retrenchment in view of the present situation we have been reluctantly compelled to close the Rural Centre at Areakode. Mr. and Mrs. Jacobi have done great service to the people in and around this Centre, and they will be very much missed. Mr. Jacobi has now gone to Ramanathapuram, to take the place of Mr. Stephen who has been loaned to the Hyderabad State to open a new centre under the auspices of the State, which will be entirely financed by them. I am sure we wish both Mr. Jacobi and Mr. Stephen all the best in their new spheres of service.

Burma Emergency Work.

The work for the British and Indian Troops, and for the refugees in the Concentration Camps in the interior of Burma is being carried on with great enthusiasm and energy by Mr. Hindle. Both the authorities and the public have expressed in unequivocal terms their sense of the value of this work. We ask all our readers to bear this in mind. One of the great needs is for gramophone records of Marathi and Hindustani songs. If any of our readers can help in supplying these we shall be very grateful.

Our National General Secretary.

Mr. B. L. Rallia Ram is expected to sail from Venice on November 15th and to reach Bombay on December 1st. We shall give him a very cordial welcome back.

NEWS FROM ALL THE WORLD.

The Cleveland Conference.

Side-lights from the 'Daily Letter'.

In another part of this issue will be found an account of the Twentieth World Conference of the Y.M.C.A., which met in August in Cleveland, Ohio, written by an observer, who sets out to discover and to measure the significance of this great gathering of youth. The notes which follow are detached impressions of the moment, gleaned from the *Daily Letter*, a lively news-sheet issued during the meetings of the Conference by the Publicity Committee.

The Opening Session.

"We really had a good opening session last night. 2,500 folks nearly filled the auditorium and though the weather was sticky, I thought the audience was happier, all told, than on the opening night in Toronto. Of course, nearly half the crowd had become accustomed to the swing of these two gatherings. It was a continuance of Toronto. Unity between the two events seems to have been splendidly achieved. Then again we had only one welcoming speech, and that helps. Mr. Ramsay did the welcoming and made a brief, neat and very sincere little speech.

"Dr. John Mackay of South America gave the address of the evening on the leading topic of the Conference, "Youth's Adventure with God". He called our attention once more to the fact that youth is in revolt. However, he made it specific by saying that youth's adventures at the present time were concerned with opposition to traditions of the elders; that youth is seeking self-expression as never before and is trying to create a world in its own image. He amused the crowd with his story about the South American boy who declared that had he known he must obey his elders, he would not have consented to be born. He went on to indicate that youth's adventure to-day is tied up with four factors: The State, as in Fascism; the Class, as in the Russian Experiment; Humanism, as an object of devotion; and finally the adventure with God.

"After the meeting I mingled a bit with groups getting a sandwich or soda here and there, and found what seemed to me helpful—a somewhat critical analysis of the address in detail. One young man expressed the wish that there might have been an opportunity to ask Dr. Mackay questions. Some of the discussions lasted far, far into the night."

The Devotional Period.

Simultaneously with the World Conference, another gathering was meeting in Cleveland, the 43rd International Convention of the Y.M.C.A's of United States and Canada. For morning devotion the two assemblies met in joint session, and the following impression is recorded in the *Daily Letter* of August 7th:—

"The World Conference and the International Convention were held together again this morning for the Devotional Period. As the simple quiet service developed under Channing Tobias' leadership, I realized that the garden-variety of delegates was being deeply impressed. I can always tell how the common people are getting anything by the way it hits me. But at the end, Dr. Mott said a delightful word of appreciation which proved conclusively that the service was universal in the deep impression it was making on the hearts of the crowd. In every good Convention there are moments when the real purpose of it all comes into view, like the focus of a camera. Of a sudden it came to me,—Why, this is what we are all here for, this is the reason for expenditure of many thousands of dollars and many months of diligent preparation, that we might really want to have brotherhood in the world, love, practical and effective, between nations and races.

"The Fiske Jubilee Singers fitted in with two spirituals, "Everytime I feel the Spirit Moving in My Heart I will Pray", and that most typical, to me, of them all: "Go Down Moses, Tell Old Pharaoh, Let My People Go". Before the closing prayer, Tobias read James Weldon Johnson's poem, sometimes called the Negro national anthem, the one with the lines:

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who has by Thy might,
Led us into the light;
Keep us for ever in the path, we pray.

"Then he read the following verse by Thomas Curtis Clark, which brought the whole session up to a vibrant climax:

Dreams they are—but they are God's dreams;
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That men shall meet with God face to face—
Dreams are they all—
God's Dream!"

Wireless Messages.

"The Problems before the world were never greater than to-day. No small degree of responsibility rests upon you for their proper solution."—President Hoover (U.S.A.).

"The Y.M.C.A. has grown great through the world's urgent need of it."—Prime Minister Bennett (Canada)

"These sentences boomed out from the battery of loud speakers Saturday night. Exactly at 8.00 o'clock Dr. Mott, before the microphone, introduced the President in a brief sketch of his life-long interest in youth. A moment's silence while our thoughts flew to the quiet camp at Rapidan. Then came the voice of Mr. Hoover, whose address of praise and encouragement you have doubtless read in the public press.

"Again a brief pause, while the slight clicking and buzzing told of switches thrown in some radio station, connecting the net-work again with the music hall. Dr. Mott presents the Premier of Canada. The scene shifts to Ottawa. Someone, however, is a second late at the switch, for we lost half of the first resonant sentence. His commendation and challenge of faith in the future stir us. 'International co-operation will prosper our common aims and prevail against our common difficulties'."

The Conduct of Debate.

"Dr. Mott's handling of these long deliberations was never better; even handed, always pressing forward, yet never cutting off discussion, easing the strain from time to time by his droll asides, such as his suggestion, when we recessed for refreshments at 3.45, that the tea should be strong.

"The give and take debate had to be cast in the three chief languages. One never ceased to marvel at the facility of Dr. Alphonso Koechlin of Switzerland, Vice-President of the World's Alliance, and Dr. W. A. Visser't Hooft of Holland, of the World's Committee staff, who were always on hand for translation. An English objection would be shot promptly to the Germans on the right: "Ich kann nicht".....; then quickly to the French on to the left "Je ne peux pass".....

"The climax of discussion was reached late at night when the resolution on War Guilt came up. Few of the delegates knew of the days and nights of anxious conferences that had preceded agreement on the text.

"The delegates declared personally that: "having, during four days of fellowship together, become acutely aware of the *spiritual sufferings of their German brethren, while conscious of their incompetency to deal with any of the political implications of the question which they approach only by reason of their common spiritual concerns, they desire, in the spirit of that international brotherhood which the Association seeks to promote throughout the world, to dissociate themselves from the injustice of attributing to one nation or group of nations alone sole responsibility for the war.*

"This was carried by 201 to 2. There were 6 abstentions recorded; one French delegate explaining his sympathy with the spirit of the declaration while abstaining because of his feeling that the word 'responsibility' was not clearly defined. Dr. T. Z. Koo of China was most helpful in reaching this action."

"The Chief Concern of Religion."

Our last quotation is from another source, the September issue of the American *Young Men* (formerly 'Association Men') where Mr. P. W. Wilson, in the first of two articles on the World Conference, describes in a striking metaphor, one of the central issues disclosed by the discussions:—

"The real question was whether as Rabbi Israel declared, the remedy of social injustice was "the chief concern of religion". Everyone knew what he meant. But there were those who would have put the case another way round; and underlying every discussion, there was this search for the true place of religion in the confused scheme of things. I doubt whether, as this debate over the spiritual continued, day after day, there was one man who remained exactly what he had been before. We seemed to have reached a place where two ways met and to be watching the confluence of competing lines of traffic, all bound for the same destination. I do not know whether in a succeeding article I shall be able adequately to describe this remarkable convergence of movement. I must do my best. For it is here that we enter into the inner mystery of what is meant, all over the world, by a Christian Association of young men for the development of their own true selves and for the dedication of those selves to the service of mankind."

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CALCUTTA.

The Y.M.C.A. and the present Depression.

While not a relief organization, the Y.M.C.A. through the hearty co-operation of its members, has tried to share in the present efforts to relieve the suffering caused by the floods in Bengal as well as by the widespread depression among Anglo-Indians and Europeans in Calcutta.

Foregoing their annual feast, the Boys' Hostel contributed Rs. 46 to the Flood Relief Fund. The Boys' Branch in addition to the gift of money has sent some forty pieces of clothes. College Street Branch has made itself responsible for clothes and cash amounting to Rs. 100 and several members have offered voluntary service in the flooded areas The Students' Hostel on their own initiative organized an exhibition of basketball for which they sold 600 tickets. The proceeds together with their personal subscriptions amounting in all to Rs. 120 are being forwarded to the flood relief fund. Bhowanipore Branch has raised over Rs. 200 and Rs. 500 for welfare work.

Towards the relief of the Anglo-Indians Wellington Branch raised a sum of Rs. 381. This was handed to the District Charitable Society. At Chowringhee Branch a large portion of the time of the secretary has been taken up in interviews finding employment, collecting and distributing clothes. Meals and shelter have been provided in many cases and a certain amount of financial assistance given.

Social Welfare Work: There are now six social welfare centres for underprivileged boys and young men with an enrolment of 450 and an average daily attendance of 250. The most satisfactory feature of this work is found in the volunteer service of members of the various branches.

Park Circus: On August 3rd, 94 boys and young men took part in competitive games—this was the greatest attendance of the month. Chamar boys from the neighbouring busties are being enlisted for a night school which has been started.

Medical College Hospital: Thirteen students from St. Paul's College in turn supervised organized play for the children of sweepers.

Grey Street: Here the Boys' Branch assists in maintaining the work. A football league was organized for boys under 14 no less than 45 teams entering.

Marcus Square: The rains and muddy ground have driven the boys indoors. Members of the College Branch supervised this work in a most satisfactory manner, running indoor games and a night school, each member taking his turn.

Corporation Gowkhana. Here there has been steady improvement in attendance at the night school and games notwithstanding the initial difficulties to be overcome. At an inspection it was encouraging to hear sweepers, who six months ago did not know the alphabet of their own language, reading selections from their lesson books. The Corporation Education Officer and Mr. J. M. Sen, Assistant Director of Public Instruction in Bengal, have visited the centre.

Tollygunge: This is under the direction of the Bhowanipore Branch of the Y.M.C.A. who have raised all necessary funds and supply 20 volunteer workers. There has been an average attendance of 21 at the school and 39 at organized games. The Branch has also erected a temporary shelter for use during the rains.

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Y.M.C.A. MEMBERSHIP WEEK—MADRAS.

The Membership Week of the Central Y.M.C.A., Madras, ended yesterday. The three teams, Pandavas, Hostel and Membership, as usual worked hard to get in as many members as possible this year in spite of the depression. The total membership counting took place at 8 p.m before Mr McClelland. It was found that the number this year had come up to 832 which is a record membership for the Y.M.C.A. Usually the membership used to run up to 500 and near about during the campaign week and it was really gratifying that in spite of the slump the membership should have gone so high which only reveals the increasing popularity of the Y M.C.A. The Membership team won the trophy having secured 294 members. The Hostel team secured 274 while the Pandavas ran close with 265 members.—(*Hindu*, Madras.)

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BOYS' DAY CELEBRATION AT KOTTAYAM.

On Saturday, September 26th, a Boys' Day Celebration was held at Kottayam Y.M.C.A. The programme included Music, Speeches, Community Singing and Sports and ended up with a camp-fire, which was a most spectacular affair comprising Torah Drill, Zulu War Dance, Indian Leg Wrestle, American Drill and Goodnight Song.

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A CONFERENCE OF CHRISTIANS ON INDIGENOUS CHURCH WORSHIP AT COIMBATORE

on August 9th.

There was a select group of men and this important question of Indianizing Church Worship that is agitating in the minds of the nationalists of the Indian Church was tackled from different angles of view Even in such a small group, there were opinions of different character. Some were against any change in the time-honoured form of worship and feared that it might lead to the adoption of Hindu customs and practices, a few pleaded for a happy incorporation of the best that is in the Western form of worship with indigenous modes of worship, while some others made bold to say that the present form of worship is wholly unreal, unnatural and out of tune with indigenous methods and practices and that therefore there should be complete change in the worship. In spite of such divergent views it was evident that nearly all of them were agreed upon one thing, *viz.*, the urgent necessity of making some changes at least in order to give an Indian setting to the whole Church Worship.

The Conference after an interesting discussion for nearly two hours finally resolved that the following suggestions be passed on to Churches :—

1. That a fountain be provided in the Church premises for people to wash their feet before going into the Church.
2. That the whole congregational singing or at least a major portion of it should be purely Indian music, *i.e.*, Tamil Lyrics, instead of translated Tamil Hymns.
3. That efforts should be made to organize one or two bajana parties in each Church to lead the singing and that wherever there is an English Choir they should be trained in Indian Music as well.
4. That in the Y.M.C.A. Union (Inter-denominational) meetings, model services along Indian lines be conducted.

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LAHORE Y.M.C.A. BOY SCOUT CAMP, GHORAGALI, 1931.

A fortnight of active Scout training in the bracing air of the Murree Hills was enjoyed by fifty boys and fifteen leaders in the Tenth Annual Y.M.C.A. Boy Scout Camp at Ghoragali, just completed. Coming directly from the heat of the plains these lads from all points in the Northern Punjab found themselves in an atmosphere of healthful outdoor exercises, Scout lore, discipline, and splendid fellowship to all of which they responded with the whole-hearted zest peculiar to the species Boy the world over.

A brief resume of a typical day's programme will provide the best glimpse into the camp life. Arising at six boys and leaders soon found themselves wide awake by dint of the bracing morning jerks administered by Prof. Jagan Nath, Physical Director of Foreman College and Athletic Director of the camp. Following this the boys divided into groups according to religious persuasions for brief morning devotions.

Following inspection came the religious discussion groups, attended by all the boys and led by Mr. Wilson M. Hume. Here a central theme—how the individual may come to know God—was pursued throughout, with evident attendant interest on the part of boys. Mr. Hume also acted as Camp Chaplain.

This feature of the programme was under the direction of the Chief Scoutmaster Walter A. Salik and Mir Mohsin, Headmaster, Government High School, Bera. Capable assistance in signalling was contributed by two Army Signallers, Cpl. Harding and Pte. Clarke of the East Surrey Regiment. Marked strides were made by many of the boys, the leader in this respect being Mr. Indar Sain, a student of the Foreman Christian College, Lahore, who completed 23 tests in the fortnight, which will result after passage of the necessary intervals of time in his promotion from Tenderfoot to King Scout. For this excellent record he received the Highest Efficiency Prize, a hunting knife, presented by Messrs. Walter Locke & Co., Lahore.

After tiffin and rest period (in which time most of the "Gadgets" were conceived, contrived and executed) a second period of Scout training ensued. Then all hands sped to the athletic field, where patrols contested in various games including volley-ball, baseball, Kabbaddi and others. Apparently again the winners of this Patrol competition were the Tigers led by Prof Pran Nath of Foreman College. Each tiger received a haversack through the courtesy of the Imperial Tobacco Co., Lahore.

Then followed a delicious dip into either of the two tanks under the direction of Mr. Gobind Ram, Government College, Lahore. One tank was allotted to those who are experienced in aquatics, while beginners splashed about in others.

After tea came a period of individual athletic competition; boxing, wrestling and track events. The leading athletic Scout Mr. A. S. Hakim, Foreman College, received as a prize a hunting knife presented by Messrs. Walter Locke & Co., Rawalpindi. In addition this same Scout received two other prizes; that for a best swimmer, a Scout belt presented by Mr. Balbir Singh and that for life saving, a haversack offered by Mr. Jagan Nath.

Perhaps the high-light of the day was the last event of all—the campfire, that ceremony which from the very beginning of time has always held such fascination for men and which has always been such a vital feature of Scouting. This feature under the guidance of Mir Mohsin proved a never-failing source of mirth, song and drama. Here when the exertion, discipline, instruction and competition of the day had been finished, the spirit of fellowship around which Scouting centres, found fullest play. By strangely adverse fortune only on one night, the last but one when all had been instructed to appear in fancy garb, did rain quench the cheery blaze. But even then it came after all had had the opportunity to walk about the mystic circle describing the significance of the esoteric garments in which they had enshrouded themselves.

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INTERNATIONAL BROTHERHOOD.

A leaflet issued in Burma by Indigenous Christian Association.

Judaism: "And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2 : 4.

Hinduism: Let him patiently bear hard words. Let him not insult anybody. Against an angry man let him not show anger. Let him bless when he is cursed. —Laws of Manu 6 : 47-48.

Buddhism: Let one cultivate goodwill towards all the world, a mind illimitable, unobstructed, without hatred, without enmity. This mode of living is the supreme good."

Christianity: "Love your enemies."

"Blessed are the peace-makers, for they shall be called the children of God."

Confucius: "Within the four seas all are brothers."

Mohamedanism: "To God belong the East and the West. Therefore whithersoever ye turn is the face of God."

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BIBLE STORY TELLING CONTEST AT CLEVELAND.

Some ten years ago Y started Annual Bible Story Telling Contests, open to any boy under fifteen years of age. These contests have been continued from year to year and monthly contests are held from November to April. There were ninety-four entries for these in the last season and twenty-eight boys qualified for the finals.

Ribbons are given to boys for first, second and third place in the monthly contests and ribbon winners only enter the finals where small silver loving cups are awarded by the West Side Committee of Management acting as Judges.

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SOCIAL STUDY WEEK AT GENEVA.

This was organized by the Youth Commission of the Universal Christian Council on Life and Work and was held from September 22nd to 28th. The programme included lectures and discussions on the greatest social problems of to-day, that of unemployment and the duty of Christians to help towards solving them.

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COLOMBO JUNIOR BOYS' CAMP, 1931.

South Camp, Buona Vista, the property of the Southern Province Boys' Scout Association, is situated on a hill overlooking Galle Harbour, about two miles away from Town. It is within easy reach of the best sea bathing available in Galle Watering Point. The view from the camp across the harbour and away on the right to range on range of hills, is perhaps unsurpassed in Ceylon—a combination of landscape and seascape.

In this delectable spot forty-three boys assembled for the fifth annual camp conducted jointly by the Y.M.C.A and S.C.M.

The programme commenced on the evening of Monday, 24th August, when the boys arrived in camp. Trinity, Kingswood, Wesley, St. Thomas, Royal and St. Peter's were represented and five groups were formed each under the supervision of an adult leader.

The daily programme opened with physical jerks. After washing up, each group assembled with its leader for devotions, the chief item each day being a group discussion on problems of boy life, such as Habit, clean speech, school spirit, etc., the aim being the solution of the problems from a Christian standpoint.

After early tea the boys went on to instruction in one of the subjects, Camp Craft, Plant and Animal Life and First Aid. After a short interval, instruction groups continued for boxing, handwork and swimming, every boy choosing one subject from each group. Then came the "Swim"—always popular—and breakfast.

Two hours of the afternoon were earmarked for Rest ('') and then indoor games and Tea.

Games in the evening were conducted on the Town Esplanade, except when the programme was varied by a trip to Watering Point for a swim. Mr. Walmsley made an admirable games leader.

After dinner a camp fire was held. This was the high light of camp life. Towards the end of our stay invitations were issued to a camp fire entertainment but the rain cut down considerably the number of visitors. Mr. Witney as camp fire leader excelled himself.

DELHI Y.M.C.A.

The following are the subjects of some of the lectures to be given during the next two months in the Queen's Garden Y.M.C.A., Delhi.

1. The religious outlook on life.
2. Ideals of Islam.
3. Journalism.
4. Modern conception of matter.
5. The opportunity and responsibility of Indian young men.
6. Buddhism in Eastern India.
7. Indian Railways.

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MADURA Y.M.C.A., KREMERPURAM BRANCH.

This Branch of the Y.M.C.A. is especially connected with the textile workers in the Madura Mills. There was an interesting gathering on October 3rd of the labourers which began with recreation at which giant volley-ball game was introduced. The workers evidently enjoyed themselves immensely. After the game the meeting was held when the workers were advised to make full use of the Y.M.C.A. Night School. Mr. Gnanavaram urged them to participate in the activities of the Y.M.C.A. and to get the best out of the Reading Room. This work among the labourers has benefited greatly from the presence of Mr. Johanson who, since July, is giving a large part of his time to it.

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ORGANIZED BOYS' WORK IN THE KOTTAYAM Y.M.C.A.

For the past two years the Kottayam Y.M.C.A. has been paying special attention to the Boys' Department, which forms one of the most important activities of the Association. It is worthy of note that the working of this Department is carried on along quite democratic lines. It is a state in itself. The boys themselves manage everything connected with the Department, by putting into effect the decisions of the Boys' Representative Council, which consists of the Captains and Secretaries of their various games clubs, literary clubs, dramatic clubs, as well as the boys' work secretaries, the General Secretary and the President of the Department. It is worth mentioning that the said Council is invested with powers to punish offenders.

With the object of giving the boys greater encouragement and the parents facilities to understand and sympathize with the Movement "a Boys' Day Celebration" was held in the Association Hall on Saturday, September 26th, 1931, under the auspices of the Boys' Department. It was organized and conducted by the boys themselves. The function consisted of a meeting, sports and a camp fire exhibition.

There were speeches by one of the boys, the President of the Department, the Rev. Deacon C. M. John, B.A., B.D., St. M. and Mr. S. Pasupathy Iyer, B.A., L.T., Lecturer of the local College who represented the parents. The boy spoke on his experience in the Y.M.C.A. and exhorted the parents to sympathize with the Movement. The President spoke about the theory behind the Movement and appealed to the parents and the rest of the public to co-operate with the Y.M.C.A. Authorities in this heavy responsible and all-important task of shaping the character of the boys. Mr. S. Pasupathy Iyer gave a very interesting and learned speech, in which he emphasized the necessity for parents, irrespective of caste or creed, to understand and appreciate the amount of good that is being done by the Kottayam Y.M.C.A. for their boys.

Some interesting items in sports were held for the boys from 6-30 to 7-15 p.m. From 7-15 to 7-45 p.m. there was an exhibition of a model camp fire. It commenced with an 'opening ceremony' adopted from the American Red Indians. It was followed by the enacting of the 'Departure of Hiawatha' and the election of the 'Grand Chief of the Camp'. These, together with a Torch Drill, Zulu War Dance and other interesting items held the spectators spell-bound. The function closed with 'Taps'.

Y.M.C.A. IN SIAM.

The arrival of Mr. Charles Harvey and Mr. W. Zimmermann in Siam to inaugurate the Y.M.C.A. in that country was chronicled in the July *Y.M.I.* Mr. Zimmermann was the chief speaker at the meeting of the Rotary Club in Bangkok, when he discussed plans for opening work in the city.

In connection with the organizing of the Y.M.C.A. in Bangkok, he is reported to have said, "It is probable that in order to demonstrate its value as a helpful, character-building, co-ordinating community agency, the Association will concentrate its programme upon a typical Bangkok community. The specific needs of a particular section will be studied and an attempt made to deal with its problems. According to present plans, the first Association centre will be established at the Boon Itt Memorial Institute Building. A survey indicates that the community surrounding the Boon Itt centre presents problems that are typical of the city as a whole"

In the course of his address, Mr. Zimmermann emphasized the point that the membership and committee forces of the Y.M.C.A. are composed of good men of all faiths.

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BANGALORE Y.M.C.A.

The following are some of the subjects from an excellent lecture and religious work programme of the Bangalore City Y.M.C.A., from July to December 1931.

The Forum :—

Science & Religion.
The place of Khaddar in relation to mill cloth.
Is total disarmament possible?
Is Social Reform possible through legislation?
Early Marriage and National Vitality.
Is social inequality justifiable?
The future of Religion.
Can Industrialization of India promote the happin ess of her people?
Conditions of moral success.
Do all religions lead to the same goal?
Is religion a hindrance to social reform?
Perils of Progress.
Freedom and its enemies.

Sunday Meetings :—

Divine Grace and its function.
The Kingdom of God and its meaning in Life.
The Call of Jesus to the Christian Community.
The Nature of human experience.
Jesus and the new democracy.
The experience of God.
The Problem of Guidance.
The Significance of the work of Christ.
Dualism in human personality.
Prayer and the scientific conception of the universe.
Problems of devotional life.

* * *

DEPARTURE OF MR. W. D. HEALY FROM RANGOON.

Education Department letter No. 21041|10 G-1, dated the 30th September 1931, from the Director of Public Instruction, Burma, to the General Secretary, Y.M.C.A., Rangoon.

Sir,

I have the honour to acknowledge receipt of your letter No. 2/F of 26th September, 1931. Please let me know from what date Mr. Healy will cease to carry out the duties of Director of Physical Training. I greatly regret the termination of Mr. Healy's services to the Government of Burma. During the eleven years during which he has been Director of Physical Training he has organized with remarkable success the work of a small new department. By providing training classes, inspection and

advice on modern lines, he has effected a remarkable improvement in Physical Training in the Province. He has also given valuable service on the Rangoon Education Board and on a number of special Committees. On behalf of the Government, I desire to thank the Y.M.C.A., and Mr. Healy for the service he has rendered.

I have the honour to be,
Sir,
Your most obedient servant,
(Sd.) J. P. BULKELEY,
Director of Public Instruction, Burma.

To
Mr. W. D. HEALY, B.A., B.P.E.,
Director of Physical Education, Burma.

Respected Sir,

We, the Vernacular Teachers working under the control of the Education Department of the golden city of Dagon which enjoys immunity from all enemy, strife and hatred; which is the depository of the Sacred Hair; and which is situated in a country called Burma, under the benevolent rule of George Raja, King of that big Domain, called England, which country is bright like diamond and which shines like a star in this southern island where the Thabye Tree grows, situated on the right-hand side of Mount Myethmo, beg to hold this function to say farewell words in honour to Mr. W. D. Healy, B.A., B.P.E., Director of Physical Education, Burma, who is famous and well known, so that it may not be forgotten for life.

2. This function is held to say farewell to Mr. Healy, who is going back to far America, so that it will serve as a mark to show how high we hold you in our esteem; how thankful we are for the help and guidance you have given us; and how sorry we are to lose you. You have a clean heart, and is very diplomatic and large-hearted in tackling the problem of Physical and Health Education, the various aspects of which you instructed us with tact, patience and diligence.

3. The Vernacular Teachers feel deeply the indebtedness and gratefulness to Mr. Healy whose valuable instruction and guidance in physical and health matters have laid a foundation which will go a long way in conferring lasting benefits over the pupils and teachers not only of the present generation, but also for the generations that are yet unborn. For all these invaluable services rendered, please allow us to give you these humble gifts of ours as a token of our unfailing love and respect.

4. We fervently pray that Mr. Healy, B.A., B.P.E., Director of Physical Education, Burma, who is leaving Burma soon, may enjoy health, wealth, long life and prosperity. May you be free from physical complaints and blessed with purity like the rabbit in moon seen on a clear day when the sky is not overcast with cloud, mist, smoke or the five kinds of dirt; may your wishes be gratified in the shortest time possible; may your fame spread and may you enjoy peace of mind; may you live long with your family and relations together and while in this abode of man, may you be wealthy like a diamond king. Thus we, the Vernacular Teachers of Rangoon, group here together and wish you bon voyage home to America.

We are,
Yours most respectfully,
THE VERNACULAR TEACHERS IN THE SERVICE
OF THE RANGOON EDUCATION BOARD.

(Translated from the Burmese version which is in poetic prose.)

THE WORLD OF BOOKS

ASSISTANT EDITOR: REV. E. C. DEWICK.

(A) APOLOGETICS.

VENTURES IN BELIEF. Edited by Henry P. Van Dusen. (Published by Scribners.)

The twelve chapters of this symposium are statements of "Christian Convictions for a Day of Uncertainty" according to the sub-title. The editor and author of the last chapter, Mr. Henry P. Van Dusen, has marshalled a notable group of writers—Fosdick, Wieman, Niebuhr, Roberts, Rufus M. Jones, Bishop McConnell and others A useful short biographical sketch of each writer appears at the beginning of his contribution. The first introductory chapter is by Reinhold Niebuhr and deals with "Christian Faith in the Modern World". This is followed by ten chapters on "What shall I believe". The subjects dealt with are:—God, Christ, The Spirit, The World, Man, Society, The Church, Prayer, The Cross, Eternal Life. The concluding chapter is written by the Editor and deals with "The Resources of Religion".

The general title "Ventures in Belief" indicates the spirit of the book. No writer is dogmatic. All recognize the difficulty of absolute proof in the realm of the spirit. Bishop McConnell points out that all thinkings move on assumptions and therefore the only question about assumptions is as to the number and kind we are making. McConnell maintains that the most fruitful procedure in questions that have to do with human living is not to doubt everything and accept only what can be strictly proved The more excellent way is to assume that things around us are telling us the truth until we find that reasons for doubt have appeared in our dealings with particular things. He goes on to say that it is perfectly rational, unless valid reasons appear to the contrary, for us to take for granted that the Universe is friendly. "The method I follow then," says Bishop McConnell, "in dealing with any problem that bears upon life as heavily as does that of a belief in God is to put upon the facts the largest construction that they will bear." He goes on frankly to admit that in the search for a satisfactory belief in God, there must be a venture. McConnell accepts the belief in God not because it is proved but because it appears to be the best explanation of the universe of men and things which he can find. He points out that two serious objections are made to belief in God to-day. One is that belief in personality in God is not consistent with present-day emphasis upon impersonalism. The second difficulty is that the hard facts of the universe are not consistent with belief in the goodness of God. McConnell points out that impersonalism cannot of itself explain the personal and that the passage from the impersonal to the personal has not yet been satisfactorily made. While admitting that the second objection, that the evil of the world is not consistent with the idea of the good God, is a more serious one he points out that while the believer has difficulty in accounting for the evil in the world the unbeliever has even a greater problem and that is to account for the good in the world.

In the introductory pages Niebuhr speaks of belief or faith as being a "kind of heroic logic", which reminds one of the striking statement of L. P. Jacks that "faith is reason grown courageous". Niebuhr admits that while the affirmations of the Christian religion are really logical they project hypotheses which are not easily maintained and which cannot be verified if they are not held in heroic defiance of some immediate evidence to the contrary. So belief takes on a moral adventure, "Religion, in the final analysis, is justified by life, by morally potent and poetically

vital life." Reason may support but it can never create the forces which express themselves in true religion.

Perhaps it would be unfair to attempt to single out chapters of special worth but I cannot help but record that I found two chapters of special value to me personally, namely, "What is the World to Me?" by Henry N. Wieman, and "The Resources of Religion" by Henry P. Van Dusen. I find I have marked many sentences in Wieman's chapter. Here's the most challenging statement from Wieman: "But man now stands at the fighting frontier of the progressive organization of the world, so far as our knowledge reaches. Just now is his splendid hour. He has the opportunity to give himself over wholly to the life-making, value-magnifying movement of the universe. Whether or not he will seize the opportunity, or even see it, is not yet clear."

I have already used material found in the last chapter, "The Resources of Religion", as a basis for a talk to students. I feel certain I shall be able to use many chapters of this book in the same way.

Of the many good books of this sort which I have seen recently, I personally feel this to be one of the very best and most useful, not only for strengthening one's personal convictions but also for giving one many useful suggestions for aid to others who are having difficulties with religious belief. G. P. W.

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PATHWAYS TO CERTAINTY. By William Adams Brown (Student Christian Movement, 8*s.* 6*d.* Agents in India:—Association Press, Calcutta.)

Perhaps India is the country where more than anywhere else in the world to-day the man in the street takes for granted the existence of God. Yet even in the student world of India, doubt is wide and spreading. The striking wrapper of this book is covered with question-marks. They symbolize a world-wide query. Can we be sure of God? Many thoughtful men are hesitating in their theology. Life is short and our powers are limited. We cannot, they argue, assimilate more than a small proportion of the facts available, nor have we the time to pursue for ourselves more than one or two of the exact sciences. They maintain that our knowledge of God can never be so detailed, so comprehensive nor so confident as is our knowledge of things to which quantitative measurement and scientific method can be applied. This is the age of specialists. Let the profoundly religious man, the natural mystic or the theologian dream and argue about God. But ordinary folk, we are told, cannot afford to waste strength on vain speculation and uncertain guesses. Some are glad, others are sorry: but they agree that it is wise to ignore God as too remote from ordinary interests to be taken into present account.

The materialist sometimes seems to have an advantage over the defender of belief in unseen realities. The illusion is like that we experience when we are in one train standing beside another that has begun to move. We think we are drifting away from the station. It is a relief to catch a glimpse of the solid stone of the building behind the passing train that creates the illusion by filling the field of our vision. A young student who has been caught up by narrow scientific interests may sometimes be heard airily to claim that he has outgrown the superstitious idea of God. He fancies it is old-fashioned to believe in prayer, faith and eternal life. The scientist seems so accurate, so positive, so impartial. The religious man depends on what seems the frail insecurities of ideals, spirit and the half-discerned realities of the unseen world, which for the moment look so much less reliable than the hard facts of scientific demonstrations. How can he turn his vague beliefs into conviction in a reality inherently worthy?

To the wide-spread modern mood of uncertainty Dr. Adams Brown offers a brave answer in his new, well-arranged work: "Pathways to Certainty". He writes with the authority of one who for years has been recognized as a leading

theologian in America. His text-books are used throughout the world and his recent visit to India with the Lindsay Commission on Higher Education has given us an added interest in what he writes.

In orderly array he ranges the four great methods by which men have gained confidence in their attempts to lay hold upon God. Indian readers will recognize under other forms the three classic "*margas*". But one of the author's leading ideas is that no single one of his four ways—of authority, of intuition, of knowledge and of experiment—is alone sufficient to conduct men to their goal. Different approaches to God are made by different types of mind and in different moods or situations. The thrill of the mystic does not last, or is too individual to be shared. Authority may for centuries take the place of first-hand knowledge, but may leave men wanting in confidence. "It is not that authority offers to do too much for us, but that it succeeds in doing too little." The over-emphasis on one method, *e.g.*, that of authority, may defeat its own end, if it is so rigidly applied as to make approach by intuition impossible. The guarantee of the Bible or of the Church may be pressed too far; or the modern man is liable to be hypnotized by the success of the scientific discoveries of the nineteenth century into supposing that all the religious enquiry of previous ages is of little value.

Dr Brown is concerned to show that while no one argument guarantees the reality of God by the kind of demonstration used, say in physics or chemistry; yet the religious man has the security he needs and the only kind he should expect. "Doubt is the price which the free man pays for his convictions." If knowledge is to be worth search and sacrifice it must be knowledge which grows and therefore changes. It is not unreasonable that men should find their thoughts of God changing as they grow in experience. If they did not, He would not be worth the knowing.

Our author outlines the broad conditions of certainty in the realm of spiritual realities, though a philosophic reader may complain that he does not inquire very closely into the difference between certainty and certitude. The arguments are valid in reply to the materialist or the man whose common sense treats as most real what can be seen by the eye are measured by the hand. A yard measure will tell you how tall your friend is, but not how much he loves you. Yet there are ways by which you may be even more certain of his love than of his height. This book is concerned with the reality of values that cannot be measured in maunds or by a foot-rule.

Certainty as to the reality of values is not only comforting, it is necessary to progress, to fellowship and to happiness. For when man's conviction goes, he has little left to share that is worth the sharing. Hence, though the book will be particularly useful to theological students in their study of the knowledge of God, readers without much technical training should find it both re-assuring and stimulating, especially in the fourth section, which might be read first. It emphasizes the use in theology of the method of experiment which has been so fruitful in the exact sciences. It is by practical trial that men test and develop their knowledge of God. "He that willeth to do shall know." Readers will find their faith confirmed by this reverent re-statement of the classical arguments for the certainty that man is not deluded in his conviction that there is a God and that He is one whom frail man may progressively learn to know. G. STAINTON MARRIS.

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WHAT'S LIFE ALL ABOUT? By Bertha Conde. (Scribners. 7*s.* 6*d.*)

Miss Conde is well known in America through her writings for, and talks to, young people. She writes in order to give youth "the real truth shorn of tradition, which will pull them with its idealism and give a real meaning to life". In her latest book she devotes the first chapter to refuting the materialistic view of the

Universe and in the remaining thirteen she puts forward her own. Although this is the same viewpoint as that of the average young modernist, the book is somewhat disappointing; although one agrees with all that it is written in it, it is distressing to find so little of Miss Conde and so much of other people. F. M.

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(B) EDUCATION AND PSYCHOLOGY.

UNIVERSITIES IN GREAT BRITAIN. By Ernest Barker. (Student Christian Movement Press, pp. 98, 3*s.* 6*d.*)

This little book was written as a chapter in a volume on the universities of different countries, which is being planned by the organization known as the "International Student Service". After the War, the universities of Central Europe found themselves in desperate straits, and in many cases both professors and students were starving. A Universities Relief Committee was formed in England to help them, and after its immediate purpose was accomplished it was felt that the co-operation between the universities of the different countries of Europe which had grown in this way was too valuable to be given up; and a permanent International Student Service was therefore formed, largely through the Student Christian Movement.

This book was written for foreign readers, and though it necessarily deals with its subject in very brief outline, it should be of interest to many students and teachers in India. Many statistics are given, which it would be interesting to compare with similar figures for India. For instance, in England the proportion of university students to the total population is only 1 in 1,000, while in Bengal, in spite of the far less developed state of elementary education and of industry, the proportion is 1 in 2,000, which gives a clear idea of the overgrowth of university education here. This is in spite of the enormous growth of the "New Universities", nine in number, which did not really begin to develope till after the Education Act of 1902. The number of students who take an honours course is far greater than those who attempt only a pass: the last figures for the whole of England are 4,027 and 2,048. At Oxford and Cambridge, nearly all the students take honours, and this tendency is spreading to the other universities, so that the percentage of honours men will probably soon be still higher. In Scotland the position is reversed, and the proportion is more like that in India.

Of all the students in British Universities nearly one-half are helped by scholarships of some kind; and even at Oxford and Cambridge the percentage of assisted students is as high as 38, so that even these are very far from being resorts of the "idle rich". It is perhaps rather surprising to find that the total proportion of Arts students is still 53%. Of the rest 19% are studying Medicine, 17% Pure Science, and 11% technical subjects. It does not necessarily follow that the universities are still simply the homes of "pure learning". Arts subjects are very often studies from a vocational point of view—as Mr. Mayhew has pointed out, the Arts courses in Indian Universities have in the past often been vocational education in the narrowest sense. And in fact the chief danger which Prof. Barker foresees in the immediate future of British Universities, is that democratic enthusiasm and technical zeal may between them extend the university system too far. "The universities are the homes of the finest training; why should not they train our elementary teachers, our journalists, our brewers and glass manufacturers?" This is a great danger in a country of practical men like England; but here Oxford and Cambridge can be of peculiar service, because of their peculiar power, from their very position, of keeping true and pure the "idea of a University". "Finally University authorities in India would doubtless be moved to envy by the statement that Parliament makes an annual grant of £ 1,800,000 to the

universities, in the form of a block grant without any specification or control of the objects upon which such grants may be spent. And the local authorities also in some cases give assistance, without demanding in return any control.

C. S. M.

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THEORY AND PRACTICE OF GROUP WORK. By Joseph C. McCaskill. (Published (1930) by Association Press, 347, Madison Avenue, New York. 161 pages.)

For several years the author has been experimenting with and studying boy grouping in order to answer to his satisfaction two main questions: (i) Which grouping influences boy-character the most? (ii) How can the Association work best with these most productive groupings?

In a crowded area of New York City and in a town of about fifty thousand people, Mr. McCaskill has been working with various types of groupings. In this present volume, the author sets forth his appraisal of his own experiences. 'His convictions are those which have stood the test of as careful scrutiny as a trained mind can bring to bear upon the task.'

The book is divided into eight chapters, ending with an interesting Bibliography of four pages. The author talks in lucid language on the Group Principle, Present Practices of Grouping, Groups within the Community, on the Problem of Organizing the Association and finally on the Problem of the Group Programme and on Group Leadership.

In India at present there are many organizations, denominational and non-denominational, which are carrying on various types of organized work which tend to human welfare. Most of these will be profited by such chapters of this book as those on 'Group Principle', 'Problem of Group Program', 'Group Leadership'

Talking on the Problem of Group Programme, the author discusses briefly some of the techniques that may be used for the purpose of discovering the interests and needs of the people. He talks of the Personal Interview, the Group Interview, the Case Study, Questionnaires and Check Lists, Cumulative Observations, and Tests. All these sub-sections are well worth studying. As to the job of the leader, the author speaks in detail and concludes by saying (p. 124) 'this then is the job of the leader: understanding and being understood, stimulating and being stimulated, interpreting and integrating'.

The experience set forth in this book has great suggestiveness for leaders of boys' groups. The program-making experiences would be helpful to the leader of any groups of boys. The suggestions given concerning leadership recruiting, training and supervision are informative for all secretaries and religious education directors dealing with group leaders. We hope this book will have large circulation in India.

A. K. SIDDHANTA.

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LEISURE AND ITS USE. By Herbert L. May and Dorothy Petgen.

The authors, two industrious Americans, were deputed in 1926 by the Playground and Recreation Association of America to make a detailed study of the leisure-time activities prevailing in the principal countries of Europe at that date. This book, in its present form, constitutes their Report on the subject. It deals in considerable detail with France, Germany and England, describing how the problem of "Spare time" is faced in each of these countries. It then proceeds to touch more lightly on Belgium, Denmark, Czecho-slovakia, Austria and Italy. In its scope are included not only games and sports but also physical culture, amateur theatricals, gardening, social and intellectual activities, and every other phase of recreation, all of which are treated with most commendable thoroughness.

As may be expected, this is not a book for light reading. But all who are at all drawn by the study of post-War conditions in Europe will find it as interesting as it is instructive, while any who make a study of the leisure-time of the working-classes will acknowledge it as a standard work.

For the general reader the chief interest will be in a comparison of France, Germany and England, as depicted in this book. It is the same old story of Racial Temperaments. The Frenchman (despite a certain amount of State-action in the matter) appears largely indifferent to the whole problem; "le café et la péche" suffice for him. The German, on the other hand, is found devoting himself to games and physical culture with the same energy and thoroughness as he devoted himself to military training in pre-War days (a wonderful nation, Germany!), and, as in those days, the State is giving him the lead. Finally, as a further contrast, we come to the Englishman. His individual independence causes the authors no little trouble. He tends to resent any kind of interference with his own "Spare time"; he does not like it organized for him; he does not look to the State for a lead. Hence arises the "lack of centralization and co-operation in matters affecting the use of leisure", which has considerably hindered the authors in their tabulations. In conclusion, we may remark that it is interesting to find "feudal influence" still in evidence in England, resulting in "the feeling of responsibility of the English upper class towards poor" which manifests itself in the provision by the former of facilities for sports and recreation for the latter. Frankly, such tributes from outside make us still proud to be English! R. S. C.

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HELPING PEOPLE GROW. By Daniel J. Fleming. (Association Press.)

Perhaps in no field have ideas and practices changed more rapidly and widely during the past two decades than in the field of Education. Columbia University, New York City, under the leadership of such men as James, Dewey, Thorndike and Kilpatrick, has been the centre from which these new ideas have emanated. When methods for their application have been fully worked out the process of teaching on the one hand and of learning on the other will be a very different thing than in the past. In "Helping People Grow" the author, who is also related to Columbia University in the field of Religious Education, has taken these new "laws of learning" as worked out by the Psychology and Education Groups and has applied them to his own field, and especially to that part of the field which has to do with the work of Foreign Missions.

This book therefore becomes especially valuable for all workers, both Foreign and Indian, in the Church or Mission enterprise. One sees portrayed his errors of the past and the way out. The book should be particularly valuable as a text or study book for discussions by small or large groups of workers in their stations or while on leave in the hills. J. H. G.

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THINKING STRAIGHT. By Harry E. Dodge. (Association Press.)

"Thinking Straight" is a compilation of a series of talks given by the Author to audiences of young people, chiefly High School students, in the United States of America. The topics are those which relate to the problems of Health, Sex, Social Relations and Religion. The standards of life presented are wholesome and good and the facts are accurate. The style of the author, however, is extremely colloquial and is typical of the breezy semi-slang of the ordinary man of the street. As such it makes its appeal to those who understand and can appreciate its forcefulness. The truths set forth, however, shine through the style and any one not familiar with the diction can still grasp the meaning and hence benefit by reading the book.

J. H. G.

(C) ECONOMICS.

THE ECONOMIC ASPECTS OF THE HISTORY OF THE CIVILIZATION OF JAPAN. By Yosoburo Takekoshi. Three Volumes. (Published by George Allen Unwin, Ltd.)

At last students of Japanese civilization have an adequate text-book on its economic aspects · and the life of this amazing people is seen in its continuity and in great detail. Many years ago Dr. Takekoshi, inspired by Viscount Motono and other friendly patrons, set himself to do for his country what nineteenth century historians had been doing for Europe. And if he has succeeded even partially in this immense task it is a notable achievement. As Keeper of Archives of the Imperial Family he has had access to many documents and his zeal and thoroughness have been great. The work of Murdoch, Brinkley and other pioneers are here supplemented and often corrected by a mass of new material.

He tells us of a remark of Gustave Le Bon likening the progress of Japan to a comet which comes flashing into our ken only to pass out of it, and of Motono's reply that her rise had been a long and steady process of evolution. This monumental work, and its predecessor of eleven volumes in Japanese are the direct outcome of this conversation, and have been many years in the making.

With a wealth of detail—too great for all but the serious student—it traces the origin and growth of the Japanese, their studious imitation of Chinese models—so successful in art, so halting in economic progress, the long conflict between great feudal families, the orgy of Temple building, the "slavery", opulence, and militarism of the great monastic houses, the gradual emergence of the middle class and its great achievements in constitutional government, industry, education, and nation-building in general. All this is well set out, though summaries and a sense of the broad movements are notably absent.

The book will correct many false ideas. We who have grown up to realize the splendour of Buddhist civilization in such centres as Nara and Kyoto now learn to reckon, too, the great cost. The lovely little Horiuji Shrines we find owning over five hundred "slaves" (a mistranslation for feudal serfs) by the eighth century, and an average of fifteen per cent of serfs is startling in great monastic houses which, like the feudal barons, also supported great bodies of armed retainers. By the ninth century the great Todaiji monastery also rules 160,000 people and owns land yielding rice enough to feed a much larger population. Comparisons with English history are frequent and often apt; indeed the two island kingdoms have developed along strangely parallel lines—social, economic and cultural—and this is a fascinating topic for the historian.

The influence of Buddhism on the arts and industries, the education and politics of the Japanese is in fact very closely parallel to that of Christianity on the British. In each case the continental religion came in with the prestige of great peoples to back it, but had to adapt itself to the Islanders, and produced a national church with patriotism and piety closely intertwined: and Japan has had her Augustines, her Cranmers, and her Wesleys, as she had her Asoka, and her Elizabeth and her Warwick. But the story of the rich web of her religious, political and social life is more important even than that of her heroes and reformers, who, indeed, cannot be understood apart from it. To ancient records the author has had access, and of them he makes excellent use. He shows us Japan "stretching outwards for civilization", turning to China "as naturally as the magnet attracts iron", but also unfolding from within her natural genius.

In view of the present active labour movement in Japan the long story of her growth from the "slave" system of the Nara epoch to the wage-system and the guilds and modern socialism is of great significance. The author realizes that the modern period is all-important, and after the first half of the first volume devotes

the remaining space—some twelve hundred pages—to the developments subsequent to the coming of the Portuguese in 1543. He continues to trace the influence of great monastic houses in foreign affairs, especially in trade, owning great flotillas and making rich profits

The disturbing part played by the missionaries of Spain and Portugal, the ambitious plans of the great Shoguns, and the help given them by British and Dutch sailors—all this makes good and sometimes even light reading. Like early historians —the Lady Murakami, for example—Dr. Takekoshi has an eye for amusing incidents —though there might well be more of them. We see Tsuneyoshi developing a humane spirit till stray dogs are better housed than the middle classes and the streets are lined with buckets of water to help the citizens—to stop dog fights!

But a little more humour would not only illuminate this important book—it would avoid the tendency to lose the wood in the trees; and one cannot but feel that the author—librarian to the Imperial Household—would gain a new sense of the meaning of the movements he portrays by a study of present-day conditions, and by paying more attention to the life of the people through Japan's history. Why the immense popularity of Karl Marx? What of the labour unions and labour parties of to-day? Why is the middle class—to which he attributes so great a role—uniting to-day in Japan with some of the bitter opposition which has overwhelmed it in Russia? To these very important questions a fourth volume might well be devoted. In the meantime all students must be grateful for this monumental work.

KENNETH J. SAUNDERS.

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FOOTPRINTS IN THE SNOW. (By H. L. Hemmens. Published by the Student Christian Movement Press. Price 3*s.* 6*d.* net.)

Good books of stories for boys and girls, with a religious and moral message are all too rare. This volume of short stories of boys and girls who *found* God's purpose for their lives, and then stuck to it, like the postage stamp,—is sure to be interesting and useful to young people. There is, perhaps, too evident a tendency to point out the moral of the tale in some cases. But it is always true that that which comes out of life is what influences life. Teachers, preachers and parents are also sure to find this little book quite helpful.

W. M. H.

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY, AND PUBLISHED BY H. C. BALASUNDARUM, NATIONAL COUNCIL, Y.M.C.A., CALCUTTA

THE

Young Men of India

BURMA & CEYLON

Editor: H. C. BALASUNDARUM

Volume XLIII December, 1931 Number 12

THE MEANING OF CHRISTMAS

A.

BY REV. A. B. JOHNSTON, M.A.,
Principal, Noble Union College, Masulipatam.

LOVE came down at Christmas. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth)."

1. Child Memories.

What did Christmas mean to me as a child? Everybody was trying to make everybody happy. People who seldom spoke to one another as a rule, in their shy and crusty English way, would break through the crust of shyness and hail one another so cheerfully 'A merry Christmas and a happy New Year'. 'The same to you, and many of them.' And they passed on, glowing happily in the fellowship of the Babe of Bethlehem. Christmas meant life radiant with fellowship. It meant presents too! It was exciting to wake up in the dark and strike a match and light the candle and look to see if our stockings were full. Then we stretched eager hands to those stockings hung up on the end of the bed which were filled always with oranges, apples, sweets and little toys. The love of mother and father never failed us.

Then mother and father went to Church for communion with God. We did not know quite what that was but they came back full of love.

NOTE.—When articles in the *Young Men of India* are an expression of the policy or views of the National Council of the Young Men's Christian Associations of India, Burma and Ceylon, this fact will be made clear. In all other instances the writer of the paper is responsible for the opinion expressed. The Editorial Notes, if any, represent the opinion of the Editor alone.

Meantime presents, bigger ones, tied up in mysterious parcels were grouped round the Christmas tree on the side-board ; and names were written on some parcels where we could see them. It was a point of honour not to open anything till after break-fast by the dining room fire, but we could guess and gently touch and dream.....

Breakfast had to be with girdle-cakes—a North country habit taken into the Midlands, where they were very ignorant people, who knew not the joys of girdle-cakes, baked on a round flat pan over the leaping flames of an open coal fire !

Then the table was cleared in no time at all—every one helped with a will. And mother always had to give the presents out. And two or three knives were ready on the table, so that eager hearts should suffer no delays in cutting the strings of carefully tied-up parcels. And as our eyes shone to receive, mother's and father's eyes shone with the joy of giving. Life was rich on Christmas day.

Then we thought of the postman, and letters and Christmas cards. It was a late post and a full post on Christmas day. The postman got a present too.

Then we all went to Church at 11 a.m. and sang the old Christmas hymns, and got a short sermon. The preacher knew we wanted to sing joyful hymns, and then go home to dinner, a royal feast on Christmas day, with plum puddings and mince pies and nuts and grapes, till even a small boy was more than satisfied.

The afternoon was restful. After tea romping games with father, such as blind man's buff. And then supper ; and so to a happy bed.

Everybody was as generous and jolly as possible at Christmas.

Dicken's Christmas Carol is the classic description of the joy of Christmas. No man has spoken out the generous joy of Christmas like Dickens. Read him and see.

The child's vision was bounded by the home and the town. The shops in the town were their gayest and brightest for Christmas. Life was full of love and fellowship.

II. Grown-up and Growing Old.

What does Christmas mean now ? More ; or less ? More, but essentially the same. Love came down at Christmas. As St. John puts it, 'Beloved, if God so loved us, we also ought to love one another.'

And yet for over three hundred years after Jesus Christ was born, there was no Christmas on December 25. Mass was a late name, much later than Eucharist, or the Lord's Supper, as all Christians know. Historians tell us that the festival of the birthday of the Lord began at Rome, first mentioned by Bishop Liberius about 360 A.D.

The Eastern Church was rather hostile because they kept the birthday of Christ on January 6, which was also the festival of the Epiphany or showing of Christ to the Nations. January 6 seems to have been chosen in the Orient because after the night of January 5/6 the earlier dawn first becomes observable after the winter solstice, December 21 (December 25 according to the Julian calendar). There was a pre-Christian festival of Dionysus on that date (January 6), with changing of water into wine. Dionysus was the wine-god of Greece.

December the twenty-fifth was a significant date in old pagan thought. Then men felt light was beginning to gain on the darkness of winter, after the gloom of the shortest day. It was among pagans the festival of the birth of the Conquering Sun. The physical fact of the increasing light was hailed by Latin hymn-writers as a fitting sign of the birth of the Son of Righteousness. In this transformed significance it has become the greatest festival in the world.

The festival of the birth of Jesus Christ has meant the hallowing of the home and family, of childhood and womanhood. Do you remember Dr. Glover's story, in the 'Jesus of History', of the workman who had gone from Egypt to Palestine for work. He wrote an affectionate letter to his wife, hoping to send her money, and discussing the coming baby. If it was a boy it was to be kept, if it was a girl it was to be killed... 'How can I forget you? So don't worry.' The birth of Jesus has made the birth of girl or boy a holy event. His Name stopped the exposure of children. It was a sin against the Father's love. If God came down to men as a little babe, infancy is ennobled and worthy of reverence. 'All souls are mine' says God. A baby is not only man's baby; it is God's baby too. He loves it. It cannot be despised or exposed, since Jesus was born.

And motherhood is hallowed too, since the Virgin Mary, the wife of Joseph, bore Jesus, the Son of God. (This is not the place to discuss the Virgin Birth.) India needs to learn that, and not put women in a dark corner, with dirty old clothes, for the sacrificial time of motherhood. India's men must repent at the mortality of their mothers, unnecessary with the present scientific knowledge, if it is used as it should be. The Jewish men, with all their high religion, had a prayer 'Blessed art thou, O Lord our God, King of the Universe, who hast not made me a woman." No wonder religion was hard and cold when, in popular thought, womanhood was somehow outside it. The festival of the Birth of Jesus has changed that. Temple devadasis, dishonoured widows, will pass away as the pure light of Christmas Love conquers the darkness of men's hearts.

When men realize that the Word and the Spirit of God was incarnated in one born of a poor carpenter, there will be no more race pride, nor caste, nor untouchability. 'All souls are mine' saith God. A man cannot be untouchable if God is his Father. These

seem to me a few of the social meanings of the Love that came down at Christmas.

But the meaning of Christmas is wider still. It has a message for the Nations. The old Hebrew prophet had a vision of Jerusalem and a world at peace; 'and a little child shall lead them'. 'They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of God as the waters cover the sea' (Isaiah, xi. 6. 9).

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace' (Isaiah, ix. 6).

We see in the festival of the Babe of Bethlehem the hope of world-peace, based on universal brotherhood, because there is one God and Father of us all.

But is it conceivable that God should want to love and live for men, so that He becomes incarnate in a helpless babe? It would take more faith in man than most of us possess, would it not? And yet can you imagine,—you, with hearts and minds as well as bodies, you, who know the joy of love and fellowship,—that God would be satisfied with a universe of *things*, however wonderful? Sir Oliver Lodge, in his lecture on Time and Space, makes us realize the millions of worlds God has, in a universe where the light from the farthest known star has taken a hundred and forty million years to reach the earth; where the astronomical unit is over five million miles. But think of lonely Alexander Selkirk on his desert island:—

'I am monarch of all I survey
My right there is none to dispute.'

But he had a soul to love, and he was not satisfied alone.

Is God not a Living Spirit infinitely greater than man? Can God be content with things only, without Love? No, for God is Love, says St. John. The Universe was made to be the Home of God's children, God's family. It is big enough that we do not need to try to push one another out, for fear there should not be room for all.

God must be doing His greatest work, creating and fashioning not merely things, but spirits, able to have fellowship with Himself and one another, able to become like Himself. That is His greatest work. Christmas shows us that. Jesus is the Spirit of God in Man, all-holy, all-loving, as our eyes see Him; the best of all men and the brother of all men, because God was in Him and He was in God. Why did God become incarnate as a man? For Love. Let a son of India interpret that to India. Sadhu Sunder Singh writes:—

"There was a king. His Grand Vizier was a learned and saintly man. When travelling in Palestine the Vizier was deeply

moved as he heard about Christ, and became a Christian. When he returned home he told the people that he was a Christian, and that he believed in the Saviour who came to this world to save sinners. The king said to him: "If I want anything to be done, I tell my servant and it is done. Then why should the King of Kings who is able to save men by a word come to this world Himself and become incarnate?" The Vizier asked for a day of grace before giving his answer. He sent for a skilled carpenter and asked him to make a doll and dress it up exactly like the one-year-old son of the king, and to bring it to him the next day. The next day the king and his minister were in a boat together, and the king asked him for an answer to his question. At the same time the carpenter came and stood on the shore with his doll. The king stretched out his arm to receive the child, who, he thought, was his own child. According to instructions previously given by the Vizier, the carpenter let the doll fall into the water. The king at once jumped into the water to rescue the drowning child. After a while the Vizier said: "O king, you needed not to leap into the water. Was it not enough to bid me do it? Why should you yourself jump in?" The king reflected; "It was a father's love." The Vizier said: "Love was also the reason why in order to save the world, the all-powerful God became incarnate instead of doing it by His mere word."

Christmas gives the pessimist or the materialist, if they will see, a new vision of life: life transformed and hallowed by the Eternal Love of God, who does not live for Himself alone, but for every child of His world-wide family. Pride and selfishness may blind our eyes, but one day in the year men see the vision, as a little child leads them, of the coming glory of mankind transfigured by the Love that shines at Christmastide into one glorious family, no one lost, no one left outside.

B.

BY MRS. A. K. SHARMA, B.A.

NEARING Christmas time! Who does not feel a thrill of joy at the approach of the happy season, the season that never loses its charm? Already, plans are afoot to make it an enjoyable time. Parties and presents will be thought out, pleasing surprises, at times open secrets planned and young and old will shortly busy themselves about how to bring sunshine into others' lives in commemoration of the arrival of the Christ-child into the world. The whole Christian world echoes the song of joy that was first sung by the angels over the fields of Bethlehem when the shepherds kept watch over their flocks by night.

The Christmas message rings in clear tones: "Unto you is born this day, in the city of David, a Saviour which is Christ the Lord."

To St. Paul, it was the "unspeakable Gift". The wise men in adoration brought their choicest gifts to the Infant King. We pass on gifts laden with friendship and kindly thoughts and specially remember the needy since Christ's appreciation is "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The gift of the Saviour has brought sunshine into darkened lives, has prompted many to sacrifice, has reclaimed people from despair and ennobled service. It cannot be denied that efforts to radiate joy are keen and the exchange of greetings are true tokens of good-will. The joy of Christmas is not only in gifts but in the spirit at the back of it.

What does Christmas mean? Accepting this gift of God will flood our lives with joy, peace and good-will and power over sin and weakness. Here is the assurance of a victorious life: "He shall save His people from their sins" and be the Indwelling Spirit—Emmanuel—God with us, transforming each life into a centre, radiating joy and power.

More than ever, at the present day, we need the power to take the right attitude to life. In the general bid for power and prestige, from personal to social and national relations, there is the pressing need to sink selfish consideration in the greater good. Christ's life is a matchless example of a selfless love. Only that self-effacing love of Christ can gird one with power to minister to another's needs, power to fight for the right and power to maintain just relationships. May the Prince of Peace over-rule our ways, especially those in positions of authority, that in place of discord, may come harmony and through the transition, equity.

C.

BY F. MULIYIL, B.D.,
Tutor, United Theological College, Bangalore.

EVERY Christmas brings to our minds the memory of a unique event in world's history—the birth of our Lord. This incident has made such a difference to life ever since. It is the story of a new creation—of creation renewed. The Christian mystic stands before it amazed. Can we enter into his experience when he says, "The Word became human and dwelt in our midst and we beheld His glory even as the glory of the only begotten of God, full of grace and reality;" or when the beloved disciple says again, "God so loved the world that He gave His only begotten Son that whosoever believes in Him may not perish but have eternal life?" Do we hear the voice which spoke to that prophet of righteousness, "This is My beloved Son in whom I am well pleased"? Or can we apprehend that stupendous idea which flashed across the mind of the great Christian philosopher saint and missionary: "In Christ God was

reconciling the world unto Himself. Human thought stands still in awe before that mystery.

But it is no longer a mystery. Christ was born, He lived, He died and He rose again. We saw His life and we see His life pulsing and active making all life buoyant, cheerful and worth living. It is an open mystery. Does it not involve a contradiction in terms? No. It is a revelation but only to those to whom it is given to understand. It is the power of God unto salvation but only to those that believe.

That looks obvious and scarcely needing to be stated. But here it is that we come from the realm of ideas to those of facts; from the regions of speculation to life, for religion is life, and life is intensely personal.

Christmas is commemorative of the Incarnation and the Incarnation is at once the answer to a question, and the answer to a need. It is a revelation and a saving revelation. The great question that has puzzled men of every age, is not whether God exists. That truth is taken for granted in every religion worth the name religion. Human intelligence is baffled in its attempts to go behind this fact. Nor can human ingenuity show conclusively the relation between the existence of God and human life. God or the Absolute or anything might exist for all the world cared. The question of supreme importance for which the Christian revelation is the finest and final answer is: "What has God to do with me?" In the Incarnation God's character becomes manifest. It is only in intimate relations that we see the character of a person. We may picture God as the perfection of all that is good; but what practical value does that possess however beautiful that ideal may be? We question again "Does that ideal correspond to reality?" And the answer can be given by none other than God Himself.

God spoke. He expressed Himself in the language of a human life. We saw the glory of God in the face of Jesus. When we came to a reality like that which we touch and feel and experience, no further speculation as to the character of God is necessary. The writer of the Fourth Gospel—the Gospel of the Incarnation—it will be observed, is not primarily a theologian as one might conclude from the opening sentences of his book. Though he set before himself a philosophic motive, it becomes obvious that he did so with a conscious and deliberate effort; and as we read on we discover that he did not maintain it very long. He abandons his first idea altogether and settles down to a sober narration of the facts of the life of Jesus. He is one who has seen and heard and not so much one who dreamt, thought and systematized. He states simply "The Word became flesh and we beheld His glory", and His glory is the glory of Love.

This historic fact is the revelation and in that revelation consists the distinctive nature of Christianity. In understanding this fact—the life of Jesus—in its true implication for our lives, we scale the heights which philosophy never reached and fathom the depths which it would never plumb. In short, God barred his bosom and says eternally.

"O heart I made, a heart beats here."

In the person of Jesus God expressed Himself as essentially love and in so doing manifested love as the final cause, the ultimate reality of the Universe. "Such a revelation," says a Christian philosopher, "at once extended the vista and limited the direction of human thought. It extended its vista by exhibiting as actual fact and in the region of actual fact what could never otherwise have been but a matter of speculative conjecture. It limited its direction by rendering it impossible for thought to go back from this fact or continue to speculate as if it had not occurred. The Incarnation once accepted must obviously be the centre and certainly round which subsequent philosophies should move."

And Jesus is that revelation. Hence it can only be accepted in the way we truly appreciate a person—love a person. That is the fact which brought men back to life and reversed the tendency of philosophy to fly away from life. The Incarnation taught us to look again on life from a new angle and see in it its own explanation.

The first significance of the Incarnation is that it is the culminating point of a progressive revelation. Take the rose for an illustration. It is the climax of a process—a bud and then the flower. The spirit of the plant speaks out in a splash of colour and a breath of perfume and in the short span of its existence it enters into the lives of many, gladdening the world by its soft blush and delicate odour. Does it not speak to our hearts in the silent language of love? Its very memory is fraught with sacred associations. The spirit of the flower lives, though the flower itself is faded and gone.

The analogy is very imperfect. Christ does not merely live in our memory, a figure in ancient history. He is a living person, even now being incarnated in loving souls. Again Christ is not merely the crowning glory of a gradual revelation of God's nature. He is—to use a colloquial phrase—a bolt from the blue. He does not represent the next stage in the evolution of the Hebrew religion, or in the evolution of the human race. His contemporaries repudiated that idea. Judaism did not derive any inspiration from Christ and still lives on as a closed system. There is a great pathos in the words of the Evangelist. "He came to His own but His own did not receive Him." Herein we discover another meaning. His advent was an intrusion. The Kingdom of God came into the world in His person and the kingdoms of the world made war on it.

We have seen how the Incarnation directed human thought. We must see now how it tries to organize human life. The Incarnation is not only the answer to an intellectual quest, but it is also the satisfaction of a moral and spiritual need. Where this need is not felt, as in a life utterly divorced from God, a life governed by perverted ideas and wrong ideals, a system organized over against God and goodness, an artificial construction that has secularized even the most sacred and the best in human nature and degraded them into a travesty of the genuine, a world, to use the terminology of the Fourth Evangelist, which gave no central place to the eternal value of love, the Incarnation comes as a challenge, a huge query most unsettling and perplexing. " I came not to bring peace, but a sword " says Jesus. Jesus created a situation uncomfortable in the extreme. In the light of this event we begin to discover the contradictions in our social and political life which we have not noticed before. We turn our gaze inwards only to find our ragged unco-ordinated selves. Our lives, social and individual, lack unity and purpose. Blinded in the thick fog of custom and prejudice we scarcely realized we were walking on the perilous edge of a precipice.

The Incarnation, therefore, is nothing less than a direct divine intervention. Its light chased away the gloom. We looked and saw the gaping chasm at our feet. Again and again humanity had wandered away from that light, again and again Christ's Spirit which continues the work of the Incarnation stayed its feet. But we already know what it is to fall. The Jewish nation itself is a great object lesson and for another illustration we have not far to seek, but only to look back fifteen years. At this Christmas we can thank God that we are not utterly destroyed. The war between God's son and the powers of darkness still goes on. The issue is not yet clear. But history and experience strengthens the hope that " The Kingdoms of this world will become the Kingdom of God."

D. CHRISTMAS, 1914.

AN ENGLISHMAN'S LETTER FROM THE WESTERN FRONT.

Letter by Capt. Sir Edward Hamilton Westrow Hulse, Bart., Scots Guards.

Killed in action 12th March 1915 at the age of 25 years.

Flanders,
28-12-14.

MY DEAREST MOTHER,

JUST returned to billets again, after the most extraordinary Christmas in the trenches you could possibly imagine. Words fail me completely in trying to describe it, but here goes !

On the 23rd we took over the trenches in the ordinary manner, relieving the Grenadiers, and during the 24th the usual firing took place, and sniping was pretty brisk. We stood to arms as usual at 6-30 a.m. on the 25th, and I noticed that there was not much shooting ; this gradually died down, and by 8 a.m. there was no shooting at all, except for a few shots on our left (Border Regt.). At 8-30 a.m. I was looking out, and saw four Germans leave their trenches and come towards us ; I told two of my men to go and meet them, unarmed (as the Germans were unarmed) and to see that they did not pass the half-way line. We were 350-400 yards apart at this point. My fellows were not very keen, not knowing what was up. So I went out alone and met Barry, one of our ensigns, also coming out from another part of the line. By the time we got to them, they were three-quarter of the way over, and much too near our barbed wire, so I moved them back. They were three private soldiers and a stretcher-bearer, and their spokesman started off by saying that he thought it only right to come over and wish us a happy Christmas, and trusted us implicitly to keep the truce. He came from Suffolk, where he had left his best girl and a 3½ h.p. motor bike ! He told me that he could not get a letter to the girl, and wanted to send one through me. I made him write out a letter in front of me in English and I sent it off that night. I told him that she probably would not be a bit keen to see him again. We then entered on a long discussion on every sort of thing. I was dressed in an old stocking-cap and a men's overcoat, and they took me for a corporal, a thing which I did not discourage, as I had an eye to going as near their lines as possible.... I asked them what orders they had from their officers as to coming over to us, and they said none ; they had just come over.

They protested that they had no feeling of enmity towards us at all, but that everything lay with their authorities, and that being soldiers they had to obey. I believe that they were speaking the truth

when they said this, and that they never wished to fire a shot again. They said that unless directly ordered, they were not going to shoot again until we did.... We talked about the ghastly wounds made by rifle bullets, and we both agreed that neither of us used dum-dum bullets, and that the wounds are solely inflicted by the high-velocity bullet with the sharp nose, at short range. We both agreed that it would be far better if we used the old South African round-nosed bullet, which makes a clean hole....

They think that our Press is to blame in working up feeling against them by publishing false "atrocity reports". I told them of various sweet little cases which I have seen for myself. And they told me of English prisoners whom they have seen with soft-nosed bullets, and lead bullets with notches cut in the nose; we had a heated and at the same time good-natured argument, and ended by hinting to each other that the other was lying!

I kept it up for half an hour, and then escorted them back as far as their barbed wire, having a jolly good look round all the time, and picking up various little bits of information which I had not had an opportunity of doing under fire! I left instructions with them that if any of them came out later they must not come over the half-way line, and appointed a ditch as the meeting place. We parted after an exchange of Albany cigarettes and German cigars, and I went straight to Headquarters to report.

On my return at 10 a.m. I was surprised to hear a hell of a din going on, and not a single man left in my trenches; they were completely denuded (against my orders), and nothing lived! I heard strains of "Tipperary" floating down the breeze, swiftly followed by a tremendous burst of "Deutschland uber Alles", and as I got to my own Coy. Headquarters dug-out, I saw, to my amazement, not only a crowd of about 150 British and Germans at the half-way house which I had appointed opposite my lines, but six or seven such crowds, all the way down our lines, extending towards the 8th Division on our right. I bustled out and asked if there were any German Officers in my crowd, and the noise died down (at this time I was myself in my own cap and badges of rank).

I found two, but had to talk to them through an interpreter, as they could neither talk English nor French. I explained to them that strict orders must be maintained as to meeting half-way and everyone unarmed; and we both agreed not to fire until the other did, thereby creating a complete deadlock and armistice (if strictly observed)....

Meanwhile Scots and Huns were fraternizing in the most genuine possible manner. Every sort of souvenir was exchanged, addresses given and received, photos of families shown, etc. One of our fellows offered a German a cigarette; and the German said,

" Virginian ?" Our fellow said, "Aye, straight-cut ". The German said. " No, thanks, I only smoke Turkish ! " (Sort of 10/- a 100 me !) It gave us all a good laugh.

A German N.C.O. with the Iron Cross,—gained, he told me, for conspicuous skill in sniping,—started his fellows off on some marching tune. When they had done I set the note for " The Boys of Bonnie Scotland, where the heather and the bluebells grow," and so we went on, singing everything from " Good King Wenceslaus " down to the ordinary Tommies' song, and ended up with " Auld Lang Syne ", which we all, English, Scots, Irish, Prussian, Wurtembergers, etc., joined in. It was absolutely astounding, and if I had seen it on a cinematograph film should have sworn that it was faked !....

From foul rain and wet, the weather had cleared up the night before to a sharp frost, and it was a perfect day, everything white, and the silence seemed extraordinary after the usual din. From all sides birds seemed to arrive, and we hardly ever see a bird generally. Later in the day I fed about 50 sparrows outside my dug-out, which shows how complete the silence and quiet was.

I must say that I was very much impressed with the whole scene, and also, as everyone else, astoundingly relieved by the quiet, and by being able to walk about freely. It is the first time, day or night that we have heard no guns, or rifle-firing, since I left Havre and convalescence !

Just after we had finished " Auld Lang Syne " an old hare started up, and seeing so many of us about in an unwonted spot, did not know which way to go, I gave one loud " View Holloa," and one and all British and Germans, rushed about giving chase, slipping up on the frozen plough, falling about, and after a hot two minutes we killed in the open, a German and one of our fellows falling together heavily upon the completely baffled hare. Shortly afterwards we saw four more hares, and killed one again ; both were good heavy weight and had evidently been out between the two rows of trenches for the last two months, well-fed on the cabbage patches, etc., many of which are untouched on the "no-man's land". The enemy kept one and we kept the other. It was now 11-30 a.m. and at this moment George Paynter arrived on the scene, with a hearty " Well, my lads, a Merry Christmas to you ! This is d—d comic, isn't it ?". . George told them that he thought it only right that we should show that we could desist from hostilities on a day which was so important in both countries ; and he then said, " Well, my boys, I've brought you over something to celebrate this funny show with," and he produced from his pocket a large bottle of rum (not ration rum, but the proper stuff). One large shout went out, and the nasty little spokesman uncorked it, and in a heavy, ceremonious manner, drank our healths, in the name of his

" camaraderie "; the bottle was then passed on and polished off before you could say knife.....

During the afternoon the same extraordinary scene was enacted between the lines, and one of the enemy told me that he was longing to get back to London: I assured him that " So was I ". He said that he was sick of the war, and I told him that when the truce was ended any of his friends would be welcome in our trenches, and would be well received, fed, and given a free passage to the Isle of Man ! Another coursing meeting took place, with no result, and at 4-30 p.m. we agreed to keep in our respective trenches, and told them that the truce was ended. They persisted, however, in saying that they were not going to fire, and as George had told us not to, unless they did we prepared for a quiet night, but warned all sentries to be doubly on the alert.

During the day both sides had taken the opportunity of bringing up piles of wood, straw, etc., which is generally only brought up with difficulty under fire. We improved our dug-outs, roofed in new ones and got a lot of very useful work down towards increasing our comfort. Directly it was dark, I got the whole of my Coy. on to improving and remaking our barbed-wire entanglements, all along my front, and had my scouts out in front of the working parties, to prevent any surprises ; but not a shot was fired, and we finished off a real good obstacle unmolested.

On my left was the bit of ground over which we attacked on the 18th, and here the lines are only from 85 to 100 yards apart. The Border Regiment were occupying this section on Christmas Day and Giles Loder, our Adjutant, went down there with a party that morning on hearing of the friendly demonstrations in front of my Coy., to see if he could come to an agreement about our dead who were still lying out between the trenches. The trenches are so close at this point, that of course each side had to be far stricter. Well, he found an extremely pleasant and superior stamp of German officer, who arranged to bring all our dead to the half-way line. We took them over there, and buried 29 exactly half-way between the two lines. Giles collected all personal effects, pay books and identity discs, but was stopped by the Germans when he told some men to bring in the rifles ; all rifles lying on their side of the half-way line they kept carefully !....

They apparently treated our prisoners well, and did all they could for our wounded. This officer kept on pointing to our dead and saying, "Les Braves, o'est Bien dommage."....

When George heard of it he went down to that section and talked to the nice officer and gave him a scarf. That same evening a German orderly came to the half-way line, and brought a pair of warm, woolly gloves as a present in return for George.

The same night the Borders and we were engaged in putting up big trestle obstacles, with barbed wire all over them and connecting them, and at this same point (namely, where we were only 85 yards apart) the Germans came out and sat on their parapet, and watched us doing it, although we had informed them that the truce was ended. Well, all was quiet, as I said, that night ; and next morning, while I was having breakfast, one of my N.C.O.'s came and reported that the enemy were again coming over to talk. I had given full instructions, and none of my men were allowed out of the trenches to talk to the enemy. I had also told the N.C.O. of an advanced post which I have up a ditch, to go out with two men, unarmed ; if any of the enemy came over, to see that they did not cross the half-way line, and to engage them in pleasant conversation. So I went out and found the same lot as the day before ; they told me again that they had no intention of firing, and wished the truce to continue. I had instructions not to fire till the enemy did ; I told them ; and so the same comic form of temporary truce continued on the 26th, and again at 4-30 p.m. I informed them that the truce was at an end. We had sent them over some plum-puddings, and they thanked us heartily for them and retired again, the only difference being that instead of all my men being out in the "no man's zone", one N.C.O. and two men only were allowed out, and the enemy therefore sent fewer.

Again both sides had been improving their comfort during the day, and again at night I continued on my barbed wire and finished it right off. We returned for the night all quiet, and were rudely awakened at 11 p.m. A Headquarter orderly burst into my dug-out, and handed me a message. It stated that a deserter had come into the 8th Division lines, and stated that the whole German line was going to attack at 12-15 midnight, and that we were to stand to arms immediately, and that reinforcements were being hurried up from billets in rear. I thought, at the time, that it was a d—d good joke on the part of the German deserter to deprive us of our sleep, and so it turned out to be. I stood my Coy. to arms, made a few extra dispositions, gave out all instructions, and at 11-20 p.m. George arrived. . . . suddenly our guns all along the line opened a heavy fire, and all the enemy did was to reply with 9 shell (heavy howitzers) not one of which exploded, just on my left. Never a rifle shot was fired by either side (except right away down in the 8th Division), and at 2-30 p.m. we turned in half the men to sleep, and kept half awake on sentry.

Apparently this deserter had also reported that strong German reinforcements had been brought up, and named a place just in rear of their lines, where, he said, two regiments were in billets that had just been brought up. Our guns were informed, and plastered the place

well when they opened fire (as I mentioned). The long and short of it was that absolutely nothing happened, and after a sleepless night I turned in at 4-30 a.m. and was woken again at 6-30 when we always stand to arms before daylight.

I was just going to have another sleep at 8 a.m. when I found that the enemy were again coming over to talk to us (Dec. 27th). I watched my N.C.O. and two men go out from the advanced post to meet, and hearing shouts of laughter from the little party when they met, I again went out myself.

They asked me what we were up to during the night, and told me that they had stood to arms all night and thought we were going to attack them when they heard our heavy shelling ; also that our guns had done a lot of damage and knocked out a lot of their men in billets. I told them a deserter of theirs had come over to us, and that they had only him to thank for any damage done, and that we, after a sleepless night, were not best pleased with him either ! They assured me that they had heard nothing of an attack, and I fully believed them, as it is inconceivable that they would have allowed us to put up the formidable obstacles (which we had on the two previous nights) if they had contemplated on offensive movement.

Anyhow, if it had ever existed, the plan had miscarried, as no attack was developed on any part of our line, and here were these fellows still protesting that there was a truce, although I told them that it had ceased the evening before. So I kept to the same arrangement, namely, that my N.C.O. and two men should meet them halfway, and strict orders were given that no other man was to leave the lines.....I admit that the whole thing beat me absolutely.

In the evening we were relieved by the Grenadiers, quite openly (not crawling about on all fours, as usual) and we handed on our instructions to the Grenadiers in case the enemy still wished to pay visits !....(*From "War Letters of Fallen Englishmen," Gollancz.*)

CHRISTIAN HIGHER EDUCATION IN INDIA

(A REVIEW OF THE REPORT OF THE COMMISSION ON CHRISTIAN HIGHER EDUCATION IN INDIA.)

BY G. V. JOB, M.A., L.T., *St. Columba's High School, Chingleput.*

THE Lindsay Commission has rendered a unique piece of service to higher educational work in India carried on by Christians. Their observations and recommendations are not confined to the problems that confront Christian colleges, but extend to higher education in general. The Commission came out to India at the urgent request of Christian educationists here, who have been feeling for some time that the work, to which all of them have dedicated their lives in a spirit of service and on which considerable sums of money contributed by the supporters of missionary societies was being spent, was not the type of work which commanded their enthusiastic loyalty and called forth and utilized the best that they could give to the youth of this country. Early in 1929 the National Christian Council called a conference of principals of Protestant colleges and a few others. The conference which met in Agra resolved that "in view of the rapid changes taking place in India and of the strength of the new factors that are at work, it would be disastrous folly, if the leaders of the Indian Church and of the missionary enterprise neglected to take stock of the situation and to reconsider both their methods and the distribution of their forces. The position is critical and far-sighted strategy is imperatively needed. Very particularly is this so in the field of University education." It was their conviction that the leadership in Indian education which Christian colleges once exercised and have not yet entirely lost, must in a short time wholly disappear if it depended only upon the *volume* of the contribution they were making. The International Missionary Council which heard this appeal from India appointed the Commission and placed upon them the task of reviewing "the field of service open to Christian colleges under present conditions in India and to suggest ways in which the available resources of the Church can be more effectively used for this purpose", and of suggesting wherever possible "such co-operation as may prevent unnecessary duplication and may make possible a higher standard of educational and missionary efficiency".

The members of the Commission sent out a questionnaire which was considered carefully by groups of principals in the different provinces. With the information which they had collected and studied in this manner before them, they visited all the Protestant colleges in India, interviewed principals and professors and other

prominent members of the Church and held conferences in the provinces. And before they were ready to draft their report, there was convened an all-India conference in Bombay, at which they outlined the facts which they had discovered and the principles which had emerged from them and were determining the nature of the recommendations which it was their task to make.

Part 2 of the Report is devoted to a review of the position, achievements and handicaps of the colleges as they are. There is considerable dissatisfaction within the colleges themselves which justifies the criticisms made by Bishop Whitehead on the one hand from the missionary point of view and by Mr. Arthur Mayhew on the other hand from the purely educational point of view. Bp. Whitehead's complaint was that higher education which was regarded by the vast majority of students as a means to employment, led to a 'disassociation' in the students' minds between their home life and their college life, and to a widening of the cleavage between the intelligentsia and the masses. He held that Christian colleges did not even provide leaders for the Indian Church. Mr. Mayhew maintains that our education has done far less for *Indian culture* than for the material and political advancement of India, and that in order to influence Indian personality and life, Indian education should be animated by religion and be free from the control and direction of any form of government, whether Indian or alien.

While Christian education had set before itself as its main goal the preparation of India for the reception of the Christian Gospel, for the winning of men to personal allegiance to Christ, the facts revealed show that they have not achieved any appreciable measure of success. It is far too easy, in an appraisal of a spiritual movement, to exaggerate its failure, especially in the absence of tangible results. The success of Christian education, when measured by the number of conversions from among the students, is certainly very little. Even the permeating influence of the colleges is not so apparent now as in former days. For the newly awakened national consciousness seems to be reluctant to acknowledge any indebtedness in the matter of revivifying ideas to Christianity. On the top of all this for a professor in a Christian college to feel that he is not touching effectively the life of his students, is not stimulating thought on the vital problems which confront the rapidly changing country and is not helping in any large measure the growth of the Indian Church, should be very disheartening indeed. The realization of the fact that Christian colleges are rapidly losing their prestige as premier educational institutions would only deepen the gloom.

The Report does not seek to minimise or gloss over these very unsatisfactory features of the present situation. It acknowledges gladly and gratefully all that the colleges have done to India in the

past. It quotes with approval these words of the C.M.S. Delegation which visited India ten years ago: "The leaders of the Indian Christian community, and indeed many of the leaders of the non-Christian community also, are the standing monument of far-reaching and beneficent influence of mission education in the past." It also recognizes the fact that modern Hindu and Islamic religious thought has been very largely influenced by the spread of Christian truth through the work of the Christian colleges. But it points out some of the important causes which have brought about the present unsatisfactory state of affairs. The Christian colleges have had to compete not only with non-Mission private colleges, but also with Government colleges which easily take first rank as regards equipment and financial adequacy. They are dominated far too much by the examination system which effectively blocks free study and independent thinking on the part of the students. Colleges affiliated with the larger Universities at any rate are needlessly and mischievously tied down by meticulous and cramping regulations. The curricula of the colleges are largely determined for them by agencies which do not set any store by a thoroughly religious, leave alone Christian type of education. The size of the colleges again are determined by considerations of fee income and not of educational efficiency. These conditions have also prevented the colleges from securing the services of a sufficiently large number of Indian Christian teachers of the right type, much to the weakening of the distinctly Christian character of the education and life in them. Christian education suffers also from the weakness which is due to practical difficulties in the way of holding together and achieving in indivisible unity the educational and missionary aims. And finally, they have remained too remote and separated from the rest of the Christian enterprise to render to the Indian Church the service which they and they alone could render.

Thus the picture presented, while distressing, is not one of failure due to any inherent defect either in the policy or intellectual and moral resources at the disposal of the Christian colleges, but one of misdirected energy and wasted opportunity, due largely to the failure to adapt them to the new needs and very greatly changed circumstances of the day.

As germane to the above review of the situation, this part of the Report deals ably with such interesting facts as the economic, social, religious and political changes in India, the revival in Hinduism and Islam, the growth of the indigenous Church and its problems, the Indian University system and the place of the Christian colleges in it, and the religious life and influence of these colleges. In the last chapter three suggested remedies and alternatives are considered and dismissed as inadvisable. These are :—(1) To carry

on the colleges as they are; (2) to withdraw from higher education altogether and try to render the service which the Christian colleges were meant to render by establishing Christian hostels, by founding Ashrams and by stimulating the production and circulation of Christian literature; and (3) to establish a Christian University. The first alternative, in failing to recognize the significance of the widespread dissatisfaction with the existing state of affairs, condemns itself as inane. It is an unstable policy and submits the teachers to an intolerable position. The suggested alternatives under 2 can in no way be adequate substitutes for efficient Christian colleges. The establishment of a Christian University, the Report declares, would be both unwise and impracticable at the present time. It would be unwise because it might accentuate communalism which is threatening to become the curse of India, and also because the present tendency in University expansion in India is towards the unitary type, and no single unitary Christian University could adequately meet the needs of Christian higher education. The financial outlay necessary for it would render it impracticable at the present time. But one is glad to think that the Commission have not finally closed the way for the establishment of a Christian University in India. If one of our colleges which may be planned on the basis which they recommend should develop into a unitary University, it would be but a natural outgrowth of the Commission's own scheme for a largely residential 'mother college' with departments for research and extension attached and divided into 'halls'.

In the section on the contribution of the colleges to the life of the nation is found the following statement which would appear to be the Commission's conception of the aim of Christian colleges in India :—"To give to the students who come to them a sound education, to open their minds to the opportunities for service which are all about them, and through contact with the Gospel of Jesus Christ; to inspire them with the spirit which will enable them to render that service effectively; to furnish leaders for the Christian community, which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and through the studies of its scholars into the baffling problems—economic, social and religious—which cry out for solution, to lay a firm basis on sound knowledge for wise action: this is to do for India what India most needs." This aim is born of the conviction of every educational missionary which is aptly described by Mr. Mayhew in these words, "Moral progress in India depends on the general transformation of education by explicit recognition of the spirit of Christ." To this should be added the belief that Christian education is a *praeparatio evangelica*, that its main task is to dispel not only those presuppositions of other faiths but those perverted views of the world and of

man which make it difficult for educated men even to hear and understand the message of Christ. In the introduction to Part III this idea is treated as the key to the principles determining the content of Christian education. The Commission might well have been less ambiguous, and declared openly that the central aim and inspiring motive of Christian education in India are the faith that Christ Jesus is the hope of the world and the desire that men should, by all fair means, be brought to acknowledge Him as the Lord of their life. This after all is at the centre of the whole Christian enterprise. And as the Commission say " the Christian colleges have never wavered in their determination to set forth Christ to their students ". The fact that in recent times conversions from among students have been very few has tempted some to let this aim recede into the background. Some perhaps are even a bit ashamed to confess to any proselytising proclivity. Lest we should fail to shoot as high as we can, let us continue to aim at the stars.

The plan that is proposed by the Commission for the colleges of India is designed to achieve the above-mentioned aims. In order to make Christian education a true *praeparatio evangelica*, the Report says, that a modern equivalent for it should be found to suit the changed conditions. The difficulties that stand in the way of Indian students hearing the message of Christ are not so much the inhospitable presuppositions of Hinduism or Islam, as the growing secularism which is spreading over the whole world. The difference between the problems of the youth of India and of other lands is becoming less and less pronounced. Using the metaphor of Dr. Miller, that the Christian Scriptures were to be the spearhead and all other knowledge the well-fitted handle, the Commission opine that the handle has become very shaky. They propose therefore that Christian colleges should be free to draw up their own curriculum of secular studies, and emphasize the importance of history, science and art. They do not see that there will be any insuperable difficulties in the colleges securing this freedom. In order to deepen their religious influence, they assert that the corporate life of the students within the colleges should be controlled by the Christian motive, and bear testimony to Christianity by the relationships of Christian friendship, by the activities of Christian service and by the spiritual rewards that come from Christian devotion. They recommend that Christian colleges should as far as possible be residential, that the Christian staff of the college, Indian and non-Indian, should be so strong in numbers and so unified in purpose as to be able to demonstrate through their personal relationships among themselves and their students the reality of the truth they know and live by, and that there should be ample scope within the college for Christian worship, devotion and social service. In order to make the colleges more

directly serviceable to the country, they urge that they should add to their present function of teaching their students the two other connected functions of research and extension. They should have men on the staff who would be concerned with finding answers to the questions which the country is perplexed about, and ensuring by various forms of extension work that their answers get to the men who have to apply them in practice. The activities of the School of Islamic studies, the literature side of the Y.M.C.A., the Christian Literature Societies and experimental schools like Moga should be brought into close connection with Christian colleges. Such research and extension work would provide ample scope for the exercise of the best talents available in the colleges and help them to recover their initiative and prestige, and their impact on the life of the nation and of the Christian Church in particular.

This task can be undertaken only by the larger colleges in each province and they can usefully distribute among themselves such lines of research as religious and philosophical on the one hand and social and economic on the other.

In Part IV of the Report the Commission have given their considered judgment regarding the future of the forty and odd colleges of different grades, including a few theological and technical institutions. Some of these colleges have been recommended to be closed. And it is to be hoped that as a step towards the realization of the new ideal which the Commission have defined for the Christian colleges of India as a whole, the managing bodies will, with large-hearted generosity—and much of it will be needed to bear the wrench which the proposal involves,—cheerfully agree to release the resources in men and money now locked up in them. The place of the smaller and lower grade colleges in the general scheme of Christian work is freely recognized. But in order to save them from their isolated and educationally backward situation, the Commission recommend a co-ordination between them and the larger colleges. These larger or "Mother Colleges" as they are called, in each province will take under their wings the smaller colleges in their neighbourhood, and help them in every way possible without hampering their freedem.

Part V of the Report, which is the briefest, but not the least important, deals with the composition and powers of the managing bodies. The Church in India has had no share in the administration of the Christian colleges. The denominational character of most of them make it impossible for a more satisfactory distribution of both men and money. There is therefore an urgent need for a permanent educational council for India. The need for educational committees or boards in America and England to carry out the suggestions of the Commission, to watch future developments and to present to the Mission Boards the educational requirements in India and the way to

secure the necessary funds and teachers through co-operation is also indicated.

While these exhaust the main issues which the Commission were called upon to tackle, some time and thought have been bestowed on other closely allied subjects such as Theological, High School, Women's and Medical education. They have nothing but praise for the work now being carried on by the women's colleges, and consider that the predominance in numbers of the Christian over the non-Christian students in them is so important that they would advocate the maintenance of this proportion even when the demand from non-Christian Indian women for higher education should increase. They think that there is cause for anxiety both as to the educational efficiency and missionary value of the average Mission High Schools. They emphasize the need for central residential high schools in the various provinces. In this they have not exaggerated the situation.

KASHMIR, THE BEAUTIFUL

BY DR. J. J. BANNINGA, D.D.,
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HE who would write on Kashmir should be a poet, a singer and an artist, for the quotation from Bernier, the first European to enter Kashmir writing in 1665, whom Younghusband quotes in the opening words in his book on Kashmir, is still true : " In truth the kingdom surpasses in beauty all that my warmest imagination had anticipated. "

One feels that the true description of Kashmir should be written in poetry and then should be sung to music and should be accompanied by pictures of real beauty that could convey the colours and the shapes that one sees there. Perhaps some day men will invent a machine that will not only take moving pictures with sound but that will also catch the music that lies in shape and colour and in motion.

Perhaps most of those who go to Kashmir cannot express themselves as they would like in these modes of art, and so they go around with cameras, but they soon find that like a sportsman in a hunter's paradise they are ' shooting ' to the right and to the left until soon their ammunition is all gone or they realize that they will not have albums enough for their pictures, nor time enough to look at them again. Everywhere one looks there is beauty. On every side there is life. All round about one there is inspiration through the attractiveness and perfection of all nature.

In and Out.

There are two principal roads connecting Kashmir with the plains of India. Our party went in by way of the Jhelum and came out by way of Jumma. Both of these ways are most attractive. The scenery passes description. Variety, majesty, and beauty vie with one another to keep the traveller not only interested but also excited. The nearby glens, brooks, and waterfalls as well as the distant snow-capped peaks and glorious ranges would almost make one forget his past life, and certainly raise the desire in him to spend the remainder of his days in Kashmir.

Of course all do not have the same experience. When our party went into Kashmir in April, 1930, we found that Kashmir had had a very severe winter and was having a late spring. The Jhelum valley had been filled with land-slides and the road had been destroyed in many places. The road was opened only one day in three for the tourist to go through and on the other two days work went on uninterruptedly in removing the land-slides. Kohala bridge had been telescoped a little but still cars could go over if they went

very carefully. In some places where the road had been completely washed away new roads have been made but the debris was still coming down the hill side and made passage difficult and dangerous. In other places mud had been washed across the road and was knee-deep so that cars had difficulty in getting through and passengers had to be carried across on coolies' backs. In many places the parapets had gone and there was nothing between the wheel and the edge of the cliff down into the Jhelum. Had a car skidded or a driver been careless it would have been very easy to have gone over the edge. But our driver was careful and all things went well. All that we lost was the enjoyment of seeing the beautiful scenery.

To most people this journey is one of the greatest pleasure and enjoyment, for there are 200 miles of beauty spread out before them, for the road is usually such that people go over it without thinking of it, which means that it is what it ought to be, a thing of service and not a thing to be noticed. Roads are noticed when they are full of holes and bumps but when they are in order one's mind is centred on the beauty round about. So the trip led us up through Murree, 6600 ft. above sea-level, and then down down again into the Jhelum valley not more than 2000 ft. above the sea, and then for a 150 miles along the Jhelum until one reaches the very 'Vale of Kashmir'. After passing the crest of the mountains one begins to see the snow-capped peaks and then from there on they are almost constantly in sight. All along the way there are the tributaries to the Jhelum river gushing out of beautiful valleys or rockbound gullies. Soon one gets into the pines and deodars and the forests lend the beauty of their variety to the grassy slopes and rugged cliffs.

Our way out of Kashmir lay along the Jumma route. This is an entirely different kind of road from that along the Jhelum, for a good deal of its way lies over the tops of the mountains and along ridges rather than in the river valleys. The first part of it goes over the Banihal Pass and at its height (9000 feet) passes through a tunnel so as to avoid the deep snows of late autumn and early spring. Here one can look out for miles as one is on the tops of the mountains and one can see the road ahead of him for long distances. One wonders what he is seeing, for he does not connect it with the road along which he goes until he realizes after innumerable turns that he is headed straight for the road that he saw at a distance. Finally, one does come near a river and then up again and back and forth through the greatest variety of scenery and life. Finally, there is the long slope down over hills and through canons into the plains, along magnificent gorges, until one arrives at the city of Jumma where he again touches the railway. Both the way in and out are most attractive in normal years and one should not miss either.

Srinagar.

The city of Srinagar, the Capital of Kashmir, lies in the midst of the great plain 20 to 25 miles wide and 80 miles long, the bottom of a bowl, the edge of which is made by the grand circle of mountains round about. Srinagar is a large city, busy, prosperous, crowded with a large variety of shops especially for the tourist. The principal mode of travel is along the river on which there are innumerable boats of all classes. All the principal shops are on this river and one does shopping as he does in Venice,—by boat. For those who want to do shopping and wish to load themselves down with the beauties of Kashmir manufacture there is an abundance of opportunity. Carved wood, embroidery, papier mache, brass, silver, and gold as well as a multitude of other things attract one almost beyond resistance. The shop-keepers show you order books in which the customers have bought up to Rs. 10,000 worth of their produce and tempt you to do likewise, and you will probably feel you must have some souvenir of Kashmir.

Srinagar is also interesting to anyone who is interested in men, for the city teems with life of all kinds. From the Maharajah's palace and the European club down to the lowliest shop and the humble peasant, all are most interesting. In the cool of the morning one sees the vegetable woman paddle by in her boat with her little clay fire-pot under her heavy mantle to keep her warm. Or he sees the fisherman casting his net into the lake and then carefully pulling it out again to see what he has got. Or he sees the shop-keeper sitting among his wares quite unaware of the colourful sight that he is producing. Life teems round about one and one could spend days in observing and studying it.

Dal Lake.

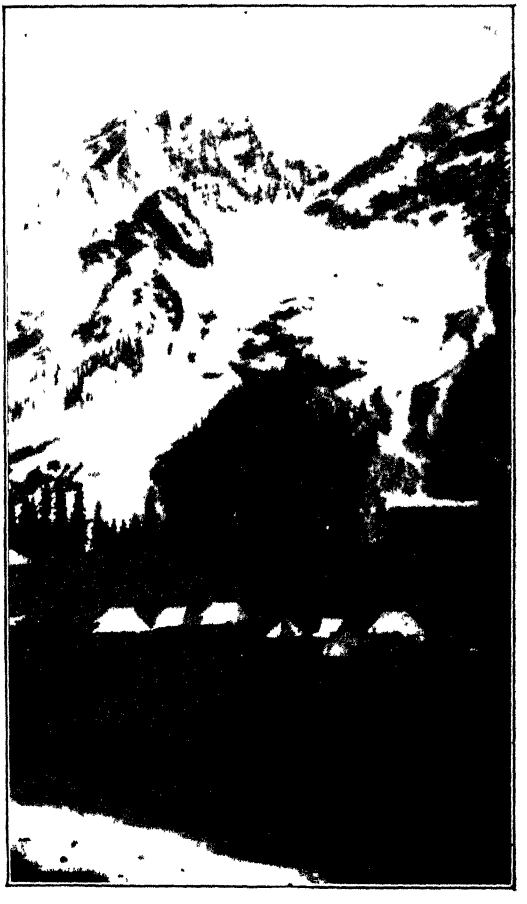
Dal Lake is probably the centre of the universe in Kashmir. Its lower end is the city of Srinagar. The lake is gradually being occupied as residences either in boats or on little island plots that have been formed by collecting weeds and by putting a little earth on them, making them at first into floating gardens. But gradually as the years go by more earth is added and the land becomes firmer and it forms a place of residence. In the lower end of the lake are the farm lots and houses. The northern end of the lake is still open but if the present arrangement goes on even much of that will become cultivable land in the not distant future.

The house-boat of the tourist is everywhere in evidence on Dal Lake. We noticed the numbers of these boats going up to one thousand. Whether that be the numbers of boats actually there or whether they include the numbers of boats that have disappeared I do not know. But we did see some low numbers as well as high and

surely there must be nearly one thousand of these house-boats. Besides there are innumerable 'dungas' and 'shikaris' and other boats. The tourist house-boat varies greatly in size from little two-room boats to great ten-room scows which have upper decks almost large enough for dancing. The average house-boat consists of a drawing room, a dining room and bed rooms. It is probably 10 to 12 feet wide and 80 to 100 feet long and provides a very comfortable residence where one can enjoy himself to his heart's content amidst the most beautiful of scenery. The house-boat is tied up among the willows at the lower end of the lake or along the grassy slopes of Nishat Bagh or Nasim Bagh. One need not worry about supplies or other commodities, for the hawkers come by in a steady procession each morning and one can get all that he wishes to eat without leaving his boat. Dal Lake is usually as clear as crystal after the spring freshets. But we were again unfortunate in being there when the spring was late and therefore we never saw Dal Lake in all its beauty. For a few days we could see, around Nishat Bagh, down eight or ten feet into the water in the midst of growing weeds where the fish were playing and this gave us enough evidence to believe that Dal Lake could be clear as 'crystal'. Later in the year we were told that the lake would be covered with lotus flowers and by the time we left evidences were already in view that this prophecy would be fulfilled.

The Mountain Circle.

Dal Lake is probably not the chief attraction to the visitor who remains in the house-boat, but morning, noon and night one lifts his eyes to the hills round about, for they are the attraction. On the south there is the Pir Panjal range. Almost a semi-circle, unbroken, with high mountain peaks covered with snow and ice, and as the morning sun bathes them in its glory they stand forth pure white, glistening towers in the sunshine, a sight of which one never grows tired. To the east one sees Mahadeo and the nearer mountains, perhaps only 8 or 9 thousand feet high, but because of their nearness we must lift up our eyes indeed to see their tops. Right at the entrance of Dal Lake is the Takht-i-Suliman, a most interesting hill about 1000 ft. above the level of the Dal Lake and composed of volcanic rock which is said to be about the oldest rock in the Himalayan range. The product of a volcanic eruption it was submerged and then lifted up to its present height, and it now stands a solitary hill in the Kashmir valley. In turn, it has been the site of a Buddhist, Hindu, Mohammedan, and now again a Hindu shrine. A wonderful view of the Vale of Kashmir is seen from its top. To the south-east there is the opening down which the Jhelum river comes. Otherwise the circle of mountains is complete with Haramokh on its north-east corner rising high above its surroundings. In the



At the Foot of the Glaciers, Kashmir

north-east section of the Valley the great Wular Lake is found which is almost 15 miles long.

Gulmarg.

The summer capital of Kashmir is Gulmarg, a city on a hill at least 8000 ft. above the sea-level and just below the peaks of the Pir Panjal range. Our visit to Gulmarg was in early May and we found it still under snow. The bazaars had not been opened and the bazaar street was still under two feet of snow, as were the golf links and the Circular Road. But we could see a view from the Circular Road that one could never forget. Away to the north, a good bit more than 100 miles away, was the magnificent Nanga Parbat, the "naked peak" rising ten thousand feet above its neighbours and reaching 26,600 ft. high, one of the eight highest peaks in the Himalayan range. Standing like a lone sentinel on the extreme north it sent forth its flashes to other magnificent monarchs all around the circle of these hills and in reality seemed a giant among the many towering peaks in this wonderful circle. In July and August, they told us, Gulmarg is indeed a happy summer colony where all the sports and festivities of those having their vacation can be found, whereas nearby there is plenty of climbing and rougher sport for those who wish it.

The Valleys.

One is tempted to eat the lotus flower and remain lazily in his house-boat all the season, just absorbing the beauty round about him. But if one has heard others tell of the more rugged beauty of the valleys he cannot rest satisfied without attempting to see them. We went first into the Lidar Valley and though we had some difficulty getting through (the hind wheels of our motor car went through a small bridge and it took us two hours to extricate them) we found our trip amply rewarded. We camped at Pahlgaum amidst deodars, with magnificent snow-capped peaks in front of our tents. We could not go up to Kolahoi, as the path had been virtually destroyed and horses could not go at all and naturally walking would have been very difficult. We did go up the Tannin Valley for a way, a most gorgeous day with bright sunshine for the most part and only a little shower, through cultivated lands, over side valleys filled with snow, along dashing brooks and always amidst a panorama of magnificent peaks with snow-capped crowns.

We also visited the Sind Valley going beyond Sonnemarg to Baltal at the foot of the Soji Lal Pass. We camped at the entrance of Glacier Valley, a magnificent range of glaciers. We were there the first of June and the snow still lay deep not only in the valley but even on the level and our tents were within 50 feet of snow banks. Here again spring was just coming into evidence. Crocusca

were coming through the snow and other flowers were beginning to show themselves in the sunny sports. Trees were bursting into bud and the fruit trees into flower. Every step of the way up the valley to Sonnemarg was interesting and beautiful, and every moment spent there was filled with thanksgiving for what we saw and felt. Though we were 9000 ft. above sea-level, the peaks round about us were 16 to 17 thousand feet high so that we hardly realized that we were above 9000 ft. These peaks were always snow-covered and often with light falls of snow at night kept refreshing their purity and glory.

No brief article can do justice to Kashmir. If the Italian can say "See Naples and die" and if the Tamilian can say "He who has not seen Madura is an ass", I hardly know what the Kashmiri might adopt as his slogan. I have seen the Alps and have seen parts of the Rockies. I have seen Darjeeling with its Kinchinjunga, and Tiger Hill with its Mt. Everest, but I really believe that Kashmir is more than all these. All one can say is "Go and see for yourself and you will realize that the half has not been told."

LABOUR IN INDIA

STUDIES IN THE REPORT OF THE ROYAL COMMISSION ON LABOUR IN INDIA.

I. GENERAL.

BY A. N. SUDARISANAM, B.A.

EXCEPT when a large labour strike dislocates the life of the community, the general public never is aware of the magnitude of the population involved in distress, nor the nature of the evils that cause convulsion. The Report of the Royal Commission on Labour in (British) India offers a piece of education which no citizen interested in the welfare of the country should miss. It reveals how a large mass of poor people have been diverted from their traditional occupation by modern economic forces and are in the new spheres as helpless to control their conditions of living as they were when victims of the whims of nature. Employers often strove to mitigate the worst evils that oppressed labourers, but for the most part left untouched the real problems of the population they had brought into existence. The Whitley Commission has examined minutely every detail of labour conditions and made proposals, which should enable ordinary human rights to be extended to factory workers.

The following figures furnish an idea of the numbers who toil in the organized industries :

Factories :	
Textiles	6,96,000
Engineering and Metal Works ..	3,15,000
Non-Textiles	1,55,000
Seasonal Factories	3,87,366
Mines :	
Underground	1,16,945
Surface	1,52,756
Railways	7,51,808
Transport :	
Seamen	92,900
Dock Labourers	No figures
Tram and Bus	,,
Public Works :	
Irrigation	45,300
Building	No figures
Plantations	9,15,614

The above figures make up a total of over four and a half millions. The actual number engaged in industrial labour might well be taken as double this figure in view of the absence of statistics regarding forces employed in the numerous minor unregulated factories

that do not come under the Factory Act, such as, carpet, bidi-making, wool, matches, etc. There are also large numbers employed by contractors in railways, buildings, roads, canals of which no estimates are possible. Working under conditions that are artificial to them, labourers are subject to numerous difficulties over which they have no control, but which nevertheless keep them almost perpetually in a danger zone.

Who are these labourers? The Commission considers it a mistaken belief that the factory worker is an agriculturist who temporarily forsakes the mattock and the plough to resort to the city for a few months. This may be true in the case of the seasonal industries dealing with the treatment of agricultural products after they have been harvested. "But in the regular factory industries which offer permanent work, the employer has generally got past the stage of being compelled to employ those who are prepared to work only a few months of the year." The people who migrate to the city are landless labourers, driven out through economic pressure of all kinds; village craftsmen who find better opportunities in large cities; and people like the depressed classes who with the passing of years find social disabilities irksome. All immigrants of this type maintain their contacts with the villages, but it would not be true to say that a large number of them pursue agricultural occupations for part of the year and serve only a short time in industry. The labourer is rather a "domicile" in the city and his problems are those of a villager in a strange environment, wherein he is not able to take care of himself. The general position of the worker is described thus: "We have already noted that some of the most important streams of migration cross language boundaries: many sections of factory workers form as it were, foreign colonies, surrounded by a language and a culture largely alien to them. This alone would tend to give an artificial character to industrial life; the people have been uprooted and find themselves in a *milieu* of strange traditions, or no traditions at all. The customs and sanctions, good and bad alike, to which they have been accustomed are all weakened. The ties which give village life its corporate and organic character are loosened, new ties are not easily formed and life tends to become more individual."

A noteworthy feature is that large developments in Indian industries have taken place in less than 30 years and ignorant workers drawn into these new occupations at a rapid rate have not yet settled down and organized themselves to take stock of their position. Large expansion in Cotton and Jute Mills date from 1910. Coal industry is said to be the creation of a single generation. Though Railways were developed at a more gradual pace from an earlier date, they too record an increase of 26% in the number of employers since 1914. Mines and Railways

employed conjointly about half a million persons in 1892 and about two and a half millions in 1929. Tea and Coffee plantations developed with a great bound after 1900, while the systematic cultivation of rubber commenced at that date. Certain problems dominated the situation until very recently and excluded the timely consideration by employers and Government, of essential conditions required for the welfare of labour. Foremost of these was the shortage of labour and the elaborate measures that had to be taken to win in a keen competition for recruitment. Speaking generally, the Whitley Commission says, until five years ago, labour tended to have the upper hand in that there was competition for its services. Since then the tendency has been for the workers to compete for jobs. Indeed there has been unemployment in recent years.

Many of the difficulties of labour centre round the fact that the big industries are established in the largest cities or in other places that are great distances away from the sources of labour. Bombay and Calcutta account for more than half the operatives in perennial factories. Next in order come the cities of Ahmedabad, Madras, Rangoon, Karachi and Cawnpore. Housing conditions, cost of living, ill health proved adverse factors for a rural population transported to urban areas. Except in rare cases, neither employers nor Government nor Municipalities provided for the healthy living of the operatives. Labourers were disorganized and unsettled, and their only safeguard was the paucity of their members which compelled employers to offer some attractions. The evil is aggravated by the fact that the employers are seldom in direct touch with workers, but deal almost exclusively through intermediaries. Recruitment, control, discipline, payments of wages—all these are carried out, often on a contract basis, through *Sardars* and *Maistries* who fleece the labourers and hold them at their mercy. Even under the new conditions when recruitment can be done at the factory gate and not in distant villages, it is the intermediary that plays the chief part, not the employer. The Whitley Commission has discussed this problem at length and is emphatic about the urgency of eliminating the intermediary.

Legislation prior to 1922 was as much in the interests of employers as in those of operatives. The Madras Planters Act and the Workmen's Breach of Contract are examples of the former. The earliest interference of the State in favour of workers was to restrict the age and hours of work for children by the Act of 1881. In 1891 the maximum working period for women was fixed at 11 hours a day. In 1911, a statutory limit of 12 hours a day was fixed for men in textile mills, besides making a few changes in favour of women and children. From 1922, however, labour problems have occupied a prominent place in the legislature and many gross evils have been remedied. The appointment of the Whitley Commission

itself is a recognition that the whole problem bristles with difficulties which demand prompt solutions and that it was fit subject for an expert body to study.

An outstanding fact revealed by the Report is that the actual results of labour legislation in recent years have fulfilled the best expectations and disproved the worst fears of employers. None of the benefits conferred upon operatives has led to their degeneration or loss to industries. On the other hand evidence seems to point out that greater contentment among the workers has resulted in increased efficiency in their work. Reduction of hours of work, improvement of working conditions in factories, provision of workmen's compensation, recognition of trade unions, repeal of Workmen's Compensation and Madras Planters Acts and many other reforms have removed the hardships of workers without entailing any difficulties to the employers. This has led the Commission to press for other urgent reforms. Not the least service the Commission has done is to present the case of labour in such a way as to disabuse the minds of employers and Government of pre-conceived fears and doubts about the results of ameliorative measures. The Commission seeks nothing more than that a fair chance be given to the toiler to put forth his best. The present conditions are not such as would allow human beings to render faithful service.

It is a comparatively easy matter to tackle large organized industries. Employers in these cases are enlightened men who have also the resources to provide for the comforts and rights of their workers. The minor capitalist is less progressive in outlook and has to be watched strictly. The greatest problem is presented by the small unregulated factories whose owners practise innumerable ways of denying fair treatment to their workmen and evading the law. The two classes that are mentioned by the Commission are those using power machinery but employing less than 20 workers and those using no power machinery but employing a substantial number of workers. General defects in these cases are: unsafe buildings, insanitary conditions, excessive hours of work, poor wages, lack of safety devices, overcrowding, child labour. It is difficult for Government or welfare agencies to watch these centres. Conditions are worse in the second class referred to above. In the six examples that the Commission quotes, *viz.*, mica cutting and splitting, wool cleaning, shellac manufacture, bidi-making, carpet weaving and tanning, conditions are deplorable. Some of them are filthy occupations and no effort at sanitation is made. In some, children engaged in large numbers, are subjected to ill treatment. The Commission recognizes the difficulty of controlling evils in these factories, but desires that the Government should make a determined attempt to relieve suffering here,

STUDIES IN NATIONALISM AND RELIGION

D. RELIGION AS A CULTURAL STUDY.

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THERE are times in the life history of every nation when broad issues seem to darken the small ones—when principles seem to ignore details. India is at present so busy with great issues of national life that many vital details of every day concern are ignored. And yet it is well known that the management of these smaller details has as much influence on the present life of man as on that of the future generation.

One such vital detail which concerns the life of the future generation as much as (if not more than) that of the present generation is that concerning religion. The Communist, scared by the abuses of religion of a peculiarly political type, may plead for its total rejection; the Moslem suffering under the pressure of a peculiar mass-weight, may try to regard religion as a symbol of political efficiency; the Roman Catholic may like to identify the Church with the State, but in spite of these unusual types of pressure and harassment, religion in some form or other has stayed with man, and will do so till the day when the last man is found on the universe. Its only aim at present is to free itself from the excesses committed in its name. Real religion is free from political or communal implications: it is primarily identified with the *individual* life and experience. In fact the very moment this fact is forgotten and religion is thought of in terms of some 'organization' or 'state,' or made a servant of politics,—it is no longer a vitality, it is then transferred into a veiled enemy of the best. Thus religion has often been acting as its own enemy.

In India, religion has so far played a great part in the regulation of social life. Whether that regulation has always been according to the highest ideals of man is quite a different question; but the fact stands that innumerable communities and sects, with peculiarities of their own, have been living together in India for thousands of years. The comparative security which these communities in the past enjoyed was due to the fact that a rigid exclusiveness, which stamped their lives as a whole, prevented clashes between them. The very moment one of these communities tried to encroach upon its neighbour's conscience, a clash became inevitable. We are told, however, that such encroachments have been rarer in the past than in the present century in India. And this perhaps for one significant reason.

In modern times the breaking down of the exclusive walls between sects is a slow process and often an unconscious one. This wall is not at present necessarily being demolished by the strongest or the most advanced community through its aggressive programme, but by a common universal factor which, unknown to any one, is taking away the layers of exclusiveness, one by one. Modern Science with its democratic principles has broken the exclusiveness of man and is preparing the path for a 'common cause'. Psychologically, this sudden democratization is full of mischievous potency. The 'untouchable' or the 'outcaste' hears the same wireless talk, reads the same newspaper and studies in the same institution and at the same time as his Brahmin neighbour: the modern world is as much accessible to him as to his erstwhile oppressor. Self-expression is thus finding a common line of expansion, much to the worry of the intellectual aristocrat, but adding to the thrill of the repressed class.

Modern clashes in India are mostly due to this inward development of minds in different strata of life—a development which uplifts the spirit of the depressed class and makes it seek a place in life, long exclusively enjoyed as a birthright by others. As such, these clashes are not real evils, but rather signs of life. This is an eternal and inevitable clash between two philosophies of life—between the votary of 'Heredity' and 'Birthright,' and the advocate of 'Environment' and 'Education'. It is however a deplorable fact that a clash of ideals or that between philosophies of life outreaches the individual control, and permeates through the masses in a passive way: honest individual differences give place to fanatic communal clashes; and constructive individual reason in such cases is replaced by destructive mob-mindedness. Such substitutions are not inevitable: they are all due to either a wrong stress or an unjustifiable exploitation.

Mob-rule has never been in history acclaimed as a healthy expression of self-development. The mob can never think—it is led from action to action with no consistency of thought. The leader, the autocrat, rules; the mob, the masses, obey. This type of autocracy, from which post-war Europe has been suffering very badly and from which modern India has not been spared, is perhaps the most dangerous. If the mob or the masses have been figuring dangerously in many an Indian centre to-day, it is due to bad leadership,—due to those intriguing instigators who light the fire of trouble but themselves stay away at a safe distance.

Naturally all peace-loving countries which believe in Law and Order need to tackle this root of modern trouble, and so to counteract the effect that future generations are not greatly handicapped. The great national problem of India of to-day is not so much as how to disperse the crowd with sticks or bayonets, but how to create such an

atmosphere as to make these meetings of the discontented very rare. The creation of a true leadership is a great factor in the creation of such an atmosphere. Leaders who excite mobs and do not care to control them are unethical individuals, because they plead for 'rights' without sharing the 'responsibilities'. Fanatics, such as most communal leaders are, can never be patriots; they are traitors.

Such unpatriotic leadership is created by various factors. In India it is mostly due to a faulty educational machinery. Secondary education in India—the one which sows the seed of future manhood—is unfortunately not placed on a non-communal basis. It could have been non-communal if it had been State-owned, supported not by private endowments but by the taxes of the people, and conducted with an enlightened policy. Schools in India are mostly communal; they are started mainly to serve particular interests. Scholarships are in many cases offered and accepted on communal lines, and teachers appointed on a similar basis. This enforced isolation of one community leads to various communal complexes at early youth. Students with these complexes come to the college and form its main body, and unless some strong force in college life counteracts this school-acquired defect, the communal germ takes a strong hold and can never be eradicated even through later reasonings. An example will not be out of place here. The writer, teaching in a non-communal—though broadly denominational—college for some years, has noticed curious conflicts in his classes on History of Religion. Freshmen were found who had been taught curious theories of Hindu history and funny stories on the Moslem position, and many of them came with regrettable ideas of Jesus and his teachings; Buddha was interpreted by some school teachers as a heretic, therefore a bad man. Of prophets, Krishna, Mohammad, and Jesus suffered most from distorted interpretations.

A college which aims at creating manhood out of school materials needs a strong programme if it wants successfully to counteract the defect. There are two schools of thought who come to the rescue here: on the one hand, the Government feels that neutrality is the best means of counteracting the mischief done in schools. The Government colleges naturally do away with religious teachings altogether. This Government method would have been a tolerable one, if a consistency in motive would have been at its back. It may be pointed in this connection that Government colleges do away with religious training, but commit a serious harm by allowing social segregation and representation of students on communal lines in college life and activities. Some Government colleges believe in a 'quota' system of admission of students, and others create such mediaeval institutions as a Hindu Hostel or a Moslem Hall. Just imagine what it means if Harward or

Cambridge Universities create a Methodist Hostel, a Presbyterian Hall, a Unitarian Library or a Catholic Club Room. Enlightened public opinion in America and England will not tolerate such a procedure, but Indian public opinion is still very backward in this respect. A second school of thought, mainly represented by a large number of denominational institutions, feels that a definite religious teaching in a college is healthy. Definite activity, according to them, is better than passive neutrality or destructive comparative method. According to these institutions, no attempt is made to glorify one Holy Book or one Prophet at the expense of others ; presentation of materials is made on a scientific basis. This second method, if successful, is no doubt a considerable improvement but so long as trained teachers are not available and religious classes are taken by Priests, Moulvis and Missionaries, a great danger lurks behind.

Even if good teachers are available this method goes only half the way ; it deprives man from knowledge of other systems of thought. Exclusive presentation of one system can never be a healthy procedure. Public opinion is at present against such a method. Some communal institutions in India are under pressure of public opinion organizing occasional extension lectures on inter-communal lines but such half-hearted policies will do no good. This is no better than the opening of an international club in a sectarian institution, a club where you meet occasionally to talk on broad issues ; after the talk each representative returns to his own 'nest' to breathe his own stuffy air.

The general policy of communal or denominational institutions need immediately be modified. The denominational touch need not be compromised but enlarged and the Provincial Governments and Universities have to seek a way out if they want to save the student from disaster and from a consequent drift towards anarchy and chaos. A small but an important qualification may do incalculable to all these institutions. A Cultural Study of Religions, if made a University study, will be of great service here. Such a course has found a place in all the prominent Universities in Europe and America but in India there is not a single University where it is considered a *real* subject. Through the benificence of an Indian Christian, Calcutta University has somewhat of a Chair in Comparative Religion ; they deliver just a series of lectures once every two years or so. Benares Hindu University has in print History of Religions as a philosophical study. Viswabharati has ample opportunities in research work on this subject. But nowhere is it a 'living' study. In Western Universities, which are mostly teaching-bodies, endowments have been offered by private bodies and whole-time departments on Cultural Study of Religions created. In India the case is different. The public rarely contributes here and

the Universities have to depend mostly on Government grants. As Education is a Transferred subject and Finance a Reserved one, the former is naturally starved especially when a new venture, however desirable, is to be made. The pioneering work is thus left to the Denominational Institutions. Some such institutions in India make it inconvenient for others to join their classes and this dangerous attitude has been gathering weight since the day when Government made Religion a sign of political efficiency. Universities will do well to immediately stop grants to such institutions. But will they ever? Christians have an advantage over others in this respect. Christian institutions, excepting in some rare cases, are accessible to all. These are backed by Boards which have experience all over the world for centuries and therefore better managed than others; they can give a lead in broadening attitudes in life. They will do well in so reorganizing their classes as to make it possible to have lectures on Comparative Religion delivered at least once a week.

A few concluding remarks by the writer, based on his five years' experience of teaching of the subject, may be of some interest to readers. He found that—

(1) The current indifference towards religion can be successfully counteracted and an *intelligent interest* created through a Historical, Psychological or Sociological approach towards Religion. This constructively critical study, a quest after truth in each system of thought and each personality, is an inborn hankering of college youth. Such a study may help many a youth at the right time.

(2) The subject as a cultural study must take account of the mental age of students. A syllabus meant for freshmen cannot suit a fourth year student and *vice versa*. Lectures on Immortality or on Resurrection may not suit the Indian freshman of sixteen but those on St. Francis of Assisi or on Tagore would be quite intelligible to such an age.

(3) Under the present circumstances when the secondary schools do not prepare any ground, the intermediate students need lectures psychologically graded; lectures in these classes need greater human interest than is the case in Western Universities. Sociological and philosophical studies of Religions must be reserved for graduate and post-graduate students.

(4) The Board planning the Syllabus need keep in view two vital points: personalities should be so chosen as to suggest (*a*) the value of some high *ideal* or ideals in life, and (*b*) the approximation of that ideal through actual *struggles* in life.

In the Historical or Sociological treatments, comparison with vital issues of to-day is always found fruitful.

(5) These lectures need always to be backed by such details in college life as can never glorify communalism in any way.

E. THE KINGDOM OF GOD IN INDIA AND PALESTINE.

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MY purpose in this article is to call attention to the fact that Christianity arose out of a situation which is most remarkably similar to that in India to-day, and that Christ's own teaching, in spite of its permanent quality, took outward shape and colour from the aspirations, strivings, and current conceptions, both political and religious, of His people. Anyone who has lived in India in these days, and, while living there, has read, not merely the New Testament, but the history of the Jewish struggle against Rome written by the contemporary historian Josephus, must be struck by the extraordinary closeness of the parallel.

To begin with, the struggle for independence which arose in Palestine was one between a Western Imperial power and an Eastern people, though the Western power Rome was closer to the East and the Eastern nation closer to the West, than in its parallel. Even the dispersal of the Jews throughout many of the countries of the Roman Empire has its parallel in a similar colonization by Indians of many portions of the British Empire, from British Guiana in the extreme West to Fiji in the South-East. Further, the Eastern nation of the Jews was extremely religious in temper, as the Indians are to-day, while the Roman Empire was strong in organization and military power, and in all the elements of a material civilization. All the educated elements of the Roman Empire were strongly bound together, especially in its Eastern portion, by the use of a common language, that of Greece, as different elements in the British Empire are to-day by their knowledge of English. Educated Jews, like their contemporaries in other countries, shared in this use of a common language. Even their Bible, the Old Testament, was used, more often than not, in its Greek translation, for the original Hebrew, like Sanskrit to-day, was already a dead language. The Jews had a language of their own, it is true, but that was not Hebrew, but Aramaic, which may be compared with the modern Indian vernaculars or with Hindustani. And this common use of the Greek language had greatly influenced educated Jews. The resemblance here with Indian conditions is so close as hardly to need pointing out.

When we come closer to the details of life in the country of Palestine, and among Jews in different parts of the Empire the comparison still holds good. Palestine, like India to-day, was a congeries of states, some ruled by Imperial Governors and others by Native Princes, owing ultimate allegiance to Rome. There was also a similar mixture of nations and religions. Judaea, mainly Jewish, had a seacoast in which non-Jewish elements were exceedingly strong,

and was usually under a Roman Governor. Samaria, to the north, was also under a Roman Governor, and was occupied by a people of mixed Jewish descent, professing a religion based upon part of the Old Testament, but bitterly opposed to the Jews. Jews had no dealings with the Samaritans, as both the New Testament and Josephus inform us. Still further north was Galilee, Christ's own country, but recently recolonized by Jews, and the centre of much of the anti-Roman movement, though it was still, to some extent, 'Galilee of the Gentiles'. It was governed by Native Princes, Jewish in religion but largely non-Jewish in blood. Further, to the East of the Jordan, were two other provinces, Ituraea and Peraea, both governed by semi-Jewish Princes, of mixed population, and studded by a series of independent Greek cities, different in religion and customs from the rest of the country and holding themselves proudly aloof from their neighbours. The strife between Jews and Samaritans was of long standing, but as the political movement developed, terrible riots and massacres broke out in all the cities where Jews and 'Greeks' came closest together. This was not confined to Palestine, but spread to Alexandria, Antioch, and other cities of the Empire. When one reads of communal outbreaks in India between Hindus and Mohammedans one is irresistibly reminded of those old conflicts between Jews and Greeks in the Roman Empire. This faction-fighting in the end divided the Jewish parties from one another and was disastrous to the nation. When at last Jerusalem, the Holy City, was conquered by the Romans after the revolt, the curtain goes down upon fierce and bloodthirsty struggles between rival bodies of patriots in the Temple itself, their last stronghold.

Even in their attitude to the Roman power, there were great differences among the Jewish people. The conservative Sadducean party, which had almost a monopoly of the priesthood, took the cautious line of not provoking the Romans, lest they should lose their own positions; the Pharisees, most popular among the people, believed that salvation would come from God in His own time; others, like Judas of Galilee, advocated and attempted open revolt, hopeless though it was, and were speedily crushed by Rome; finally there appeared the sinister party of the Sicarii, or dagger-men, advocates of political assassination, who would mingle in the crowds and stab those who were obnoxious to them. Needless to say, they often slew their personal, as well as their political, foes. Most, if not all, of these parties are recognizable in India to-day.

It was in circumstances of this kind, though in the earlier, and more peaceful portion of it, before actual strife had broken out, that Jesus began His teaching. The nation had for centuries been subject to foreign domination. Assyrians and Babylonians had broken up their national life and transported the people in thousands to other

countries; Persian rule was more tolerant, and allowed a portion of them, who wished it, to build up a national home once more in Judaea. They were followed by the Macedonians and afterwards by the Syrians, who attempted to root out the national religion. As a result of the struggle with the Syrians a national dynasty had arisen and ruled the country for a century or so. But dissensions and factions had brought this rule to an end and ushered in both foreign princes and Roman rulers. As a result especially of the struggle with Syria, there had arisen an intense desire for freedom, and though the intervention of Rome at first brought peace from factions, the harshness of some of the Governors had caused the old feeling of hatred against foreigners to rise again. The Scriptures were searched for promises of a happier future. Men found in them forecasts of the coming of a Redeemer or Messiah, who should set up God's own Kingdom upon earth. Popular books and pamphlets interpreted both the Messiah and the Kingdom in various ways. Some said that the Redeemer would come from Heaven itself to deliver them, others that he would be a human prince like David : some that when the Kingdom came the Messiah would destroy or bring into subjection all the Gentile nations : others that he would convert all the nations into servants of the true God, and teach them to learn war no more. But Jerusalem was to be the world centre of both religion and government. All men were stirred to the depths of their being when John the Baptist proclaimed that the Kingdom was at hand and urged men to prepare for the Messiah by repentance from evil deeds.

This was the situation when Christ began His work. He felt within Him the Divine call to Messiahhood, and, like John, He said that the Kingdom was at hand. But He taught that God's Kingdom was within men. 'The Kingdom of God cometh not with observation. Neither shall they say, Lo here! or Lo there! For behold, the Kingdom of God is within you.' The true Swaraj was the rule of oneself. The Kingdom of God was neither Roman nor Jewish rule, but the Rule of God over individual hearts and lives. From this the new Society would be built up. It would spread like leaven till the whole mass was raised ; it would be at first like a tiny seed sown in the earth, but in the end all the beasts of the earth would shelter under the mighty tree, and the birds nest upon its branches. And for its subjects it would have those who in heart were meek, the peace-makers, the lovers of righteousness. The pure in heart would see their King. For Himself He refused armed assistance in founding the Kingdom. He went forth as a lowly friar or sannyasi, with no home of His own, and everyman's guest, to build up the Kingdom, and the ideal of the Redeemer that most appealed to Him was that of the Suffering Servant of God, who should give His life to redeem His people. It was no national Kingdom centred in Jerusalem, but a

worldwide Dominion of God, and for this reason He sent His disciples into all lands to preach it. The nation rejected Him and put Him to death. But that death became and is still, the most powerful means for ushering in the Kingdom.

What has all this to do with India at the present situation? Nothing but this, that when all men's thoughts had turned to politics, and often to violence, Christ arose to teach them that the only Rule that mattered much in the end was God's Rule, that its seat was in the individual heart, that it issued in peace-making, love, righteousness, and service for one's fellows, and that any Society that was to endure and be worth living in must be built up upon these principles. And is it not the supreme duty of all disciples of Christ to insist upon this fact to-day? We are a small body, and can exert little influence upon politics. We stand aside in the struggle of Hindu and Mohammedan for power. But may we not be the peace-makers, the cement that unites the bricks of the national building together? May we not be the servants of the state, the leaders, when all others have immersed themselves in politics, in the purification of national life, the relievers of the depressed and the afflicted, the spokesmen of the wronged, of whatever community? If in this silent, unobtrusive way we can devote ourselves to building up within whatever political structure is raised the more important and lasting structure of the Kingdom of God, and can, by words and example, impress its importance upon men's minds, we shall have done a service greater than any both for our country and the world.

WITH THE "Y"

A MONTHLY NEWS-SHEET OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION AND ITS PROBLEMS

(Published as an Integral Part of the Y.M.I.)

Editor : H. A. POPLEY.

Vol. II December, 1931 No. 5

NOTES

Return of the National General Secretary.

By the time this number reaches our readers Mr. B. L. Rallia Ram, our National General Secretary, will have arrived and will have taken over charge. We shall all be glad to see him again after his very interesting experiences in the West.

Resolutions of the World Conference.

We shall publish from time to time some of the most important resolutions passed at the World Conference in Toronto and Cleveland. In this number are included some of the resolutions of the Conference. We hope that these will be carefully read and studied.

Rural Re-construction Centre in Hyderabad State.

After a very careful survey of a number of likely centres it has been decided that the new rural reconstruction centre in the Hyderabad State is to be located at Pattamcheroo. This is a village in the Medak District, about 16 miles from Lingampalli Station. The Hyderabad Government are planning to develop this centre as a first-class rural centre for the villages within 10 miles. We hope to give further news later of the plans for work. Meanwhile the whole Movement will, we are sure, take a deep interest in the work that Mr. Stephen is doing.

Postponement of National Convention.

The replies that have come in up-to-date from the various Associations have all approved of the postponement of the Convention till next year. We understand also that the other associations are likely to adopt the same attitude. So unless our readers have any information to the contrary, they may take it for granted that the Convention is postponed in accordance with the suggestion of Mr. Rallia Ram. The time and place of the Convention will be announced later.

Report of the Commission on Christian Higher Education in India.

The report of this Commission which visited India last cold weather and which was usually known as the Lindsay Commission, is now available in India. It is a masterly report, and one that will repay the study of all

Y.M.C.A. leaders. One of the most important recommendations of the Commission is that the Christian Colleges in India by means of special research and extension activities, should be more closely connected with the Christian community, and also with the people of India. The report refers in a number of places to the work of the Y.M.C.A. and looks forward to the time when in the fields of research and extension the Y.M.C.A. will co-operate with the Christian Colleges in the fulfilment of their great tasks. As Dr. Hogg of the Madras Christian College says in the *National Christian Council Review*, every page of the report is full of interest, and we should like to urge upon all Y.M.C.A.'s that they should get a copy of this report for their library and for the study of their members. The price is Rs. 2-8-0, and it may be obtained from the Association Press, 5, Russell Street, Calcutta.

"Vyayam."

We should like to commend to our readers the October number of *Vyayam*, the Journal of the Y.M.C.A. College of Physical Education, Madras. This is an excellent number, and contains articles on various aspects of physical education by the staff and pupils of the college. It also includes the curriculum of studies in the college.

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RESOLUTIONS OF THE TWENTIETH WORLD CONFERENCE.

Introduction.

The Twentieth World Conference of the Young Men's Christian Association assembled at Cleveland returns thanks to Almighty God for the record of seventy-five years showing the progress and development of a World Movement, especially for extension in recent years within the areas of some of the younger National Alliances, and for new work established in Siam and in the Dutch East Indies.

The main concern of the Conference, however, lies in its recognition that the needs of youth in present world conditions are more intense and urgent than ever before and that there are great groups of boys and young men still unreached by the Association or by any similar Christian movement. Too many calls for service remain unanswered.

The Conference receives encouragement from the increasing values constantly coming out of the service of the World Alliance and its Staff and Organization in practical co-operation in many areas of the world, and in the growing help given in service by National Alliances. It calls to the whole membership to strive in deeper unity to share in understanding, meeting and fulfilling the great responsibilities for youth that rest with our World's Alliance.

Work with Boys.

This Conference rejoices in the indisputable evidence furnished by the World's Committee report and the Toronto Boys' Workers' Assembly, that Association work with boys throughout the world has both deepened its significance and broadened its outreach. The strategic importance of work with boys is again clearly revealed. This Conference calls upon the World's Committee and the National Alliances to support with all possible resources and personnel further extension and intensification of work with boys.

This Conference generally approves the report of the Toronto Boys' Workers' Assembly together with the adaptations and additional suggestions embodied in the resolutions adopted by the World's Conference of Cleveland. It urges all National Alliances to use these pronouncements from both Toronto Boys' Workers' Assembly and the Cleveland World Conference as guides in the development of work with boys in a period just ahead. It calls upon the Boys' Work forces of all National Alliances and local Associations to take full advantage of the opportunity provided by these

recommendations to share creatively in an aggressive effort to extend to its utmost the Association's work with boys.

This Conference commends the World's Alliance for calling in the nations together to share their beliefs and practices in Association work with boys. Its satisfaction with the present Conference demands that other similar opportunities shall be provided.

Older Boys' Conferences have proven their appropriateness and usefulness in World Gatherings and should be further studied, improved and made a regular part of all World Conferences.

The World's Committee is urged to take steps to bring together in a fellowship of consultation the secretaries assigned by National Councils to work with boys, to the end that the particular problems of National Boys Work Secretaries may be the more speedily solved.

The Association and Industrial Questions.

1. The Conference affirms as guiding principles in dealing with industrial questions:

(*a*) Work for individuals is an essential Christian duty. To unite Christian young men is, undoubtedly, one of the Association's purposes. Whatever external conditions may be in which boys and young men live, one of their outstanding needs is Christian fellowship. The Association is primarily concerned with the development of individual Christian character and faith.

(*b*) Society will be transformed by individuals living a Christian life:

In "associating their efforts for the extension of His Kingdom amongst young men" members will surely show a quality of life which will act as a leaven to transform the surroundings in which they live and work. Through individual Christians the light will be carried into the darkness of the world.

(*c*) Christian social education of the individual is a way of improving the social order:

"The extension of the Kingdom" among all men and all nations calls for an interpretation of the will of God for the various circumstances in which there is a contradiction between the ideal and perfect life, as revealed by Jesus Christ and the existing conditions of the world. The Associations should have a part in the solution of social problems, and it is a Christian duty to contribute to the Social Christian education of its membership and of the various social groups of the community at large.

(*d*) Christianity has a direct and collective responsibility towards the solution of social problems:

Scores and theories are being proposed for the solution of the present social disorder. Many of these are built on principles entirely opposed to the conception of life and humanity revealed by Jesus Christ. Without neglecting its duties towards individuals in order to extend the Kingdom of its Master, the Association has an obligation to take a large share in making Christian principles increasingly operative in social life with a view to the achievement of a Christian Social order.

(*e*) Under all circumstances and at all cost the Association should discharge its duties towards its members and toward society in general in an unbiassed and Christian manner.

2. The Conference believes that there is necessity for nothing less than a fundamental change in the spirit of our economic life and that this change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private advantage.

3. The Conference recognizes with satisfaction the increasing tendency in many areas of the world on the part of industrial leaders to regard service rather than profit as the governing motive for the guidance and control of industry.

4. The Conference desires to emphasize the responsibility of industry for the general welfare of the worker and his family outside his wage merely; for his opportunity for continuous employment; and particularly for his contentment and his widened outlook upon life through some just and equitable personal participation, beyond his wages, in the fruits of his work.

5. The Conference views with the gravest concern the present world-wide economic crisis with its tragic and demoralizing effects upon our common life. Such a situation constitutes a challenge to our Christian ideals which the Associations and the Church of Christ can neither ignore or evade. The Conference regards with satisfaction the efforts already made, but feels bound to urge governments and industrial leaders throughout the world to take such further steps as may be necessary to ensure the means of livelihood to the millions immediately effected by the present unemployment and also to modify the structure of the existing industrial order in such a way as to prevent in the future the recurrence of such a condition. In particular, we believe that the World's Alliance, through the various National Councils and other appropriate channels, should call attention to the devastating effects which the industrial situation is having on the mind, body and spirit of youth, and to urge that immediate further steps be taken by governments and leaders of commerce and industry to give youth opportunity to gain a livelihood until economic stability is restored, and further to call upon the local Boards of Directors the world over to take immediate action in making a careful study of the economic situation as it affects youth in their various countries with a view to instituting such ways and means as may quickly alleviate the present economic distress of the young men concerned and prevent, as far as possible, the demoralization which such a condition inevitably entails.

6. The Conference recommends that the Commission on Labour Problems be reappointed and endorses the statement of policy set out on page 211 of the World's Committee Report as a minimum of what should be undertaken by the Commission, with the suggestion that in clause "D" the words "and inter-racial" be inserted after the word "International".

Inter-Cultural and Inter-Racial Relations.

I. That this Conference endorses the following statements of basic principles which should guide in Race Relations:

(1) We would set forth our conviction that racial and cultural variations offer an opportunity for enrichment of culture through fellowship across racial and cultural lines. This variation in no sense justifies a sense of inferiority or superiority on the part of any group.

(2) We further affirm our conviction that all races have a real contribution to make to the enrichment of the life of humanity. The Y.M.C.A. should, therefore, facilitate in every way possible the making of such contribution by every group in the community.

(3) The supreme value of the personality of every man is clearly set forth in the teaching of Jesus, and is one of the unique contributions of Christianity to human relationships, therefore it is not Christian for any institution to be indifferent to situations in which human beings are scorned or treated with disrespect.

(4) Since all people are children of a common father, we deny that stage of cultural achievement has any real bearing on inferiority or superiority of race. We believe that all races are capable of full cultural, mental and spiritual development and we call on all Associations to facilitate this development for all men and boys in all lands.

(5) The Young Men's Christian Association has a common obligation to all the young men and boys of any community in which it exists. We express our conviction that it is neither honest nor Christian for an Association to forget or neglect any group of young men or boys living in its community.

II. That this Conference, although recognizing that society may not be changed in a day, and that the Y.M.C.A. must exist in the midst of society, nevertheless, declares its conviction that patience without effort toward improvement is unchristian. We therefore, call upon every Association to take such immediate next steps as the following:

(1) To carry forward an educational programme on racial understanding. There are few subjects on which there is less accurate information and more deep-seated prejudice. It is our bounden duty to help remove such ignorance and prejudice, through all educational processes which we may be able to command.

(2) As a part of such an educational process we urge that local Associations frequently provide a platform for differing races to speak through their respective leaders.

(3) We urge upon the Association in the various communities throughout the world, the bringing together from time to time, of the choicest spirits of differing racial groups for conference and acquaintance, in order that each group may come to know the other at its best.

(4) We further recommend that in calling national gatherings of the Y.M.C.A in any country, care should be taken to see that all delegates may be received without discrimination as to accommodation and privileges.

III. That this Conference adopt the following statement as to our ultimate goal in relation to the above "next steps".

We recognize that there may be limitations at present on the distance any local Association may go in serving varying racial groups together, but we urge upon every Association the obligation to take the above next steps, in order that our movement may the sooner come to what we believe is the ultimate goal of our institutions: namely, the making possible of the enlistment and full participation in the Association enterprise of all classes of young men and boys in the community, without distinction of race, culture or nationality.

IV. That this Conference authorize the re-appointment of the Commission on Inter-racial relations as a permanent commission, with corresponding members in the various nations; that is, to be charged, in co-operation with National Alliances,

(1) With further experiments in inter-racial fellowship and co-operations already begun.

(2) With facilitating the exchange of experience within the entire Association movement.

(3) With promoting new experiments where possible.

(4) To achieve this object adequate financial and staff provision should be made.

(5) Further this Commission should be charged with making reports at each World's Conference, reporting progress and suggesting plans for the future.

V. That this Conference support the recommendation made at Helsingfors by Dr. Datta, providing for study of colonial and imperial phenomena and that the Commission on Inter-cultural and Inter-racial relations provide the ways and means for making such a study.

International Questions.

I. The Conference affirms the following as the fundamental principles of the Christian attitude to International relations:

(*a*) Faith in God, the Creator and Ruler of the earth, is recognized as the basis of all Christian thought and action in the realm of international relations: faith in a God, moreover, who manifests His will and establishes His Kingdom not only in the hearts of individuals but also in the lives of nations: who through Christ the Elder Brother calls all mankind to be His children.

(*b*) The Christian Community, also, it is felt, must serve not only individuals but nations: and by obedience to the Master rather than to man will it inevitably contribute to understanding and peace among the nations, more effectively than through loyalty to any mere human institution.

(*c*) It is believed that peace and justice are in harmony with God's purposes for man; that only through the attainment of justice as well as peace can God's Love as Father be made manifest in the life of nations, to-day so distraught by hatred and fear. Peace and justice being themselves the fruit of love, it thus follows that the Christian Community, knit together in the life of the Holy Spirit, must ever strive to express this love-relationship within itself, in order that its unique mission as reconciler and upholder of justice may be fulfilled in the world of men and of nations.

(*d*) It is also widely held that, despite the inherent difficulties and complexities of the international questions that confront the world to-day, God nevertheless calls Christian youth to understand and then to testify, in the spirit of bold adventure, to the saving power of His laws in this domain. Indeed it is felt that such a corporate effort on the part of professing Christians is long overdue, and that conscience has been slow to respond in this domain to the constraining love of Christ.

II. Conscious of its deep responsibility in regard to the present campaign for effective disarmament, the Conference calls upon the National Alliances to bring the full weight of their influence to bear upon their respective peoples and governments with a view to securing that the forthcoming Disarmament Conference shall result in an actual and considerable reduction and limitation of armaments in accordance with Article VIII of the Covenant of the League of Nations, the Preamble to Part V of the Treaty of Versailles and the official correspondence relating thereto, and the terms of the Kellogg Pact. The Executive Committee authorizes the staff to take appropriate steps to give effect to this Resolution.

At the same time the Conference is convinced that as armaments necessarily imply a state of fear and disharmony between peoples, it is a Christian duty to strive with hope towards the goal of total disarmament and the elimination of the causes of fear and friction.

III. Nine hundred and eighty-six delegates of the Young Men's Christian Association from fifty nations, having during four days of fellowship together become acutely aware of the spiritual suffering of their German brethren, while conscious of their incompetency to deal with any of the political implications of the question which they approach only by reason of their common spiritual concerns, desire, in the spirit of that international brotherhood which the Association seeks to promote throughout the world, to dissociate themselves from the injustice of attributing to one nation or group of nations alone sole responsibility for the War. They affirm their conviction that war is an expression of the sin of men that all international conflicts should be settled by pacific means. They solemnly pledge themselves to work devotedly for the removal of all causes of hatred and antagonism between nations, and to create amongst the youth of the world a spirit of justice, peace and love.

IV. Without wishing to minimize the positive value that arises from devotion to cause greater than the individual, the Conference is conscious of the gravest danger that results from the ultra-nationalism which challenges the supremacy of all other allegiances. There is also a manifest tendency to translate faith in internationalism into a veritable "gospel" or "religion" with the result that human brotherhood is emphasized to the virtual exclusion of God.

The Conference calls upon the National Alliances and the local Associations to be on their guard against these dangers.

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Y.M.C.A., CUDDALORE: DEDICATION OF THE NEW HOSTEL.

A pleasant function took place in the Y.M.C.A. on Saturday, the 10th October 1931. The new residential hostel constructed by the Y.M.C.A. was formally opened and dedicated that evening. The dedication was by the Rev. E. Wiese, B.A., B.D., of Roshkilde, Denmark. Rao Bahadur R. K. Venugopal Naidu Garu, B.A., B.L., M.L.C., Chairman, Municipal Council, presided on the occasion. The Chairman in a few well-chosen words began the function. What the Y.M.C.A. had done for the youth and young folk of Cuddalore were the main points of his theme. He held the view that both physically and intellectually the Y.M.C.A. catered more for the needs of its members than what even the Municipality attempted to do for the townspeople of Cuddalore. There was a short prayer afterwards by Mr. P. Pushpanathan, B.A., B.L., President of the Y.M.C.A. It was followed by scripture reading by the Right Rev. Bishop Abraham of the Syrian Church. Then followed the dedication by the Rev. E. Wiese of Denmark.

After the dedication a vote of thanks was proposed to the contractor Rev. V. Theill, by the Secretary, Rev. C. Rendtorff. It was heartily responded to by the members present at the function. With a vote of thanks to the Building Committee and the distribution of pan and betel to the assembled guests the function came to a close.

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BY INDIAN CAMP FIRES.

Now that tents have been struck and fires put out, boy campers are homeward-bound from different parts of India and are comparing notes of their adventures.

In the north the Lahore Y.M.C.A. has been holding its annual Boy Scout Camps for a couple of weeks at Ghoragali in the foot-hills of the Himalayas. An almost ideal site it is, with two pools of clear water, one for swimmers and one for beginners.

For ten years this camp, the first of its kind on the province, has set the standard for good camp work, and many friends besides the fifty boys who attend have contributed to its success. A general came down this year for the official inspection, and local firms vied with each other in offering prizes,—axes, hunting knives and other treasures,—for the best patrol, the greatest number of tests passed, and so on.

Two-thousand miles from the Punjab campers, another boys' camp has lately been held by the Y.M.C.A. at Galle, in the extreme south of Ceylon, where the whole Indian Ocean is available for swimming Here one looks out from the tent doors across the harbour to range upon range of hills, a view perhaps unsurpassed in that isle "where every prospect pleases". On the mainland also, across from the Ceylon, the Y.M.C.A. of Central Travancore has been holding a camp for boys on a flat-topped hill, said to have been used in ancient times for horse-racing. Here three patrols of 'Gurkhas', 'Bulldogs' and 'Kingfishers' lived and played together in a harmony that belied their oddly assorted names.

In all these boys' camps the hour spent round the camp fire before 'lights out' is the great time of the daily programme, and the reports are full of stunts and exploits carried out beneath the stars. There is another hour in the heat of the day known as the 'rest' hour, variously used according to a boy's ideas of what constitutes rest. In the Punjab Camp, where credit was given for 'gadgets' or original improvements about the tent made from materials obtained on the spot, the rest hour was the time when most of these devices were conceived, contrived and executed. And there was in every camp another hour spent in group discussion, in the intimate free-and-easy of the open air, which perhaps left the most lasting impression of all upon the boys' minds.

Rangoon is fortunate in having a permanent camping ground on Cabin Island, in a lake near the city, where relays of school boys go for week-end camps throughout the season. Here in the course of a year as many as 600 boys are given the chance of learning swimming and boating and other manly sports, with all the other accompaniments of a Y.M.C.A. camp. Cabin Island is also used as a training ground for teachers, who go there for courses in physical education. The pioneer in this work for physical education has been Mr. W. D. Healy of the Y.M.C.A. who at Cabin Island and in other ways has done great things for the improvement of physical training in the province. On his departure from Burma last month Government recorded its appreciation of his work, and the vernacular teachers of Rangoon expressed their regret in a quaintly worded tribute. In the flowery language of Burma his services were commended, with the prayer that he might be wealthy as a diamond king, free from physical ills, and blessed with purity 'like the rabbit in the moon'.

SONG OF PRAISE.

Translation of the song sung by Y.M.C.A. Scouts and other boys at the Boys' Meeting held on the 2nd August, 1931, at Lahore.

My heart yearns for Thee. I seek for Thee.
Soul of the World, where art Thou, I seek for Thee.
I search for Thee in the pasture land.
I look for Thee in petals of the Sumbal flower.
Art Thou in the Desert?
I wander over hill and dale. I try to find Thee in the waterfall—
In leaves, flowers and thorns—I seek for Thee.
Who causes the sun to shine? Who twinkles in the stars?
Where shall I find Thee, O Thou Unknown:
Foroz is my name, I seek for Thee always.
No matter whether Thou art Allah or Ram.

Translation of the song sung by the Boys of the Criminal Tribes School at the Boys' Meeting held on August 2nd, 1931, at Lahore.

Hear Thou our prayer, O Bestower of gifts,
As we Thy humble servants come to Thy door.
Thou art always merciful
Tho' how often have we broken Thy laws!
Let the thought of Thee be in our hearts
And let our tongues always proclaim Thy name.
Give us hearts to remember Thee and grant
That we may always serve those who are our brothers,

Let Thy light shine thro' us in this World
That we may help bring back to Thee
Who have lost the Way.
This is our prayer and this our supplication
That Thou would shed in our hearts
A yearning for Thee...
Hear Thou our prayer, O Bestower of gifts,
As we Thy humble servants come to Thy door.

FAREWELL TO MR. W. D. HEALY.

The following account of a farewell to Mr. W. D. Healy, B.A., B.P.E., Director of Physical Education, is taken from the *Rangoon Times:*—The meeting took place at the Y.M.C.A. Boys' Hostel, Godwin Road, and an address was presented to him by the staff and members of the Physical Education Department of Burma, from which we take the following extracts.—

"We, the staff and members of the Physical Education Department of Burma, take this opportunity of expressing our respect and appreciation to you on the eve of your departure to your homeland after having stayed in our midst for twelve long years.

"We congratulate the Local Government on having secured your services especially at a time when something tangible had to be done to improve the physique of the youth of Burma, and we hope you will permit us to say that you have done your task in a most successful manner. No better proof for this could be found than in the fact that your name is very much respected and your work is very greatly appreciated in places like Mandalay, Bassein, Akyab, Moulmein, Toungoo, Henzada and Monywa, and that your method of physical training has been carried to the neighbouring towns and villages.

"We are sure that the work you have done so far for the betterment of the students of Burma in not only improving the body and the mind but also the moral character will immortalize your name among the younger generation of this country."

Mr. Healy in his reply expressed his appreciation of the kind things said about him, and said that his motive in coming out to Burma was to mould its youth by stimulating in them the ideals of physical education. Although complete success had not crowned his efforts, he could at least go home with the feeling that he had done something to stimulate and develop the youth of Burma. He had also the satisfaction of knowing that he was leaving behind capable men to carry on the work.

RECEPTION TO MAHATMA GANDHI AT THE INDIAN STUDENTS' HOSTEL, LONDON.

Mahatma Gandhi attended a reception given in his honour by the Indian Students' Union and Hostel on Tuesday, October 13th. He was accompanied by Miss Slade, Mr. Devadas Gandhi, Mr. Mahadev Desai, Mr. Pyri Lal and other friends. The hall and the adjoining rooms were full as soon as the doors were opened and many members had to be content with the loud speaker installed in the lounge. In all about 600 people were present including several important visitors.

The Mahatma arrived at about 6-30 and was conducted to the platform and was garlanded. After this the Indian music was supplied by members. Sir Ewart Greaves, who was in the Chair, then said a few words of welcome and the President of the Union Society, Mr. Bhaskaran, delivered an address of welcome.

Mahatmaji spoke until seven. Then we all had the great privilege of joining with his party in their evening devotion. This took place in a darkened hall and was a spiritual experience which will not readily be forgotten. From this until 7-45 he answered questions from members of the audience. This meeting was closed by "Bande Mataram."

Chief points from Mahatma Gandhi's Speech:

Prayer is putting yourself in touch with God not pleasing him by any formality.

I have come to get freedom through negotiation, argument and appeal to reason though freedom has never been gained before by appeal to reason. Freedom

is not a matter of reason but of courage. The task is herculean but I do not give up hope. The work is less at Round Table Conference than outside. People everywhere bless me and the seed sown now will bear fruit in the consciences of these people.

People who voluntarily suffer not only raise themselves but the whole of humanity.

People who become brutalized in the effort to exploit others drag themselves down and mankind also. We cannot isolate ourselves from the sin of any person.

If English people can assure the world that they have never seen students so good in every way as Indian students, this would vindicate the nation. Self-purification is necessary to deserve liberty. Every student to serve his country need only purify himself and have a character above reproach and suspicion.

Each community should obtain its privileges in the State by the service it renders to its State and not by demanding them. This was advocated by the late Mr. K. T. Paul.

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THE MARTANDAM PRACTICAL TRAINING SCHOOL IN RURAL RECONSTRUCTION.

The Martandam Practical Training School in Rural Reconstruction will be in session again in 1932 from about March 1st to April 17th. Those who wish to send students for training are invited to send them at this time. Students will have practical training both at the Rural Demonstration Centre and in the villages of the Extension Area where they will join hands with the villagers in actually practising the methods which are being found helpful there.

Instruction will be given in the following subjects as they are dealt with in the Martandam Rural Reconstruction Unit :

Poverty and its Elimination ; Village Surveys ; Quickening of the Religious Life of the Village ; Methods of Physical Education ; Games and Sports ; Night Schools for the Young and Adults ; Other forms of Adult Education ; Instruction in the Market Places ; The Village Library and the Circulating Library System ; The use of Charts, Pictures etc. ; Village Organization for Effective Service (such as the village Y.M.C.A.'s) ; Socialization—working for and with the whole community—all castes, and creeds and conditions ; Temperance Education ; Boy Scouting ; Girl Guiding ; General Boys Work ; The Demonstration Methods ; Village Sanitation and Health (includes the bore-hole latrine) ; Co-operative Credit ; Co-operative Production ; Co-operative Marketing of Improved Local Products ; Cottage Industries ; Poultry Keeping ; Bee Keeping ; Weaving ; Gardening (use of better seeds, varieties and methods) ; Improvement of Cattle (including pasturage and fodder crops) ; Goats (the poor man's cow) ; Exhibitions (showing result centrally and in the individual villages. The students will help to conduct the Annual Central Exhibition) ; The Drama—its uses in the village ; The Rural Centre ; The Extension Department ; Co-operating with Government and other Agencies ; Rural Leadership.

The course is open to men and women. Some intimation from students who expect to attend is desired as early as possible, and specifically by December 1st in order that accommodation may be assured. Fuller announcement will be made later or may be had on application to Dr. D. Spencer Hatch, Rural Demonstration Centre, Martandam. Travancore.

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LECTURES IN VARIOUS Y.M.C.A.'S.

The Bhowanipore Y.M.C.A. had a good programme for November including the following lectures :—

1. Mahatma Gandhi and Christian Missions—By Acharya (Father Winslow) of Poona Ashram.
2. The Nature of Human Experience—By Dr. J. Harry Cotton, D.D., Ph.D
3. Jesus the Liberator —By Dr. J. Harry Cotton, D.D., Ph.D.
4. Ahimsa—By Dr. W. S. Urquhart.
5. Illustrated Lecture on a Tour through Europe—By Dr. D. N. Maitra.
6. Illustrated Lecture Series—By Dr. D. N. Maitra.
7. World Fellowship—By Rev. E. C. Dewick.

They have also opened a class for the study of the Bhagavat Gita.

The Madras Library Association is conducting a series of popular lectures on Scientific and other topics during November and December. The following are some of the subjects:—

1. What O'clock Is It?—By Prof. J. P. Manickam.
2. Geographic Outlook and Citizenship—By Prof. N. Subramanium.
3. The Evolution of the Clock—By Dr. A. V. Moses.
4. The Development of South Indian Temple Architecture—By Dr. F. H. Gravely.
5. The Wonders of Science—By Dr. H. Parameswaran.
6. Diet and Disease—By Dr. M. R. Guruswamy Mudaliar.

Dr. J Harry Cotton of Columbus, Ohio, has been delivering a series of lectures in many of the Y.M.C.A.'s including Madras, Bangalore, Lahore, and Calcutta, on the general theme "The Christian Experience of Life". The following are the titles of his lectures:—

1. Faith Indispensable.
2. Jesus Christ as Lord.
3. The Cross of Christ.
4. Jesus and the New Democracy.
5. Jesus, the Liberator.

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KOREAN STUDENT CONFERENCE OF 1931.

Sixty-five Korean students from colleges and junior colleges spent a week in August in an old monastery of a mountain-side about ten miles from Seoul. About one-third were girl students.

The leaders were Korean educators and leaders in the Christian associations; Dr. Paik, Professor of History at Chosen Christian College, Dr. Lee, a Specialist in Agricultural Economics, Prof. Kim, who presented social applications of Christianity, Dr. Billings, leader of daily discussion group, Miss Kim, who had charge of the athletic and recreational programme and taught social games, Pastor Lee, who presented the problems of the modern church.

Three hundred years ago the monastery was established for the training of Buddhist monks, in retreat. Its old temples and halls and rooms and residences have been in continuous use for that purpose to this day. A great Buddha, carved on the sheer face of a huge granite rock; wind-bells, tinkling at the corners of oriental pavilions, the main altar, with a gilded Buddha and his two disciples, flanked by tablets with prayers inscribed; quiet rooms of the monks in which students were allowed to live and meditate; paintings of earth's activities, frivolous, strenuous, elevating, degrading—these in panels on the walls of the main temple, and Buddha wooing mortals away from all this; the outlook over the valley, its rice fields, slow-moving ox-carts, creeping trains; the up-look to the peak, through rocks and cascades, with, at one moment, Miss Amy Johnson flying overhead on her return from Tokyo to London. These were some of the surroundings.

A group discussing problems of society and religion sat daily on the floor of the main temple. The leader sat in front of the great altar. Several monks sat about to listen. They asked no questions during discussions, but sometimes commented to the leader afterward. In the quiet atmosphere of three centuries of meditation, students faced some of the problems of their country; some of the problems of their own lives. No public expression of findings or of decisions was asked. Some expressions were volunteered—enough for leaders to know that times of thought had gone deep into the hearts of the students.

Measurement by numbers or of value or of outcome will not be attempted. These young folks, meeting under the auspices of the two Christian Associations, have gone back to their homes in all parts of Korea. Next week they will be in college again. The two Christian Associations go on with other useful work. Probably some of the sixty-five students will remember Tosanam, always as a place of settling problems and of forming life trends. It is believed that God spoke and was heard. The response will be for the years to reveal.

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Dr. Sherwood Eddy made a helpful visit to Korea during the first week in October, arriving by air from Manchuria. The time was fully occupied in Seoul with both Japanese and Korean groups.

Perhaps the most significant service was in a series of discussion groups made up of influential pastors, Christian teachers, and editors. With this group of about sixty men, Dr. Eddy discussed the implications of an individual and a social gospel in the present world situation. What is the basis for vital Christian faith to-day? How does such faith give evidence of itself?

The series came about in this way. At the students' summer conference one student had given naive expression for the group: "We students are all mixed up. We don't know what to believe and our teachers do not help us at all." To try to help such a situation these forums of teachers were held. Philosophic thought, political theory, scientific discovery and its implications, historic backgrounds of faith in Jesus were examined. We did not have answers for all questions but there was intellectual honesty to face any question. Some men said these sessions were the most stimulating they had attended in years.

The evenings were given to students. The large hall of the Y.M.C.A. was well filled on successive evenings for apologetic and evangelistic addresses. One address was given in the Imperial University. There were addresses also in the Chosen Christian College and the Medical College. Students seem less attracted to communism than was the case on Dr. Eddy's last visit not quite two years ago. The gospel of sacrificial living, after personal experience of Jesus, seems to be gaining power among them.

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HIS EXCELLENCY THE GOVERNOR OF MADRAS AT THE Y.M.C.A., COIMBATORE.

October 14th was a red letter day for the Coimbatore Y.M.C.A. when the Governor of Madras paid a visit to the Association accompanied by the District Collector. Mr. D. Santiago, Secretary, and Dr. S. Gurupatham, Vice-President, received His Excellency and party on arrival and introduced the members of the Board. His Excellency was then taken around and shown the various activities in full session inside the main hall: the Hindi Class, the School of Commerce, the Adult Night School, the Reading Room and Library, and the in-door games. His Excellency was greatly interested to see a photo of the old Y.M.C.A. building located in the Big Bazaar Street, in 1903 and how the Association has since then developed in many ways. He was then taken upstairs to the hostel where the hostel members presented him with a bouquet. After shaking hands with the members, he inspected their living rooms. The Secretary then took His Excellency to the grounds where a special demonstration of physical activities, like volley-ball, badminton, tennis, tenniquoit, basket-ball, base-ball, athletics and indigenous games like kho-kho and balji, was in full swing. His Excellency watched each game with keen interest specially the volley-ball, basket-ball, base ball and the indigenous games. On leaving the grounds, the Secretary presented him with a statement on the general work of the Association and thanked him for his kind visit. His Excellency was much pleased with what he saw and left the premises amidst cheers after having spent half an hour.

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SCANDINAVIA: ASSOCIATION GAMES.

For the first time members of the Y.M.C.A.'s of the countries of the North Denmark, Finland, Norway and Sweden, met together to compete for the championship in general sports and tennis in Orebro (Sweden), July 24-26. At the same time the Annual Swedish Y.M.C.A. Games took place. The event was opened by H.H. Prince Oscar Bernadotte in the presence of the Governor of the province and a large number of onlookers. The local newspapers commented very favourably on the organization and progress of the games. The number of active sportsmen was 70 from the countries mentioned above. The leader was Mr. Jens Engberg, of the Danish Group, Organizer of the International Y.M.C.A. Games in Copenhagen 4 years ago. Some of the records were very good though in no case the highest records for each country were broken. The purpose was not record-breaking but good fellowship and sound sports on the Y.M.C.A. basis. This result was amply realized and a strong wish for a repetition after two or three years was expressed.

After preparation in the National Committee and its Committee on Physical Education it was decided to form a National Y.M.C.A. Organization for Physical Education. Its first action, the holding of a training course for leaders, followed immediately, July 27-30, and was attended by 20. It was considered very successful and included a series of Bible studies under the leadership of the National Secretary for Young Men's Work, Mr. G. Jovinger.

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GERMANY: A WINTER OF ANXIETY.

Inspired by the moral and social misery which a large number of young Germans will have to bear during the coming winter, the National Committee of the Y.M.C A.'s has sent out an appeal to all its Associations, begging them to take every opportunity offered them to proclaim their message of faith and of love, to work energetically to relieve the suffering of the unemployed, to strengthen their work materially in spite of the difficulties existing to-day, and to be inspired at all times by the courage of the pioneers of our Association movement who were able to find and consecrate to the work of such devoted personalities.

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WORLD FRIENDSHIP PROJECTS.

European and Asiatic visitors in American camps for boys in North America, before and after the World Conferences, stimulated the interest of American boys to such an extent that the Association has decided to send over several groups of fifteen young Americans each, next summer, under the leadership of some older men, to visit European Boys' Camps. These boys will share the every-day life of their comrades and will make trips with them on foot or on bicycles, just as the European youth are accustomed to do. The expenses in the European Camps will be entirely met by the American boys.

The experiences of last summer have led the American Associations to offer their hospitality again to new groups of young Europeans to visit their camps, the European boys assuming the expenses of the crossing and of railway fares in the States, about $140·00. Those desiring to attend the Olympic Games in Los Angeles may also do so at their own expense.

The American National Council will gather all requests for information which may be sent to it in regard to these trips, their cost and the visits in camp.

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THE UNIVERSITY OF CHICAGO LAYS CORNER-STONE OF INTERNATIONAL HOUSE.

The Third International House in the United States to be financed by Mr. John D. Rockefeller, Jr., is now under construction at the University of Chicago. The laying of the corner-stone took place, with appropriate ceremonies, on June 24. The other Houses in this country are in New York City and at Berkeley, California. A similar House is under construction in Paris, France.

The cost of the Chicago House, including the grounds and furnishings, will be approximately $3,000,000, and the building is to be ready for use from July 1, 1932.

Mr. Rockefeller sees in this International House Movement the possibility of a great contribution to international friendship and good-will, and is putting his millions into it in the hope that the students of the world who live in the Houses will learn to live and work together without prejudice due to race, religion or nationality; and that they will carry this spirit of co-operation back to their respective countries when they have finished their studies here.

The Chicago House will provide living accommodations for 500 students, in the proportion of two-thirds men and one-third women. While the building will be owned and operated by the University of Chicago, foreign students in all the colleges, universities and professional schools in Chicago will be given the privilege of living in it. It will accommodate not only foreign students but a limited number of carefully selected American students, probably one-fourth of the total.

In addition to the living rooms, there will be ample accommodations for social and educational activities. Attractive lounges, a well-equipped assembly room for

lectures, etc., a large dining hall, national rooms to be used by racial or national groups after the manner of the customs of their own countries, a home room where students are given some experience of American life, reading and writing rooms and other accommodations, will be provided for the convenience of the students. There will also be adequate office space for a staff which will supervise the building and its activities.

The spiritual forces developed and fostered in the House will mean more than the building and its large financial cost. With this common meeting ground, young people will get a new vision of world customs and world problems; and returning to their homelands, when their University work is finished, they will not fail to become powerful influences for better world-understanding and world-peace.

The price of the rooms in the building will range from $5·50 to $7·00 per week. Meals in the dining room will be served at the lowest price consistent with good quality and service. There will also be a membership fee, probably of $5·00, for all members of the House, both resident and associate. Correspondence about rooms for the academic year 1932-1933 and any other inquiries about the House, may be addressed to B. W. Dickson, The University of Chicago, Chicago, Illinois.

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HAWAII: SECOND INTERNATIONAL OLDER BOYS' CAMP OF THE PACIFIC AREA.

About a hundred older boys from the Orient and North America attended the second Y.M.C.A. International Camp of the Pacific Area. The first one had taken place in Japan two years ago. This camp opened with a banquet at the home of the Government of Hawaii. It was carried out according to old native customs. Those of us who enjoyed the songs and the music of our Hawaiian friends at Toronto and at Cleveland will easily understand the pleasure of the participants of this reception. The camp life was directed by the programme prepared by Mr. Ralph G. Cole, former Secretary of the World's Committee and at present General Secretary of the Honolulu Associations Dr. Lee of the University of Hawaii, of Chinese origin, made a most remarkable address telling of his own conversation and making a most profound impression on the boys. On the last day of the conference the participants had the privilege of flying over the Hawaiian Islands in an aeroplane.

THE WORLD OF BOOKS

ASSISTANT EDITOR · REV. E. C. DEWICK.

A. INDIA.

KABIR AND HIS FOLLOWERS. By Rev. F. E. Keay, D.Litt. (Lond.). (The latest Association Press publication under the *Religious Life of India* series. Pp. vii+186. Paper Rs. 2 each, Cloth Rs. 3 each.)

This is the latest addition to that valuable series of small volumes which are devoted to the sects of Hinduism and Islam and to the social and religious life of the outcaste communities. Originally planned by the late Dr. J. N. Farquhar, this series, edited by the Literature Department of Y.M.C.A. National Council, has already printed such volumes as "Ramdas and the Ramdasis", "The Chaitanya Movement", "The Village Gods of South India", "The Chamars", "The Ahmadiya Movement", "The Hindu Religious Year", "Without the Pale" (The Life History of an Outcaste), etc.

The book under review contains eleven chapters, besides Bibliography, Glossary and Index The chapters are: I. The Environment of Kabir. II. The Life of Kabir in legend. III. The Historical Kabir. IV. The Kabir Literature. V. The Doctrines of Kabir. VI. The History and Organization of the Kabir Panth. VII. The Literature of the Kabir Panth. VIII. The Doctrines of the Kabir Panth. IX. The Rites and Ceremonies of the Kabir Panth. X. Other Sects which owe their inspiration to Kabir. XI. Kabir and Christianity.

Chapter IV which deals with *The Kabir Literature* is specially interesting to a student of the Tagore literature. With reference to Rabindranath Tagore's *One Hundred Poems of Kabir,* Dr. Keay quotes the opinion of Ahmad Shah (p. 63): "While these poems are the work of a poet, or poets, of a distinguished order, they are not the work of Kabir. Some passages indeed are true to his teaching, and contain genuine quotations from him; but the collection as a whole is the work of others." Tagore's translation is based upon the text, collected by Mr. Kshiti Mohan Sen. We wonder what Mr. Sen would say in reply to above remark of Mr. Ahmed Shah?

Chapter V—that on *The Doctrines of Kabir*—is perhaps the most important in the whole book. The author opens the chapter with the remark, "Whether by his upbringing Kabir was a Hindu or a Muhammadan, there can be little doubt that his theology was steeped in Hindu thought. Although he rejected the authority of the Vedas, Puranas and other sacred books, he could not fail to be influenced by the environment in which he lived" (p. 68).

Speaking of Idolatry (p. 73) in the same chapter, the author says, "If we compare Kabir with the great Hindu philosopher, Sankaracharya, we note that although Sankaracharya was an uncompromising Monist, he nevertheless allowed a place in his scheme for the Hindu pantheon, and regarded idolatry as a help towards obtaining the knowledge and experience of the identity of the soul with God. But Kabir had no place for idolatry; for it seemed to him that, if God is one, the whole basis of idolatry perishes." We read also (p. 75) that "the Yogi ascetics, who seem to have been numerous in Kabir's days, also come in for his condemnation". But as regards Karma, however, "Kabir held fast to the doctrines of Karma and Transmigration which are deeply woven in Hindu thought". Under the sub-heading, '*Kabir and the Experience of God*' (p. 78) we read: (p. 76) "Kabir believed that man approaches God, but the great hindrance to this is moral. Only when sin is subdued can man arrive at a knowledge of God....Sin in the heart prevents man from recognizing God. Kabir had nothing but condemnation for those who performed

ceremonial ablutions and cleansings, and went through elaborate ritual to find God, but paid no attention to the purification of the heart.....The Hindu pandits are proud of their learning and ceremonial, and despise those who are of lower caste than themselves. The Muhammadan mullahs are equally puffed up with their vain knowledge of the Quran and traditions, and are punctilious about details; but unless they get rid of pride from their hearts, they cannot find God." The influence of *Maya* philosophy also is seen in the fact that "the transitoriness of the world, and the certainty of death for all, is a constant theme of Kabir's" (p. 82). In connection with Bhakti (pp. 83-4) "we find Kabir using as an illustration the idea of husband and wife, God being the husband to whom the devotee owes loving, trust and obedience, and with whom he is connected by the closest of ties." Kabir's emphasis on the need of a *Guru* was doubtless an idea which he took over from the general *bhakti* movement (p. 85).

The last chapter on *Kabir and Christianity* (one of the shortest chapters in the book) is very impartially written. There are many Christians who think that Kabir was greatly influenced by Christian thinking: others might bring passages from Bible and show the parallel with verses of Kabir (as is done in pp. 169-170) and draw inferences from these that Kabir was acquainted with Christianity But our author says, "In those days of slow travel and communication it does not seem probable that Kabir had any direct contact with Christian teaching; though we cannot say that it was altogether impossible." (p. 169.) Again, "with regard to such (parallel) passages as these, it may be remarked that in translating them into English, a translator who is acquainted with the Bible tends to assimilate his language to the words of the Bible, and this often makes the connection seem closer than it really is.....There are certain metaphors and ideas in connection with religion which are common to mankind, and many expressions of a proverbial nature which are current in one form or another all over the world" (pp. 170-1).

The author concludes the chapter by saying, "Yet although from the Christian standpoint there are many defects in the teaching of Kabir, we cannot but honour him as an earnest seeker after truth, and one who did much to give moral uplift to his fellow country-men, to direct their aspirations to a higher view of life, and to give them a loftier conception of God" (p. 175). We have one suggestion to make as regards this chapter. If a second edition of this book is called for, we wish that the author would give some more space for explaining what he means by "the central truth of Christian teaching". The average reader, Christian or non-Christian, often labours under some misconception as to this "central truth". Some feel that the death of Jesus is the crucial point in His life—others find more value in Jesus' life than by His death, whilst others hold that Jesus the Christ and Redeemer is more important than Jesus the Man and Teacher. We do not expect the author to enter into controversy—that is not the purpose of this book—but to amplify this "definite Christian position" of his, and judge Kabir from that standpoint.

Fourteen illustrations add to the beauty of the book. We hope that all libraries in India and overseas will display on their shelves all the publications of the Literature Dept. of Y.M.C.A. of India, and specially this very interesting volume under review.

A. K. SIDDHANTA.

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B. THEOLOGY.

THE HOLY SPIRIT. By Raymond Calkins. (S. C. M. Press, 192 pp., 5*s*.)

No one can read this book without being impressed by it; no one can read it with prayer and meditation without being blessed by it. It deals with what is "the most neglected aspect of Christian theology"—the Holy Spirit—but it deals with the subject in a vivid and practical way.

It shows that the Church of the present day, with all its activities, lacks power; but that the power is at hand for it to take—the greatest of all powers, the power of the Holy Spirit. To emphasize the need that the Church of to-day has of power, the writer says:

> "A few years ago a sermon was preached by Bishop Brent in Westminster Abbey, in which he quoted a sentence by Dean Inge to the effect that organized religion had ceased to be one of the greatest forces making for the regeneration of the world to-day. That was an impressive statement, but one made allowance. One says that the Dean is known as the Gloomy Dean. That may have been one of his gloomy utterances. But the real sentence of Bishop Brent's was the startling admission, "I agree with the Dean."

Later on comes a quotation from Mr. Shephard, on the power which the Church *might* have: "I do believe that if for three days we tried to live in the Spirit of God, (that is, until Wednesday from to-day) we should come to know by Thursday that there was no truth we could not tackle in the might of God, because of His offering of His Holy Spirit to guide and to help us until the end."

I do not, however, wish to convey the impression that Dr. Calkin's book is full of quotations: it is, as a matter of fact, strikingly free from them; but these two themes of our powerlessness without, our powerfulness with, the Holy Spirit are great key-notes of his book.

At the same time, the book is a trumpet-call to rally the Church to her inspiring task, for, as he says: "At last the hour has struck for which the Church has been waiting, at last a great world-mission, greater than the world has ever known, confronts the Church and challenges her faith and fortitude. Nations are crowding to be born, and untold multitudes are struggling upward to the light of a new day and the vision of a new hope."

In face of this challenge, one thinks of the average Christian. An employer of men said that "if a man were a socialist, one found it out in twenty-four hours, if he were a member of a labour union, one discovered it inside of a week but he could be a Church member without anyone knowing anything about it from one year's end to another." "They are good, but too often they are good-for-nothing."

Let me quote once again to show how bracing is the thought of this book. He is dealing with the subject of the Holy Ghost, *the Comforter*, and he points out that the idea behind that word is *con-fortare*—'to make strong', and not merely to console. He speaks of the usual kind of mistaken sympathy ministered by Christians, and expected by them from God the Holy Spirit, the Comforter, a sympathy "which weakens their power of resistance and accentuates their sufferings", and then he goes on:—

> "Contrast this with the remark of a teacher who heard of a sudden trouble which had befallen one of her pupils. Her only comment was, 'She is equal to it!' But there was enough in that sentence to have made the young woman bear a loan ten times as great. How different that inspired comfort, 'She is equal to it' from the conventional comfort which would have expressed itself in some such sentence as 'What a shame!', 'How hard for you!', 'You have my sympathy'. Such is the difference between the Bible's comfort and the world's comfort; between the comfort that helps and the comfort that hurts; between the comfort that lifts, and the comfort that lets down. 'She is equal to it!'—that is the comfort of the Holy Ghost."

And then he goes on to show how this soft sentimental attitude makes Christian people shrink from tackling the hard things of life. "The reason why so many evils still exist in the world is that supersensitive spirits are made so sorry by them, that they avoid having anything to do with them." "Christian sympathy encourages a sentimental and emotional humanitarianism which piously busies itself with the relief of suffering, which its own moral blindness, ignorance, selfishness and indifference have produced."

H. PAKENHAM-WALSH.

THE NEW DIVINE ORDER. By Karl Heim. (Student Christian Movement Press. 4*s.* 6*d.*)

Dr. H. R. Mackintosh in a foreword to this little volume speaks of Dr. Heim as "one of the most eminent and attractive teachers of Christian Theology in Germany." This translation of some of Dr. Heim's essays will enable English readers to form some estimate of one of the many lines of thought that is influencing Christian opinion to-day in the northern European countries.

From some points of view Dr. Heim reminds us of the 'New Calvinism' of Karl Barth. Like Barth, he sees throughout a great deal of modern Protestant theology, things which need to be revised and enriched, if it is to meet the challenges of the modern world. But he is less dogmatic and unpromising than Barth, and his message sounds with a mellower note. The three main sections in this little book deal with (1) *Supernatural Healings*, (2) *Time and Eternity*, and (3) *The Message of the New Testament to the Heathen World*. The chapter on supernatural healings reminds us of the line of thought in Dr. D. S. Cairns' "A Faith that rebels". Heim, like Cairns, feels that the mechanistic view of life is not adequate to satisfy all the facts of life and that we must look for something more—something which cannot be codified or analysed—if we are to be able to give any satisfactory explanation of life as it is. The evidences of the effect of Will on Matter are far more striking than our forefathers cared to admit (pp. 26-27). And the 'dualism' of the Victorian Age, which separated sharply between 'the World of Nature' in which mechanical cause and effect rules, and 'the World of Spirit', which was admitted to exist in theory, but was in practice disconnected from 'things as they are', is a dualism far more rigid than the facts of life warrant.

In this chapter as well as in the following one which is entitled as "Time and Eternity", Prof. Heim makes some striking observations on the difficult idea of the 'time concept', and its relation to reality. He pictures History as "a flowing stream which as soon as it has passed a certain place is suddenly frozen.—This place is the threshold-point between the present and past, a point at which the indeterminate state of history passes over into a determined state" (pp. 33-34).

According to this view, the future of history is really undetermined, for it depends on the action of wills which in their very nature cannot be predetermined without ceasing to be Wills at all. Dr. Heim maintains that this view of history, even though it offers difficulties from which the idea of predestination or 'fate' relieves us, is the only view that safeguards the real values of life. He bids us view world-history, not as the motion of some great machine, but as a "strife of spirits between those powers which are divine and those which are arrayed against God" (p. 48).

Heim also points out that the human sense of Time (or the Time Form) is in some ways "the deepest ground of the world's *pain*.—It is something incomplete in itself, something without rest. It needs to be completed by being superseded; it can only come to rest in the ocean of eternity" (p. 76). He refers to the conflict which we are all sometimes conscious of, between the Time-Form and the demands of our ethical aims. "I suppose we have all at one time had the experience of finding several demands forcing themselves on us at the same time" (p. 76). He illustrates this by the cry of "Stretcher-bearers!" rising from a battlefield at many points all at once, while a single party of stretcher-bearers is unable to respond to more than one call.

Moreover, the strange thing is that while we are conscious that we are *helpless* to meet these simultaneous but conflicting demands, we still have a sense of guilt. Consequently Heim concludes that "this Time-Form as-such is something which belongs to the curse of fallen period". He finds the solution of the problems in the Eschatology of the New Testament, and especially with its conception of the End,

Although he deprecates the fantastic speculations which have sometimes been associated in popular theology with the doctrine of the Second Coming of Christ, he holds none the less that for every true Christian there must be three certainties concerning the End: (1) Christ *will* come again, in majesty and for judgment, (2) there will then be a 'new corporeality', the resurrection of the dead, (3) the whole of Nature and the world of men will be changed into a new form.

Dr. Heim's last chapter deals with "the Message of the New Testament to the heathen world". He begins by a striking quotation from an Italian "Life of Mussolini," in which the great Dictator thus summarises the present world situation: "There are three great empires which to-day are bidding for the allegiance of humanity. There is the British Empire, which still possesses lands, but to all appearances has lost its leading idea, the Russian, which has an idea, and is seeking lands for itself in East and West; and the Christian which no longer has any land, but an idea in which 400 million persons scattered over the whole earth are agreed. Of these three, the little ship of the Divine Hebrew Jesus, still floats better than any other on the stormy waves of history,—unless it be that everything is breaking, and that in August 1914 it was not a war of nations that began, but the crash which is threatening more and more imminently, the civilization of the White races" (pp. 95-96).

From this Dr. Heim concludes that the Christian missionary needs to regain his old confidence, and to clarify his thinking with regard to the distinctiveness of the universal necessity of the Christian message. He recognizes that this message has many aspects, and that different aspects are suitable for different peoples at variant stages of their development. But he holds that at the heart of the Christian Message there is something which is absolutely universal in its significance for all humanity, and he finds that this heart of the message rests supremely in *the message concerning the future of the end of the world.* He insists that this 'eschatological message' has a direct practical bearing on the world of to-day in which we live, for while it is completely individual, it is also completely social. "Christ recognizes no devotion and no discipleship which fails in active help and love to fellow-men, in feeding the hungry, in clothing the naked, in hospitality to the homeless, and in care for the sick (Matt. xxv. 34 ff.). Every act of worship is completely worthless in His eyes, if in the doing of it, we are not reconciled to our brothers (Matt. v. 23 ff.). Thus the message which unites the individual conscience with Christ must at the same time be a force to revolutionize all forms of society and to stimulate uninterrupted activity in the World."

Dr. Heim's interpretation of Christianity thus offers an interesting combination of the old and new. Obviously his theology is far removed from that of Liberal Protestantism. On the other hand, it is certainly not a mere repetition of the Nineteenth Century Fundamentalism. It is the message of a man who believes that he has rediscovered the heart of Christ's good news, and is seeking to interpret to others that which has become intensely real and valuable to his own life.

E. C. D.

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CHRISTIAN FAITH AND LIFE. By William Temple, Archbishop of York. (S. C. M., Pp. 139, 3*s.*)

This little book contains the addresses given by the Archbishop during a Mission at S. Mary's Church, Oxford, during February this year. No better speaker could have been chosen for such a Mission, for he has an almost unique power of combining the intellectual and the practical, and the simple and the profound. Moreover, the printed book which is simply the verbatim report as taken by a newspaper, shows Dr. Temple's wonderful command of English,

Naturally, most of what is said in this book he has said already, particularly in "Christus Veritas"; but it is here given a clear and ordered exposition which will be of value to many who do not wish to follow the detailed arguments of the larger book, and it is also much more practical and less philosophical. Dr. Temple deals with each of the main aspects of Christian thought: "What do we mean by 'God'?", "The Place of Christ in History", "Is there a Moral Standard?", "Sin and Repentance", "The Meaning of the Crucifixion", "The Holy Spirit in Life", "Prayer and Sacraments", "The Christian Society".

This book will be invaluable for preachers and teachers, for it is full of challenging thought and telling phrases more especially perhaps the chapters on the Moral Standard, and Prayer and Sacraments. And it reflects a confident and reasoned faith which will be encouraging to those who feel themselves caught between the cross fires of scepticism and fundamentalism. C. S. MILFORD.

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C. DEVOTIONAL.

THE NAMELESS LONGING. By Hubert L. Simpson. (Hodder & Stoughton. 7*s.* 6*d.*)

In his opening note of acknowledgment, the author refers to the contents of this book as a series of "Studies". That, perhaps, is a more appropriate term to use than "sermons", even though many of the chapters to which it refers were evidently prepared for delivery from the pulpit; for "study" rather than "sermon", as those terms are generally understood, more accurately describes them. There are twenty-four in all. They are quite unrelated to one another and have apparently been selected at random. They reveal considerable depth of scholarship and spiritual insight on the part of the author. They would lend themselves admirably for personal devotional study. L. A. D.

BOOKS RECEIVED

1. THE WORD AND THE WORLD. By Emil Brunner. (S. C. M. Press, London, 4*s.*)

2. THE HISTORIC JESUS IN THE NEW TESTAMENT. By R. H. Strachnan. (S.C.M. Press, 7*s.* 6*d.*)

3. ANGLO-CATHOLIC IDEALS. By Kenneth D. Mackenzie, (S.C.M. Press, London, 3*s.* 6*d.*)

4. THE SUPREME BOOK OF MANKIND. By James G. K. McClure, (Scribners, London, 6*s.*)

5. VITALITY. By Malcolm Spencer. (S.C.M Press, London, 3*s.* 6*d.*)

6. THIS UNEMPLOYMENT, DISASTER OR OPPORTUNITY? By V. A. Demant. (S.C.M. Press, London, 4*s.*)

7. EKNATH: A MAHRATHA BHAKTA. By Wilbur Stone Deming. (Karnataka Printing Press, Bombay.)

8. DO YOU REMEMBER SINCLAIR STEVENSON? By Margaret Stevenson. (Blackwell, 6*s.*)

PRINTED AT THE BANGALORE PRESS, MYSORE ROAD, BANGALORE CITY AND PUBLISHED BY H. C. BALASUNDARUM, NATIONAL COUNCIL, Y.M.C.A., CALCUTTA.